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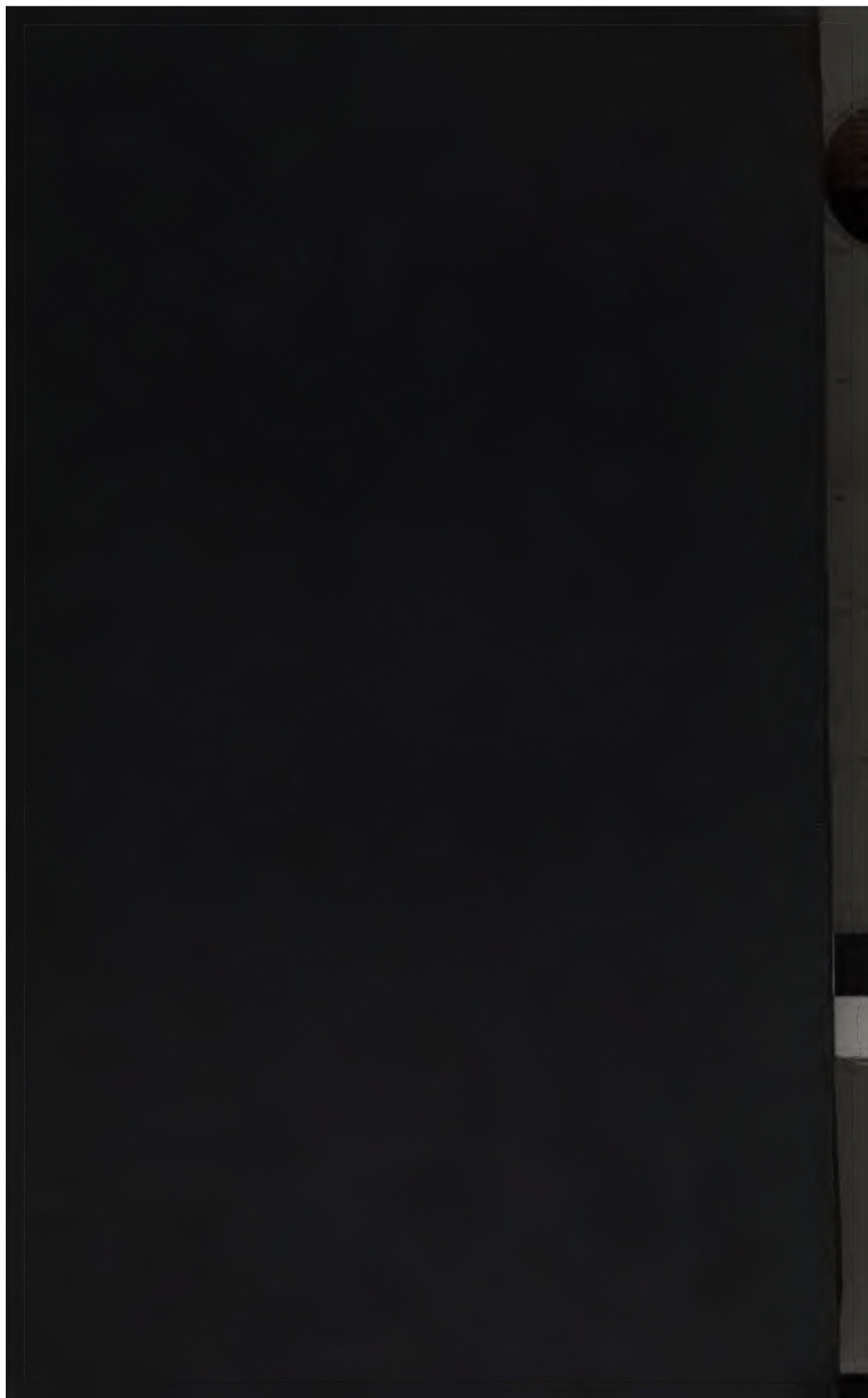
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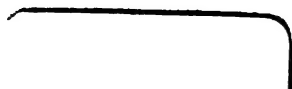
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ΔΙΑΘΗΚΗ.

THE

TESTAMENT

WITH

1 NOTES.

J BURTON, D. D.

US PROFESSOR OF DIVINITY.

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AND F. RIVINGTON, LONDON
EIGHTON, CAMBRIDGE.

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KAINH ΔΙΑΘΗΚΗ.
THE
GREEK TESTAMENT
WITH
ENGLISH NOTES.

BY
THE REV. EDWARD BURTON, D.D.

CANON OF CHRIST CHURCH AND REGIUS PROFESSOR OF DIVINITY.

IN TWO VOLUMES.
VOL. I.



OXFORD,
PRINTED BY S. COLLINGWOOD, PRINTER TO THE UNIVERSITY,
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101. j. 309.

PREFACE.

IT is perhaps hardly possible to produce a commentary upon the scriptures, which shall be suited to readers of every description. If it is intelligible to the poor, and to people of little education, it will not satisfy the curiosity of the learned: or if it enters into doctrinal and critical difficulties, there must be much which is unprofitable to the unlearned reader. The very nature of the case seems to make the union of these two objects impossible: and lest I should be thought to have attempted in the present publication, what I have already pronounced to be hopeless, I am anxious to state explicitly what is the class of readers for which this edition is intended.

The notes are calculated for those persons who are not reading the Greek Testament for the first time, but who as yet have little acquaintance with the labours of critical commentators. If they should be found useful in the upper classes of schools, to the younger members of our universities, and to the candidates for holy orders, the anxious wishes of the editor will be amply gratified. It is not merely the fashion of the day which has induced me to compose the notes in English rather than in Latin. This custom seems indeed to be gaining ground in editions of profane authors, as well as of the Greek Testament:

Richard Salt
6/2/04



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ness, mentioned only the page. The necessity of more detailed reference is spared by my stating in this place, that I have made use of the Benedictine editions of the Fathers, of the edition of Philo by Mangey, and of Josephus by Havercamp. I have also frequently referred to the Dissertations contained in the *Thesaurus Theologico-Philologicus*, which forms an Appendix of four volumes to the great work called *Critici Sacri*. Two of these volumes contain Dissertations upon the New Testament; and for the sake of brevity I have referred to them as *Thes. Crit. Sacr.* vol. I. or vol. II.

The dates, which I have followed in the Acts of the Apostles, and in arranging the order of the Epistles, will be found to differ from those which have been generally adopted in the present day. My reasons for preferring this scheme of chronology may be seen in a work which I published in 1830, entitled, *An Attempt to ascertain the Chronology of the Acts of the Apostles and of S. Paul's Epistles*.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ
ΕΥΑΓΓΕΛΙΟΝ.

VOL. I.

B

S. MATTHEW.

THE call of Matthew to be a disciple is mentioned in Matt. ix. 9. Mark ii. 14. Luke v. 27. His name was also Levi. He is said to have preached in Ethiopia; but this is very uncertain. It has been supposed, that his Gospel was written in Hebrew: but no ancient writer can be proved to have seen such a document; and it is more probable, that the original was written in Greek. The earliest date assigned to its composition is the third year after the ascension, and some have placed it in the eighth year: but I should rather agree with those, who fix it much later: in support of which opinion we may refer to xxvii. 8. xxviii. 15. and it might be inferred from chapter xxiv. that it was published not long before the siege of Jerusalem; perhaps about the year 60.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

ΕΥΑΓΓΕΛΙΟΝ.

- ^α
 1 [†]ΒΙΒΛΟΣ γενέσεως ἸΗΣΟΥ Χριστοῦ, υἱοῦ Δα- ^aLuc. 3. 23, Mat. 1. 1
 2 βιδ, υἱοῦ Ἀβραάμ. ^bἈβραὰμ ἐγέννησε τὸν Ἰσαὰκ ^bGen. 21. 2.
 Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέννησε ^c25. 24. et 29. 35.
 3 τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. ^cἸούδας δὲ ἐγέν- ^cGen. 38.
 ησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ. Φαρὲς ^d27, &c. 1 Par. 2. 5,
 δὲ ἐγέννησε τὸν Ἑσρῶμ. Ἑσρῶμ δὲ ἐγέννησε τὸν ⁹
 4 Ἀράμ. ^dἈράμ δὲ ἐγέννησε τὸν Ἀμναδάβ. Ἀμνα- ^dNum. 7.
 δάβ δὲ ἐγέννησε τὸν Ναασσών. Ναασσών δὲ ἐγέν- ^{12. 1 Par. 2. 10.}
 5 ησε τὸν Σαλμών. ^eΣαλμών δὲ ἐγέννησε τὸν Βοὺζ ^eRuth. 4.
 ἐκ τῆς Ῥαχάβ. Βοὺζ δὲ ἐγέννησε τὸν Ὁβηδ ἐκ τῆς ^f17. 1 Par. 2. 10, 11, 12.
 6 Ῥούθ. Ὁβηδ δὲ ἐγέννησε τὸν Ἰεσσαί. Ἰεσσαί δὲ ^f1 Sam. 16.
 ἐγέννησε τὸν Δαβίδ τὸν βασιλέα. Δαβίδ δὲ ὁ βασι- ^{1. et 17. 12. 2 Sam. 12. 24.}
 λεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου.

1. Βίβλος γενέσεως Ἰησοῦ Χριστοῦ. These words serve as a title, not to the whole Gospel, but only to the genealogy. Cf. merarius, Er. Schmidius, Raphael, Grotius. Others refer them to the whole book, Hammond, Vitringa, Calmet, &c.

Ibid. David and Abraham were the two principal persons, from whom the Messiah was certainly expected to be descended.

5. This marriage of Salmon and Rahab is not mentioned in

the Old Testament. The Talmud contains traces of such a tradition, by stating that Rahab was married to Joshua. See Lightfoot, *Hor. Heb.* ad 1. It has been observed that 366 years elapsed between the entrance into Canaan (when Salmon married Rahab), and the birth of David, and yet only four generations are named: hence some have thought that a different Rahab is intended by Matthew. Vid. Wolfius.

ε 1 Reg. 11. 8 Σολομών δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοάμ δὲ 7
43. et 14.
31. et 15. 8. ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά.
1 Par. 3. 10.
2 Par. 14. 1. Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέν- 8
h 1 Reg. 15.
24. 2 Reg. νησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὀζιαν.
8. 16, 24.
2 Par. 17. 1. Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέν- 9
et 21. 1.
1 2 Reg. 15. νησε τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκιαν.
7, 38. et 16. Ἐζεκιᾶς δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆς δὲ 10
20. 2 Par.
26. 23. et 27. ἐγέννησε τὸν Ἀμών· Ἀμών δὲ ἐγέννησε τὸν Ἰω-
9. et 28. 27.
k 2 Reg. 20. σίαν· Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς 11
21. et 21.
18, 24. ἀδελφούς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
1 Par. 3. 14,
&c. 2 Par. ^m Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέν- 12
32. 33. et
33. 20, 25. νησε τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε τὸν Ζο-
1 2 Reg. 23.
30, 34. et ροβάβελ· Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβι- 13
24. 6. 1 Par.
3. 15, 16. οὐδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακείμ δὲ ἐγέννησε
2 Par. 36 1,
4, 8. τὸν Ἀζώρ· Ἀζώρ δὲ ἐγέννησε τὸν Σαδώκ· Σαδώκ 14
m 1 Par. 3.
17, 19. δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχείμ δὲ ἐγέννησε τὸν
1 Eadr. 3. 2.
et 5. 2. et
Agg. 1. 1.

8. Matthew omits three generations here. Joram begat Ahaziah; Ahaziah begat Joash; Joash begat Amaziah; Amaziah begat Azariah (Ὀζιαν.) 1 Chron. iii. 11, 12. So in Ezra vii. 3. six generations are omitted between Azariah and Meraioth: see 1 Chron. vi. 7—9. The three kings omitted by Matthew were descended from Ahab and Jezebel, and therefore perhaps not mentioned. See 1 Kings xxi. 21.

11. Jeconiah was not the son, but grandson, of Josiah: he was son of Jehoiakim, 1 Chron. iii. 15, 16. Some MSS. read Ἰωσίας δὲ ἐγέννησε τὸν Ἰωακείμ· Ἰωακείμ δὲ ἐγέννησε τὸν Ἰεχονίαν. But this would make fifteen generations in the second series.

As it is, there are only thirteen generations in the third series: so that Ἰεχονίαν, in ver. 11, is perhaps to be taken for *Jehoiakim*; and Ἰεχονίας, in v. 12, for *Jeconiah*, which makes the numbers and the generations right. Eusebius, Gomar, F. Lucas, Spanheim, Yardley, Wolfius.

12. According to 1 Chron. iii. 17—19. Zerubbabel was son of Pedaiah, who was son or brother of Salathiel. But he is called son of Shealtiel, in Ezra iii. 2. Nehem. xii. 1. See Houbigant. Μετὰ τὴν μετοικεσίαν does not mean, *after the captivity was ended*, but *after it was begun*, i. e. *during the captivity*.

15 Ἐλιοῦδ. Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν δὲ ἐγέννησε
16 τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν
ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος Χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβίδ,
γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβίδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ
τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ
δεκατέσσαρες.

18 ὉΤΟΥ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. ^{n Luc. 1. 27, 34, 35.}
μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῇ

Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ
19 ἔχουσα ἐκ Πνεύματος ἁγίου. Ὁ Ἰωσήφ δὲ ὁ ἀνὴρ αὐ- ^{o Deut. 24. 1.}
τῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματί-

20 σαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐ-
τοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ
ἐφάνη αὐτῷ λέγων, “ Ἰωσήφ, υἱὸς Δαβίδ, μὴ φοβη-
“ θῆς παραλαβεῖν Μαρὶὰμ τὴν γυναῖκά σου· τὸ γὰρ

21 “ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου. ^{p Luc. 1. 31. et 2. 21. Act. 4. 12. et 10. 43. et 13. 38, 39.} ῥέξ-
“ εται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

18. Joseph probably discovered the pregnancy of Mary, when she returned from her visit of three months with Elizabeth. Luke i. 56. Compare Gen. xxxviii. 24. Perhaps, however, *εὐρέθη* is not to be taken literally, and *εὐρίσκεσθαι* is often used simply for *εἶναι*. *Palaiet*. See Luke xvii. 18.

19. Joseph would have had his legal redress, according to Deut. xxii. 23, 24.

Ibid. *Δίκαιος*. Some render

it *justus*, others *lenis*.

20. *παραλαβεῖν γυναῖκα* is properly *to receive a wife from her parents*. Raphel, Rosenmuller, Elsner.

21. Ἰησοῦν. *יְהוֹשֻׁעַ* from *יָשׁוּעַ* *salvavi*. The Jews generally write the name *יֵשׁוּעַ*. Philo Judæus explains Ἰησοῦς to mean *σωτηρία κυρίου*. *De Nom. Mutat.* vol. i. p. 597. It is said properly to signify, *Qui aliquem angustiiis circumseptum in spatium*

“αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρ-
“τιῶν αὐτῶν.” Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ²²
τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγον-

⁹ Esa. 7. 14. *τος*, “⁹ Ἴδου, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται²³
‘ υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ ‘Εμμανουήλ’
ὃ ἐστὶ μεθερμηνεύμενον, μεθ’ ἡμῶν ὁ Θεός. Διε-²⁴
γερθεῖς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς
προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου· καὶ παρέλαβε
τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ²⁵
ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ
ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

^a Luc. 2. 1, ^a ΤΟΥ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς 2
^{4, 6.} Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδού,
μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα,

*et libertatem copiosissimam edu-
cat.* Valckn. ad 1 Cor. i. 1.
See Wolfius ad l.

22, 23. Irenæus makes this
a continuation of the speech of
the angel, “Et adjecit suadens
“*ei, Hoc autem totum factum est,*
“&c. IV. 23. 1. p. 259. So does
Theophylact. See xxvi. 56.

22. ἵνα πληρωθῇ. This prepo-
sition often denotes the event,
and not the cause. See Mark
iv. 22. John ix. 3. 39. x. 17.
Rom. xi. 11, 32. 2 Cor. vii.
12. Gal. v. 17. We find in Jo-
sephus, ταῦτα δ’ ἐπράττετο κατὰ
τὴν τοῦ Θεοῦ βούλησιν, ἵνα λάβῃ
τέλος ἃ προεφίητευσεν Ἀχίας. *Αν-
τιq.* VIII. 8. 2. p. 444.

23. καλέσουσι. In LXX and
Hebrew καλέσεις.

24, 25. Some have connect-
ed καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ
with ἕως οὗ ἔτεκε, and have read
καὶ οὐκ ἐγίνωσκεν αὐτήν in a pa-

renthesis. *Heinsius.* Theophy-
lact compares Gen. viii. 7. οὐχ
ὑπέστρεψεν ἕως τοῦ ξηρανθῆναι τὸ
ὕδωρ ἀπὸ τῆς γῆς. See also
2 Sam. vi. 23. Matt. v. 18.
xxiv. 34. xxvi. 29. 1 Tim. iv.
13. Glassius, *Philol. Sacr.* p.
457. Wolfius.

25. τὸν πρωτότοκον. Luke
also has this expression, ii. 7,
which is probably used with
reference to the law about the
firstborn, Exod. xiii. 2. and we
cannot argue from it that Mary
had any other child. See
Suicer in v.

CHAP. II.

1. Bethlehem was distant 35
stadia from Jerusalem. Justin
Martyr, *Apol.* I. 34. p. 65.

Ibid. The father of Herod
was Antipater, an Idumæan;
his mother was an Arabian.

Ibid. ἀπὸ ἀνατολῶν may be
coupled either with μάγοι (*east-*

- 2 λέγοντες, “Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰου-
 “δαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνα-
 3 “τολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.” Ἀκού-
 σας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα
 4 Ἱεροσόλυμα μετ’ αὐτοῦ καὶ συναγαγὼν πάντας τοὺς
 ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ’
 5 αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ,
 “Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτω γὰρ γέγραπται
 6 “διὰ τοῦ προφήτου, ^bΚαὶ σὺ, Βηθλεὲμ γῆ Ἰούδα, ^bMich. 5.2.
 “οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα ^{et Joh. 7.} 42.
 “ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ

ern magi,) or with *παρεγίνοντο* (*came from the east*.) Alberti, Justin Martyr, Tertullian, and Epiphanius say they came from Arabia; Clement of Alexandria and Athanasius, from Persia. The Roman Catholics say that they were three: probably from the three offerings in ver. 11: and they may have been called *kings*, from Psal. lxxii. 10. Their names have been called Melchior, Gaspar, and Balthasar. See Beausobre, *Hist. de Maniché*, vol. I. p. 324. Hyde, *Relig. Vet. Pers.* p. 382. Wolfius *ad l.*

2. There is a remarkable passage concerning the brilliancy of this star in Ignatius *ad Eph.* 19.

Ibid. Epiphanius says that the magi came two years after the birth of Christ, when Mary visited Bethlehem on account of her kindred. Vol. I. p. 48. 154. 430. See note at Luke ii. 39. It may have been at the first or second passover after the nativity. See Luke ii.

41. The magi probably saw the star at the time of the actual birth; and their journey would occupy some time. See Wolfius, and Possinus *Spicileg. Evang.* p. 180.

5. Compare John vii. 42.

6. This quotation agrees neither with Heb. nor LXX. In the latter we read *καὶ σὺ, Βηθλεὲμ, οἶκος Ἐφραθὰ, ὀλιγοστός εἶ κ. τ. λ.* without *οὐδαμῶς*. The Syriac has, *Num parva es?* Epiphanius gives two readings, vol. II. p. 35. See Wolfius.

4. πάντας τοὺς ἀρχιερεῖς. Though there was properly only one high priest, the name was given to the heads of the 24 courses, and to all those who had ever borne the office of high priest: for after the time of Herod it was not continued for life. Lightfoot, Krebsius, Biscoe.

Ibid. γραμματεῖς τοῦ λαοῦ. It is said that these were the lawyers who transacted civil matters, and not the scribes who explained the law.

“ τὸν λαόν μου τὸν Ἰσραήλ.” Τότε Ἡρώδης 7
 λάθρα καλέσας τοὺς μάγους, ἠκρίβωσεν παρ’ αὐτῶν
 τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας 8
 αὐτοὺς εἰς Βηθλεὲμ εἶπε, “ Πορευθέντες ἀκριβῶς
 “ ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὑρητε,
 “ ἀπαγγείλατέ μοι, ὅπως καὶ ἐλθὼν προσκυνήσω
 “ αὐτῷ.” Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύ- 9
 θησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ,
 προῆγεν αὐτοὺς, ἕως ἐλθὼν ἕστη ἐπάνω οὗ ᾧ τὸ
 παιδίον. ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν με- 10
 γάλην σφόδρα· καὶ ἐλθόντες εἰς τὴν οἰκίαν, εὗρον 11
 τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πε-
 σόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θη-
 σαυροὺς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν
 καὶ λίβανον καὶ σμύρναν. καὶ χρηματισθέντες κατ’ 12
 ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι’ ἄλλης ὁδοῦ
 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου 13
 φαίνεται κατ’ ὄναρ τῷ Ἰωσήφ, λέγων, “ Ἐγερθεὶς
 “ παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ
 “ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἃν εἴπω σοί.
 “ μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπο-
 “ λέσαι αὐτό.” Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον 14

c Psal. 72.
 10. Esa.
 60. 6.

11. τὴν οἰκίαν. If this is to be taken literally, it rather confirms the notion of Epiphanius, as stated at ver. 2, for Jesus was born, not in a house, but in a stable. But see note at Luke ii. 7.

Ibid. εὗρον. The reading is probably εἶδον.

Ibid. The Fathers were fond of shewing that these gifts were

offered to Christ, as king, as God, and as man. Irenæus, p. 184. Clem. Alex. p. 206. Origen. *cont. Cels.* I. 60.

13. τοῦ ἀπολέσαι αὐτό. We must understand ἐνεκεν, of which there are numerous instances in the New Testament. See iii. 13. xi. 1. xiii. 3. xxi. 32. They are very common in S. Luke.

14. Sozomen says that they

καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς
 15 Αἴγυπτον, ^dκαὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ^dOse. 11.1.
 ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ
 προφήτου, λέγοντος, ‘ Ἐξ Αἰγύπτου ἐκάλεσα τὸν
 16 ‘ υἱόν μου.’ Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ
 τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε
 πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι
 τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ
 17 τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. Τότε
 ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου,
 18 λέγοντος, ‘ Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρήνος καὶ ^eJer. 31.15.
 ‘ κλαυθμὸς καὶ ὄδυρμὸς πολλὸς, Ῥαχὴλ κλαίουσα
 ‘ τὰ τέκνα αὐτῆς· καὶ οὐκ ᾔθελε παρακληθῆναι, ὅτι
 19 ‘ οὐκ εἰσί.’ Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ,
 ἄγγελος Κυρίου κατ’ ὄναρ φαίνεται τῷ Ἰωσήφ ἐν
 20 Αἰγύπτῳ, λέγων, ‘ Ἐγερθεὶς παράλαβε τὸ παιδίον

went to Hermopolis in Egypt, and adds some fabulous accounts. V. 21. The Abyssinians have a tradition that they lived near to Cueskam. The Talmud mentions the flight into Egypt. Lightfoot, *Hor. Heb.* ad l. See Strauchius, *de Ægyptiaco Servatoris exilio*.

15. Herod died of a loathsome disease, aged 70 years, having reigned 37.

Ibid. Origen says, that some referred this prophecy to Numbers (xxiv. 8.), and others to Hosea (xi. 1.) (*In Num. Hom. xvii. 6. p. 339.*) In Hosea the LXX read καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ, but Aquila and Theodotion render it ἐξ Α. κέκληται υἱός μου. For the ap-

plication of this prophecy, v. Wolfius.

16. The cruelty of Herod may be seen in Josephus, vol. I. p. 798, 799. 809. vol. II. p. 118. 123. 125. 127. 131. 140. 141.

Ibid. ἀπὸ διετοῦς καὶ κατωτέρω. *All who were under one full year.* This might seem to confirm the notion, that the magi did not arrive till some time after the nativity.

18. Matthew agrees closely with the Hebrew, but is very different from the LXX.

Ibid. ὅτι οὐκ εἰσί. Bos and Alberti supply λέγουσα before ὅτι, as in Gen. xxxvii. 34. For οὐκ εἶναι signifying *mortuum esse*, v. Alberti *ad l.*

“ καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσ-
 “ ραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν
 “ τοῦ παιδίου.” Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον²¹
 καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ.
 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰου-²²
 δαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ
 ἀπελθεῖν· χρηματισθεὶς δὲ κατ’ ὄναρ, ἀνεχώρησεν
 εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ ἔλθων κατόκησεν²³
 εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ
 ῥηθὲν διὰ τῶν προφητῶν, “Ὅτι Ναζωραῖος κλη-
 θήσεται.”

^a Marc. i. 4.
 Luc. 3. 3.

“ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΠΑΡΑΓΙΝΕΤΑΙ Ἰωάν- 3
 νης ὁ βαπτιστὴς, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰου-
 δαίας, καὶ λέγων, “Μετανοεῖτε· ἤγγικε γὰρ ἡ βα- 2

20. *ψυχὴ* is *life*, as in vi. 25. John x. 24. See note at 1 Cor. ii. 14. It seems to convey our meaning of the word *soul* in x. 28.

22. Augustus did not allow Archelaus the title of *king*, but only that of *ethnarch*; and only half his father's territories. The other half was divided between his brothers Philip and Antipas. Josephus, *de Bel. Jud.* II. 6. 3. He was banished after nine years. *Ibid.* 7. 3. See xiv. 9.

Ibid. For *ἐκεῖ*, denoting *motion to a place*, v. Elsner, *Obs. Sacr.*

23. It will be observed that Matthew does not quote any particular prophet, but *the prophets*; and he may have meant that the general tenor of the prophecies concerning Christ was, that terms of reproach should be applied to him. The

words are generally referred to Judg. xiii. 5. Ναζὶρ Θεοῦ ἔσται τὸ παιδάριον. L. de Dieu thinks that Zech. vi. 12. may be intended, because Nazareth is derived from a word signifying a *Branch*. See Wolfius. Matthew certainly uses the term, not for a *Nazarite*, but an *inhabitant of Nazareth*.

CHAP. III.

1. Ἐν δὲ ταῖς ἡμέραις ἐκείναις is an Hebraism, and taken from the writers of the Old Testament, where it is applied, as here, to an interval of several years.

Ibid. Josephus speaks of much desert country in the neighbourhood of Jerusalem. Vol. II. p. 258. 294. 299.

2. It will be observed that Matthew writes, *the kingdom of heaven*, where the other Evangelists write, *kingdom of God*.

- 3 “σιλεία τῶν οὐρανῶν.” ^b οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ ^b Esā. 40. 3.
 Ἡσαίου τοῦ προφήτου, λέγοντος, ‘Φωνὴ βοῶντος ^{Marc. 1. 3.}
 ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐ- ^{Luc. 3. 4.}
 4 ‘θείας ποιεῖτε τὰς τρίβους αὐτοῦ.’ ^c Αὐτὸς δὲ ὁ ^c Marc. 1. 6.
 Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου,
 καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ
 τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.
 5 ^d Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ ^d Marc. 1. 5.
 πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· ^{Luc. 3. 7.}
 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ’ αὐτοῦ, ἐξομολο-
 7 γούμενοι τὰς ἁμαρτίας αὐτῶν. ^e Ἰδὼν δὲ πολλοὺς ^e 12. 34. et
 τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ ^{23. 33. Luc.}
 βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, “Γεννήματα ἐχιδνῶν, ^{3. 7. Rom.}
^{5. 9.}
¹ ^{10.} ^{Thess. 1.}

Both expressions mean *the reign of the Messiah*, of which there was then a general expectation.

3. ἐν τῇ ἐρήμῳ. Some persons have coupled these words with ἐτοιμάσατε.

Ibid. Instead of τὰς τρίβους αὐτοῦ, the LXX read τὰς τρίβους τοῦ Θεοῦ ἡμῶν. Palaiet considers this to be said by John of himself. See John i. 23.

4. ἀπὸ τριχῶν καμήλου. Josephus writes — ἀπειλεῖν, ὡς ἀπὶ τῶν βασιλικῶν ἐν τάχει περιθήσουσιν ἑαυταῖς ἐκ τριχῶν πεποιημένας. *De Bel. Jud.* I. 24. 3. It might mean a dress either of camel's hair woven together, or of a camel's skin. See Wolfius.

Ibid. ἀκρίδες. Some have supposed the ἀκρίς to be a vegetable, as in Eccles. xii. 5. and some have explained ἀκρίδες to be ἀκρέμονες βοτανῶν ἢ φυτῶν: but Casaubon has prov-

ed that locusts are eaten. *Eserc. XIII.* See the Dissertations of Buthnerus and Rabe, in the *Critici Sacri*: also Lightfoot ad l. Wetstein, Wolfius.

6. Wolfius has mentioned many writers who have discussed whether the custom of baptizing existed before the time of John.

7. Raphel completely refutes the notion of Olearius, that ἐπὶ τὸ βάπτισμα signifies *against*, or *in opposition to his baptism*. ad l. See also Krebsius, Wolfius.

Ibid. Γεν. ἐχιδνῶν. Compare Isaiah xiv. 29. lix. 5.

Ibid. Φαρισαίων. From *פָּרָשָׁה* *separavit*. This sect is supposed to have arisen later than that of the Sadducees, and was most popular with the people. The Pharisees ascribed great influence to fate.

Ibid. Σαδδουκαίων. The Sad-

- “ τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
ε Luc. 3. 8. “ ὀργῆς ; ^εποιήσατε οὖν καρποὺς ἀξίους τῆς μετα- 8
h Joh. 8. 39. “ νοίας· ^hκαὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα 9
Act. 13. 26. “ ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν, ὅτι δύναται
“ ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
17. 19. Joh. 15. 6. “ Ἀβραάμ. ἡδὴ δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν 10
“ δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιῶν καρ-
“ πὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
k Marc. 1. 8. “ ^kἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· 11
Luc. 3. 16. “ ὁ δὲ ὀπίσω μου ἐρχόμενος, ἰσχυρότερός μου ἐστίν,
Joh. 1. 26. “ οὐδ’ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
Act. 1. 5. et 2. 4. et 11. “ οὐδ’ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
16. et 19. 4. 13. 30. “ ὑμᾶς βαπτίσει ἐν Πνεύματι ἀγίῳ καὶ πυρί. ¹οὐδ’ 12
Luc. 3. 17.

ducees had their name from Sadok, who inculcated the duty of serving God without hope of reward: and hence his followers denied that there were any rewards and punishments in a future state. See Acts xxiii. 8. The Sadducees were mostly of the higher and wealthier ranks.

8. The true reading is probably *καρπὸν ἀξιον*.

9. *δύναται*. This was the first intimation of the equality between Jews and Gentiles.

10. “*Hd̄ est intendendi, non temporis adverbium, ut in hac phrasi, οὐ τῶν ἀγεννῶν μόνον, ἀλλ’ ἡδὴ καὶ τῶν ἐν γεγονότων.*” Raphel. ad l. He translates *ἡδὴ δὲ καὶ quinetiam*; so also Wolfius.

11. Matt. iii. 11. οὐδ’ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι.

Mark i. 7. οὐδ’ οὐκ εἰμὶ ἱκανὸς, κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

Luke iii. 16. οὐδ’ οὐκ εἰμὶ ἱκανὸς

λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

Acts xiii. 25. οὐδ’ οὐκ εἰμὶ ἀξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

Clement of Alexandria supposed an allusion to persons taking off their shoes before they went into the water, p. 679: but Josephus writes, ἡ δὲ ἀναξίαν μὲν εἶναι καὶ ποδῶν ἀφασθαι τῶν ἐκείνου ἔλεγεν. *Antiq.* VI. 13. 8. Plautus calls servants *sandaligerulos*. *Aul.* III. 5. 28. and in Terence we read, “*Accurrunt servi, soccos detrahunt.*” *Heaut.* I. 1. 72. See Wolfius.

Ibid. The words καὶ πῦρ do not occur in Mark i. 8. John i. 33. nor in Acts i. 5. and are wanting in some old MSS. The meaning of the Baptist seems to be explained by our Saviour in Acts i. 5. Origen understood that the good were to be baptized with the Holy Ghost, the bad with fire: (vol. III. p. 139.) so also Alberti,

“ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν
 “ ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν
 “ ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει ἥ πυρὶ ἀσβέστω.”

13 ^m Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ^m Marc. 1.
 ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆ- ^{9. Luc. 3.} 21.

14 ναι ὑπ’ αὐτοῦ. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων,
 “ Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ
 15 “ ἔρχῃ πρὸς με;” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς
 αὐτὸν, “ Ἀφες ἄρτι· οὕτως γὰρ πρέπει ἐστὶν ἡμῖν
 “ πληρῶσαι πᾶσαν δικαιοσύνην.” τότε ἀφίησιν

16 αὐτόν. ^a Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ⁿ Joh. i. 33.
 ἀπὸ τοῦ ὕδατος· καὶ ἰδὼν, ἀνεψύχθησαν αὐτῷ οἱ οὐ-
 ρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον

17 ὥσπερ περιστέρα, καὶ ἐρχόμενον ἐπ’ αὐτόν. ^o καὶ ἰδὼν, ^o 12. 18.
 φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, “ Οὗτός ἐστιν ὁ υἱός ^{et} 17. 5.
 “ μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.” ^{Esa. 42. 1.}
^{Ps. 2. 7.}
^{Luc. 9. 35.}
^{2Pet. 1. 17.}

Olearius: but most commen-
 tators understand it of the ap-
 pearance of fire which accom-
 panied the effusion of the Spirit.

12. ἄλωνα is here used for
 the corn on the floor, the win-
 nowing of which is expressed
 by διακαθαριεῖ. Raphel.

Ibid. ἄχυρον. Raphel says
 that this does not mean *chaff*,
 but *the straw*. So Hammond,
 Wolfius.

13. It has been thought that
 Jesus was baptized in compli-
 ance with Exod. xix. 4. See
 Wolfius.

15 Ἀποκριθεὶς εἶπε. This is
 generally said to be an Hebra-
 ism. Raphel brings instances
 from classical writers. See note
 at Mark i. 4.

16. ὥσπερ περιστέρα. The

meaning perhaps is, not that
 there was a visible appearance
like a dove; but that the ap-
 pearance which was seen, whe-
 ther of fire or any thing else,
 hovered and descended like a
 dove. Hammond, Alberti. See
 Luke iii. 22.

17. These words seem to
 be spoken with a reference to
 Isaiah xlii. 1. which is quoted
 by the pseudo-Athanasius, ἰδὼν
 ὁ παῖς μου ὁ ἀγαπητός, ἐν ᾧ εὐδό-
 κησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά
 μου ἐπ’ αὐτόν. (Dial. III. *de Trin.*
 p. 520.) and nearly so by Didy-
 mus *de Trin.* p. 116. See xii. 18.

Ibid. ἀγαπητός appears to be
 used for *an only son* in Gen.
 xxii. 2. 12. 16. See Suicer. in
 v. et Heinsius, *Exerc. Sacr.* p.
 102, 762.

- ^a Marc. 1. 12. Luc. 4. 1. Ὡς οὖν Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ 4
 Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. καὶ νη- 2
 στεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαρά-
 κοντα, ὕστερον ἐπείνασε. καὶ προσελθὼν αὐτῷ ὁ 3
 πειράζων εἶπεν, “ Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ
^b Deut. 8. 3. “ λίθοι οὗτοι ἄρτοι γένωνται.” ^b Ὁ δὲ ἀποκριθεὶς 4
 εἶπε, “ Γέγραπται, ‘ Οὐκ ἐπ’ ἄρτων μόνῃ ζήσεται
 “ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένη
 “ διὰ στόματος Θεοῦ.’ ” Τότε παραλαμβάνει αὐτὸν 5
 ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν
^c Psal. 91. 11. ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ, “ Εἰ 6
 “ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται
 “ γὰρ, ‘ Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ,
 “ καὶ ἐπὶ χειρῶν ἀρῶσίν σε, μήποτε προσκόνῃς πρὸς
^d Deut. 6. 16. “ λίθον τὸν πόδα σου.’ ” ^d Ἐφη αὐτῷ ὁ Ἰησοῦς, 7
 “ Πάλιν γέγραπται, ‘ Οὐκ ἐκπειράσεις Κύριον τὸν

CHAP. IV.

1. It will be seen, that Matthew and Luke do not observe the same order in the three temptations. Newcome prefers following Matthew.

2. It might appear from Mark i. 13. and Luke iv. 2. that Jesus was tempted by the Devil during the forty days of his fasting, and Matthew does not contradict this: but it is most probable that the temptation began after the fortieth day. See note at Luke iv. 2.

5. Jerusalem is called *the holy city* in Isaiah xlviii. 2. Dan. ix. 24. 1 Mac. ii. 7. and by Josephus, *Antiq.* IV. 8. 12. Philo Judæus calls it *ιερόπολις*, *de Special. Leg.* vol. II. p. 308.

5. *πτερύγιον*. Eusebius certainly understood an high part of the temple. *Hist. Eccles.* II. 23. Reland supposed it to mean a portico. *Antiq. Heb.* VIII. 6: so also Olearius, Deylingius, Wolfius. Krebsius understood *the summit of the temple*. Josephus speaks of the *ἀμέτρητον βυθὸν* of the valley immediately below the temple. *Antiq.* XV. 11, 5. See Wolfius.

7. *Πάλιν*, on the other hand. This quotation evidently means, Thou shalt not wilfully expose thyself to peril, and thus tempt or try the mercy of God in miraculously preserving thee from it.

- 8 “Θεόν σου.” Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ
 9 λέγει αὐτῷ, “Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν
 10 “προσκυνήσῃς μοι.” ^e Τότε λέγει αὐτῷ ὁ Ἰησοῦς, ^e Dent. 6. 13. et 10.
 “Ὑπαγε, Σατανᾶ· γέγραπται γάρ, ‘Κύριον τὸν
 “Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύ-
 11 “σεις.” Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ
 ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.
 12 ἘΑΚΟΥΣΑΣ δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ^f Marc. 1. 14.
 13 ἀνεχώρησεν εἰς τὴν Γαλιλαίαν· ^g καὶ καταλιπὼν τὴν ^g Lnc. 3. 19. et 4. 14.
 Ναζαρετ, ἐλθὼν κατῴκησεν εἰς Καπερναοὺμ τὴν πα- ^h Joh. 4. 43.
 ραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, ^g Luc. 4. 16. 30. 31.
 14 ὥτα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου,
 15 λέγοντος, ^b Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, ὁδὸν ^h Esa. 9. 1, 2.

8. δείκνυσιν. So Polybius says that Hannibal pointed out (ὑποδείκνυσιν) Rome to his soldiers from the top of the Alps: i. e. he pointed to the direction in which it lay. The word may mean here, *oratione depingere, describere*. See Olearius, Wolfius.

Ibid. τοῦ κόσμου. Luke writes τῆς οἰκουμένης. See note ad l.

10. Σατανᾶ. From the Hebrew שָׁטָן odio habere, omni studio ac conatu adversari alicui.

Ibid. μόνῳ is in the LXX, but not in the Hebrew.

12. ἀνεχώρησεν. He did not retire into Galilee to avoid Herod, for Galilee was part of his tetrarchy; but probably to avoid the Scribes and Phari-

sees, who appear to have delivered John to Herod. xvii. 12. A considerable time elapsed between the 11th and 12th verses. Jesus had been to Galilee, (John ii. 1. 12.) and then again to Jerusalem at the passover, (John ii. 13.) See Van Til's *Dissertations de Joannis incarceratione*.

13. The cause of his leaving Nazareth is mentioned in Luke iv. 28, &c. Capernaum seems henceforward to be considered his own city: Matt. ix. 1. xvii. 24.

Ibid. παραθαλασσίαν. On the lake of Genesaret.

15, 16. Matthew nearly resembles the Hebrew, but the LXX is very different. See Wolfius.

‘ θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθ-
 ‘ νῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, ¹⁶
 ‘ καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς
 ‘ ἀνέτειλεν αὐτοῖς.’

^{13. 2. et 10.} ^{7. Marc. 1. 6.} ¹ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, ¹⁷
 “ Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.”

^{k Marc. 1. 16. Luc. 5. 2. Joh. 1. 42.} ^k Περιπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς ¹⁸
 Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγό-
 μενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλ-
 λοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ
 ἀλιεῖς. καὶ λέγει αὐτοῖς, “ Δεῦτε ὀπίσω μου, καὶ ¹⁹
 “ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.” οἱ δὲ εὐθέως ²⁰
 ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ. Καὶ προβάς ²¹
 ἐκείθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν
 τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν
 τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρ-

15. θαλάσσης. The sea of Galilee. Vitringa ad Is. l. c.

Ibid. πέραν τοῦ Ἰορδάνου. The countries here named were not to the east of Jordan, but they might almost be said to be beyond its source: πέραν has been considered to mean *at the end of*. L. de Dieu.

17. ἤρξατο, i. e. in Galilee: he had already preached in Judæa.

Ibid. ἤγγικε. These words were used by John the Baptist, iii. 2, and afterwards by the disciples, x. 7. The kingdom of heaven therefore was not come, when Jesus began his ministry; it was only at hand: it came, when he died and rose again.

18. In the Recognitions of

Clement it is said, that the father of Simon and Andrew died young, vii. 6. This was not the first time of their meeting with Jesus: see John i. 41, &c. They had before been disciples of John the Baptist: and Theophylact says, that they had returned to their trade when their master was imprisoned.

19. ἀλιεῖν ἀνθρώπων is used by Solon *apud Stobæum* XCIII.

21. Ζεβεδαίου. זְבִדְיָהוּ.

Ibid. The nets had been broken by the miraculous draught of fishes, if this is the same story which is related in Luke v. 1—11: but that probably happened after this. See note ad l.

22 *τίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.*

23 *Ἐκὼς περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, δι-¹ Marc. 1. δάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων²³ Luc. 4.*

τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλους νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζόμενους, καὶ σεληνιζομένους, καὶ παραλυτικούς· καὶ ἑθεράπευσεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

5 *ἸΔΩΝ δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ·*

2 *καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων,*

3 *“ Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν^a Luc. 6. 20.*

4 *“ ἔστιν ἡ βασιλεία τῶν οὐρανῶν. ^b μακάριοι οἱ πεν-^b Luc. 6. 21. ἔσται^c Esa. 61. 2.*

5 *“ θοῦντες· ὅτι αὐτοὶ παρακληθήσονται. ^c μακάριοι^c Psal. 37.*

“ οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.¹¹

24. See Bartholinus *de morbis biblicis*. p. 62. Deylingius, *Observ. Sacr.* part II. p. 283.

25. Decapolis was a district to the east of the Jordan, in the tribe of Manasses. The ten cities are enumerated by Bochart and Lightfoot.

CHAP. V.

1. *μαθηταί*. Some persons have thought that the sermon on the Mount is misplaced by

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S. Matthew, and that it took place after the calling of the twelve, which is related in x. 2—4. See Luke vi. 13.

5. *κληρονομήσουσι τὴν γῆν*. This is probably an allusion to the children of Israel dividing the land of Canaan by lot: and as they entered into their rest in the earthy Canaan, so shall the meek in the heavenly Canaan.

- ^d Luc. 6. 21. “^d μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιο- 6
Esa. 55. 1.
et 65. 13. “^e σύνην· ὅτι αὐτοὶ χορτασθήσονται. ^e μακάριοι οἱ 7
^e 6. 14.
Marc 11. “^e ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. ⁱ μακάριοι οἱ 8
25. Jac. 2. “^e καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
13.
^f Psal. 24. “^e μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κλη- 9
4. Heb. 12. “^e θήσονται. ^e μακάριοι οἱ δεδιωγμένοι ἕνεκεν δι- 10
14. 1 Cor. “^e καιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐ-
13. 12.
1 Joh. 3. 2. “^e ρανῶν. ^h μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς 11
8 1 Pet. 3.
14. 2 Tim. “^e καὶ διώξωσι, καὶ εἰπῶσι πᾶν πονηρὸν ῥῆμα καθ’
2. 12.
^h Luc. 6. 22. “^e ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. ⁱ χαίrete καὶ ἀγαλ- 12
1 Pet. 4. 14.
1 Luc. 6. 23. “^e λιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρα-
Jac. 1. 2. “^e νοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ
Act. 7. 52.
infr. 23. 34. “^e ὑμῶν.
“^k “^k Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας 13
κ Marc. 9.
50. Luc.
14. 34. “^e μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει
“^e ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ
1 Philip. 2. “^e τῶν ἀνθρώπων. ⁱ Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. 14
15.
“^e οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·
m Marc. 4. “^e οὐδὲ καίονσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν 15
21. Luc. 8.
16. et 11. “^e μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι
33.
n 1 Pet. 2. “^e τοῖς ἐν τῇ οἰκίᾳ. “^e οὕτω λαμψάτω τὸ φῶς ὑμῶν 16
12.
“^e ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν
“^e τὰ καλὰ ἔργα, καὶ δοξάσωσιν τὸν πατέρα ὑμῶν
“^e τὸν ἐν τοῖς οὐρανοῖς.

11. διώξωσι is said by Raphael to mean, in this verse, *lite ac judicio persequi*, though not in the verse preceding.

13. Ὑμεῖς. This seems addressed particularly to the apostles, who were to purify the world like salt.

Ibid. μωρανθῇ. So Luke xiv.

34. Mark writes ἀναλον γένηται, ix. 50. Martial speaks of *fatuae betæ*. XIII. 10. The Hebrew word ^להֵךְ signifies *fatuus, stultus*, and also *insipidus*.

16. οὕτω, in the same manner. Ibid. ὅπως ἴδωσιν. See note at i. 22.

- 17 “ Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον
 “ ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ
 18 “ πληρῶσαι. ὁ ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ^{o Luc. 16.}
 “ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ^{17.}
 “ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.
 19 “ Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν^{o Jac. 2. 10.}
 “ ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλά-
 “ χιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
 “ ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθή-
 20 “ σεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Ἱ λέγω γὰρ^{q 23. 25, 26}
 “ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν^{27. Luc. 11.}
 “ πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
 21 “ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἱ Ἠκού-^{o Exod. 20.}
 “ σατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς^{13. Deut. 5.}
 17.

17. τὸν νόμον ἢ τοὺς προφῆτας. *Any thing written by Moses or the prophets.* Though the result of Christ's coming was to put an end to great part of the Law, still even this was a completion of the Law: for Moses foretold that it would be so.

18. ἰῶτα ἐν. It will be remembered that the Jod י is the smallest Hebrew letter. See Lightfoot ad l.

Ibid. κεραία. Philo Judæus speaks of a man κατὰ συλλαβὴν μᾶλλον δὲ καὶ κεραίαν ἐκαστὴν ἀργυρολογῶν. *Adv. Flaccum.* Vol. II. p. 536. Κεραία probably signifies a line, or stroke, i. e. the component part of a letter. L. de Dieu. See Wolfius.

19. Hombergius understood λύσῃ to mean, *shall explain*: but he is refuted by Krebsius, Alberti, Elsner.

Ibid. Not one of these least

commandments, as in our version, the Vulgate, Beza, &c. but one of the least of these *commandments*. Knatchbull, Castellis, Alberti. See xxv. 40. where our version is right.

Ibid. *The kingdom of God, or of heaven*, in almost every place means *the gospel dispensation*, the kingdom of Christ here on earth. See xxi. 43. Luke xxi. 31.

20. γραμματέων. These were the persons who read and explained the Law in the synagogues; which office became necessary after the return from Babylon, when the Hebrew language ceased to be spoken. See ii. 4. xxii. 35.

21. Ἱ Ἠκούσατε. *Traditione acceperistis.* Lightfoot.

Ibid. τοῖς ἀρχαίοις might be either the dative or ablative. We find αὐτῇ in the dative af-

- 11 Joh. 3. 15. “ ὃ ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. ” Ἐγὼ 22
 “ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ
 “ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς δ’ ἂν εἴπῃ
 “ τῷ ἀδελφῷ αὐτοῦ, ῥακά, ἔνοχος ἔσται τῷ συνεδ-
 “ ρίῳ· ὃς δ’ ἂν εἴπῃ, μωρὲ, ἔνοχος ἔσται εἰς τὴν
 “ γέενναν τοῦ πυρός. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν 23
 “ σου ἐπὶ τὸ θυσιαστήριον, κακεὶ μνησθήῃς ὅτι ὁ
 “ ἀδελφός σου ἔχει τὶ κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶ- 24
 “ ρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπαγε,
 “ πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε
 † Luc. 12. 58. “ ἐλθὼν πρόσφερε τὸ δῶρόν σου. ἴσθι εὐνοῶν τῷ 25
 “ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἴ ἐν τῇ ὁδῷ μετ’
 “ αὐτοῦ· μήποτε σε παραδῇ ὁ ἀντίδικος τῷ κριτῇ,

ter ἐρρήθη, in Rom. ix. 12. Herodotus writes ταῦτα μὲν Αἰγυπτίοις εἶρηται, *by the Egyptians*: ὡς καὶ πρότερόν μοι εἶρηται, *by me*. Raphael prefers this construction; and Lightfoot considers ἐρρήθη τοῖς ἀρχαίοις to mean, *vetus est traditio*. See also Krebsius, Wolfius, Palaiet.

22. εἰκῇ is perhaps to be expunged from the text. See Wolfius, Mill.

Ibid. τῇ κρίσει. Perhaps allusion is made to the council of twenty-three judges which was held in every town, with the power of capital punishment.

Ibid. ῥακά. Theophylact says that ῥακά, in Syriac, signifies κατάπτυστος, and L. de Dieu derives it from a Syriac word, signifying *to spit*: but the Hebrew קִרִי is *vanus, inanis*.

Ibid. τῷ συνεδρίῳ, the San-

hedrim, or council of 72, which sat at Jerusalem, and punished by stoning. For the allusions in this verse, see Wolfius.

Ibid. γέενναν. This word is formed from גֵּי הַנֶּחֱמִים *vallis Hinnomi*. The valley was on the S. E. of Jerusalem, near the brook Cedron, where the Jews offered human sacrifices to Moloch. Josiah put a stop to this custom, (2 Kings xxiii. 10.) and the Jews used the place ever after for throwing there all filth and dead bodies. From the fires, which were constantly burning there, to consume these bodies, the term came to be used for the place of suffering for the wicked. See Wolfius, Schleusner.

25. ἐν τῇ ὁδῷ. i. e. as you are going with him to the magistrate. See Luke xii. 58.

- “ καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυ-
 26 “ λακὴν βληθήσῃ. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς
 “ ἐκεῖθεν, ἕως ἂν ἀποδῶς τὸν ἔσχατον κοδράντην.
 27 “ Ὁκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοι- ^{Exod. 20.}
 28 “ χεύσεις. Ὁ γὰρ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων ^{Deut. 5.}
 “ γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἥδη ἐμοίχευ- ^{Job. 31. 1.}
 29 “ σεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. Ἴει δὲ ὁ ὀφθαλμὸς ^{18. 8.}
 “ σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ ^{Marc. 9. 43,}
 “ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόλῃται ^{45, 47.}
 “ ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου
 30 “ βληθῇ εἰς γέενναν. καὶ εἰ ἡ δεξιὰ σου χεὶρ σκαν-
 “ δαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ·
 “ συμφέρει γάρ σοι ἵνα ἀπόλῃται ἐν τῶν μελῶν
 “ σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέ-
 “ ενναν. ^{Deut. 24.}
 31 “ Ὁ γὰρ λέγει, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα ^{1. infr. 19.}
 32 “ αὐτοῦ, δότω αὐτῇ ἀποστάσιον. Ὁ γὰρ λέγω ^{7. Marc.}
 “ ὑμῖν, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, πα- ^{10. 4. Luc.}
 “ ρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι. ^{16. 18.}
 33 “ καὶ ὁς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. Ὁ Πά- ^{1 Cor. 7. 10.}
 “ ρας λέγει, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, ^{a Lev. 19.}
 “ καὶ ἄλλος ἄνθρωπος αὐτὴν γαμήσῃ, μοιχᾶται. ^{12. Exod.}
 “ Ὁ γὰρ λέγει, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, ^{20. 7. Deut.}
 “ καὶ ἄλλος ἄνθρωπος αὐτὴν γαμήσῃ, μοιχᾶται. ^{5. 11. et 23.}
 “ Ὁ γὰρ λέγει, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, ^{23. Num.}
 “ καὶ ἄλλος ἄνθρωπος αὐτὴν γαμήσῃ, μοιχᾶται. ^{30. 3.}

26. κοδράντην. From the Latin *quadrans*, the fourth part of the *as*.

27. The words τοῖς ἀρχαίοις are perhaps interpolated here.

29. σκανδαλίζει. Probably from *σκάζω*, *claudico*. Σκάνδαλον is a *stumblingblock*, something which the foot strikes against. The verb σκανδαλίζω is almost confined to the New Testament, and does not occur in the LXX.

30 Ὁ ἀποκοπτόν σου, ὡς ψυχὴ, περιβαρυνούσα τῷ διδάσκοντι, τὴν σεαυτῆς χεῖρα καὶ δύναμιν κ. τ. λ.

Philo Judæus, *de Somniis*. Vol. I. p. 668. If any thing as dear as an hand or an eye be a cause of making you to sin, part with it immediately.

31. ἀποστάσιον. The form of this writing may be seen in Lightfoot and L. de Dieu *ad l.* See also Selden, *de uxore Ebraea*, III. 18.

32. ὁς ἂν ἀπολύσῃ. The reading is probably πᾶς ὁ ἀπολύων.

Ibid. ἀπολελυμένην. This probably means a woman who is divorced thus illegally.

- “ λιν ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπι-
 “ κήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.
^a Jac. 5. 12. “ Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ 34
 “ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· μήτε ἐν τῇ γῇ, 35
^b Ps. 48. 2. “ ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· ^b μήτε εἰς
 “ Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασι-
 “ λέως. μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύ- 36
 “ νασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.
 “ ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ πε- 37
^c Exod. 21. “ ρισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν. ^c Ἠκού- 38
 24. Deut. “ σατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ
 19. 21. Lev. “ ὀδόντα ἀντὶ ὀδόντος. ^d Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀν- 39
 24. 20. “ τιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ῥαπίσει ἐπὶ
^d Prov. 20. “ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν
 22. et 24. “ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν
 29. Luc. 6. “ ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χι- 40
 29. Rom. “ τῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ 41
 12. 17, 19. “
 1 Cor. 6. 7.
 1 Theas. 5.
 15. 1 Pet.
 3. 9.

33. ἐπιρκήσεις. For the two meanings of this word, *to swear with a mental reservation*, and *to violate the oath when taken*, see Raphel.

34. The profane custom of the Jews of that day is shewn by Philo, who says, ἀλλὰ καὶ παραλαβέτω τις, εἰ βούλεται, μὴ μὴν τὸ ἀνωτάτω καὶ πρεσβύτατον εὐθὺς αἴτιον, ἀλλὰ γῆν, ἥλιον, ἀστέρας, οὐρανὸν, τὸν σύμπαντα κόσμον. *De Spec. Leg.* vol. II. p. 271. See also Lightfoot *ad l.* Zeltner, *de juramentis Hebræorum veterum*, and Wolfius *ad l.* The Jews thought that they might swear by any thing, if they did not use the name of God. Our Saviour shews, that all these oaths implied the presence of God.

36. οὐ δύνασαι. This perhaps means, *thou canst not create one white or black hair*. Læschner, *Strom.* p. 34.

37. ἐκ τοῦ πονηροῦ ἐστιν. There is some evil motive for it: if there were not, men would be satisfied with a simple affirmation or denial.

38. If we look to the places referred to, it is plain that this retaliation was meant to be inflicted by the judge, and not by the individual.

40. κριθῆναι. *To go to law*. See 1 Cor. vi. 1, 6.

Ibid. Luke transposes the order of χιτων and ἱμάτιον. vi. 29. The χιτων was the inner garment, and therefore Luke is probably right. Tertullian writes—“non modo non reti-

- “ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπαγε μετ’ αὐτοῦ
- 42 “ δύο. ^e τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ ^e Dent. 15.
8, 10. Luc.
- 43 “ σοῦ δανείσασθαι μὴ ἀποστραφῇς. ^f Ἠκούσατε ^f Lev. 19.
6. 35.
- “ ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ ^{18.}
- 44 “ μσήσεις τὸν ἐχθρόν σου. ^g Ἐγὼ δὲ λέγω ὑμῖν, ^g Luc. 6. 27,
&c. Rom.
- “ ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς κατα- ^{12. 14, 20.}
- “ ρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ¹ Pet. 3. 9.
- “ ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ^{Luc. 23. 34.}
^{Act. 7. 60.}
- 45 “ ὑμᾶς, καὶ διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ
- “ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ
- “ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει
- 46 “ ἐπὶ δικαίους καὶ ἀδίκους. ^h ἐὰν γὰρ ἀγαπήσητε ^h Luc. 6.
32.
- “ τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ ^{32.}
- 47 “ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; Καὶ ἐὰν ἀσπά- ⁱ Lev. 11. 44.
et 19. 2. et
- “ σησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ^{20. 7, 26.}
- 48 “ ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν; ⁱ εἴ- ¹ Pet. 1. 15,
16.

“ nendi tunicam, sed amplius
“ et pallium concedendi.” p.
429.

41. ἀγγαρεύσει, from ἀγγαροί, a Persian word, signifying *government messengers or couriers*. The Jews particularly objected to the duty of furnishing *posts* for the Roman government: and Demetrius, wishing to conciliate the Jews, promised among other things, *κελεύω δὲ μηδὲ ἀγγαρεύεσθαι τὰ Ἰουδαίων ὑποζύγια*. (Josephus, *Antiq.* XIII. 2. 3.) Hence our Saviour specifies this as a burden: and in the same manner Epictetus says, *ὅν δ' ἀγγαρεία ἦ, καὶ στρατιώτης ἐπιλάβηται, ἄφες, μὴ ἀντίτεινε, μηδὲ γόγγυζε*. See Matt. xxvii. 32.

42. ἀποστραφῇς. This form of the verb signifies *to turn away from*, as in Heb. xii. 25.

44. ἐπηρεαζόντων, *Calumniantium*. Casaubon. Vid. 1 Pet. iii. 16. For the precepts of the heathen upon this duty, see Gataker *ad Anton.* p. 267, 317.

45. Compare Job xxv. 3. in the Hebrew.

46. τελῶναι, properly *portitores*, not *publicani*: the latter were generally men of rank, who farmed different branches of the revenue; the former were inferior persons who collected the money. See Salmasius, *de fenore Trapezit.* p. 253. Burmannus, *de vectigaliis* P. R.

“ εσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν ὁ
 “ ἐν τοῖς οὐρανοῖς τελειός ἐστι.

“ ΠΡΟΣΕΧΕΤΕ τὴν ἐλεημοσύνην ὑμῶν μὴ 6

“ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι

“ αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ

^a Rom. 12. 8. “ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ^a Ὄταν οὖν ποιῇς 2

“ ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ

“ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς

“ ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμήν

“ λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. σοῦ δὲ 3

“ ποιούντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου

^b Luc. 14. 14. “ τί ποιεῖ ἡ δεξιὰ σου, ^b ὅπως ἡ σου ἡ ἐλεημοσύνη 4

“ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ

“ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. Καὶ 5

“ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι

“ φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις

“ τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν

“ φανῶσι τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν, ὅτι ἀπέ-

“ χουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχη, 6

“ εἰσελθε εἰς τὸ ταμεῖόν σου, καὶ κλείσας τὴν θύραν

48. τέλειοι. Luke writes οἱ-
 κτήμονες. vi. 36.

CHAP. VI.

1. ἐλεημοσύνην. There is reason to think that δικαιοσύνην is the true reading. The same Hebrew word contains both meanings. Mill, Olearius, Pfaffius. See 2 Cor. ix. 9.

Ibid. εἰ δὲ μήγε, sc. προσέχετε μὴ ποιεῖν. It may generally be translated, *otherwise*: see ix. 17.

2. ἀπέχουσι τὸν μισθὸν αὐτῶν. *They receive their reward in this life,* as it is explained by Ori-

gen, vol. I. p. 228. Ἀπέχειν is used simply for ἔχειν by Josephus, ἀλλ' ἐγὼ μὲν ἀπέχω τῆς ἀσεβείας τὸ ἐπιτίμιον. *De Bel. Jud.* I. 30. 6. And by Plutarch, ὁ γὰρ ἐν γάμῳ παρορῶν τὸ καλὸν, οὐ τέκνων ἐνεκα δηλὸς ἐστίν ἀλλ' ἡδονῆς ἀγόμενος γυναῖκα, τὸν τε μισθὸν ἀπέχει. See Philip. iv. 18.

5, ἐστῶτες. This was not meant as any particular characteristic of ostentatious prayer: it was the ordinary custom. See Mark xi. 25. Luke xviii. 11, 13.

- “ σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ·
 “ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώ-
 7 “ σει σοι ἐν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βατ-
 “ τολογήσητε, ὥσπερ οἱ ἔθνικοί· δοκοῦσι γὰρ ὅτι
 8 “ ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. μὴ οὖν
 “ ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν ὢν
 9 “ χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. ^c Οὕτως ^c Luc. 11.
 “ οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς²
 10 “ οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βα-
 “ σιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐ-
 11 “ ρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιού-
 12 “ σιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλή-

6. The words ἐν τῷ φανερῷ are perhaps an interpolation here.

7. Βαττολογήσητε. In Ecclus. vii. 14. we read μὴ δυνερώσης λόγον ἐν τῇ προσευχῇ σου. and the practice of the Jews may be seen by the Mischna, where it is said, *Omnia, qui preces accumulat, exauditur.* (Hierosol. Taanith. f. 67.) See the Dissertation of Schallerus in the Critici Sacri, and Wolfius.

9. *Our Father who is in heaven* was a common form in the Jewish prayers. Lightfoot *ad l.* who shews that our Saviour took most of this prayer from received forms. So also Witsius *de Orat. Domin.* and Schrader. *Orat. Domin. historice et dogmatice proposita.*

11. ἐπιούσιον. Some have derived it from οὐσία. Thus Origen understands *the living bread*, i. e. Jesus Christ; that which nourishes the soul, or substantial part of man. (Vol.

I. p. 249.) So also Theophylact. Jerom translates it, *Supersubstantialis, qui super omnes substantias sit.* Pfeiffer, *Quod substantiæ, i. e. naturæ hominis maxime est congruum et sufficiens.* So L. de Dieu. Hackspanius has observed, that ἐπιούσιος is *sufficient*, as περιούσιος is *more than sufficient.* See Alberti. Others have derived it from ἐπιέναι, as Origen explains it, τὸν ἄρτον τὸν οἰκίον τοῦ μέλλοντος αἰῶνος. See the Dissertation of Pfeiffer in the Critici Sacri. Lightfoot derives it from ἐπιέναι, and interprets it *panem crastinum provide, et da nobis hodie, ne solliciti simus de crastino.* So Scaliger. Many dissertations are mentioned by Wolfius.

12. Συγγνώμην αἰτούμενος ἁμαρτημάτων, συγγίνωσκε καὶ αὐτὸς τοῖς εἰς σε πλημμελοῦσιν· ὅτι ἀφέσει ἀντιδιδόται ἄφεσις. Philo Judæus, *Fragment.* p. 670.

“ ματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις
 “ ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ 13
 “ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σου ἐστὶν ἡ βα-
 “ σιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

e Marc. 11.

25. Eccius.

28. 2.

f 18. 35.

“ ἀμήν. Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ πα- 14
 “ ραπαπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ
 “ ὑμῶν ὁ οὐράνιος· ἔὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις 15
 “ τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφή-
 “ σει τὰ παραπτώματα ὑμῶν. Ὅταν δὲ νηστεύητε, 16
 “ μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφα-
 “ νίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς
 “ ἀνθρώποις νηστεύοντες· ἀμήν λέγω ὑμῖν, ὅτι ἀ-
 “ έχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων ἄλειψαί 17
 “ σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι·
 “ ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ 18
 “ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ
 “ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φα-
 “ νερῷ.

g 19. 21.

Luc. 12. 33.

1 Tim. 6. 6,

9, 18, 19.

Heb. 13. 5.

“ ε Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, 19
 “ ὅπου σὴς καὶ βρώσις ἀφανίζεται, καὶ ὅπου κλέπται διο-

13. ἀπὸ τοῦ πονηροῦ. The Talmud mentions a prayer of deliverance “ ab homine malo, “ et ab occursu malo, ab affectu malo, a socio malo, a vicino malo, a Satana destructore &c.” Lightfoot *ad l.*

Ibid. ὅτι σου κ. τ. λ. This doxology has been thought by many commentators to be an interpolation, and is rejected by the Complutensian, Erasmus, Grotius, Mill, Wetstein, Griesbach, Scholz, &c. See Wolfius.

18. Here also the words ἐν τῷ φανερῷ are probably an interpolation.

19. σὴς καὶ βρώσις. Scultetus and Casaubon understood this to mean σὴς βρώσκουσα. But from the words οὔτε σὴς οὔτε βρώσις, in v. 20, they would seem to be two different things. Βρώσις is generally taken to mean *rust*: L. de Dieu understands the *eating or consumption of food*, or the *blight* which comes upon corn.

- 20 “ ρύσσουσι καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυ-
 “ ροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρώσις ἀφανί-
 “ ζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτου-
 21 “ σιν. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ
 22 “ ἡ καρδιά ὑμῶν. ^h Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὄφ- ^h Luc. 11.
 “ θαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ ^{34.}
 23 “ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου
 “ πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν
 “ τὸ φῶς τὸ ἐν σοί, σκότος ἐστὶ, τὸ σκότος πόσον ;
 24 “ Ἰουδαῖς δύνатаι δυσὶ κυρίοις δουλεύειν· ἡ γὰρ τὸν ¹ Luc. 16.
 “ ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει, ἡ ἐνὸς ἀν- ^{13.}
 “ θέξεται, καὶ τοῦ ἐτέρου καταφρονήσει. οὐ δύνασθε
 25 “ Θεῷ δουλεύειν καὶ μαμμωνᾷ. ^k Διὰ τοῦτο λέγω ^k Luc. 12.
 “ ὑμῶν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ ^{22.} Phil. 4.
 “ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. ^{6.} 1 Tim. 6.
 “ οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα ^{8.} 1 Pet. 5.
 “ τοῦ ἐνδύματος ; ^{7.} Psal. 55.
 “ ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ ^{22.}
 26 “ τοῦ ἐνδύματος ; ¹ Job. 38. 41.
 “ ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ ^{7.} Psal. 147.
 “ τοῦ ἐνδύματος ; ^{9.} Luc. 12.
 “ ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ ^{24.}

22. So Epicharmus, καθαρὸν
 ἂν τὸν νοῦν ἔχης, ἅπαν τὸ σῶμα
 καθαρὸς εἶ.

22, 23. ἀπλοῦς — πονηρός.
 These epithets apply rather to
 the mind and heart than to the
 eye: and what our Saviour
 here says of the eye, he means
 to be applied to the mind and
 heart.

24. There is no tautology in
 this verse. “ Either he will
 “ love the one, and actually
 “ hate the other: or though
 “ he may love both, he will
 “ attach himself to the one,
 “ and pay little or no atten-
 “ tion to the other, i. e. he
 “ will shew more love to one
 “ than to the other.” Casaub.

Raphel. Wolfius.

Ibid. “ Mammonas est, se-
 “ cundum Judaicam loquelam,
 “ qua et Samaritæ utuntur, cu-
 “ pidus et plus quam oportet ha-
 “ bere volens: secundum autem
 “ Hebraicam adjunctive dici-
 “ tur *Mam*: vel significat *gu-*
 “ *losum*, id est, qui non possit
 “ a gula continere.” Irenæus.
 p. 183. It is a Syriac word,
 and signifies *an idol*. It should
 probably be written *μαμωνᾷ*.

25. μὴ μεριμνᾶτε. *Do not dis-*
tress yourselves.

Ibid. Οὐχὶ ἡ ψυχή. If God
 gave us our life, and created
 the body, it is much less for
 him to provide food and rai-
 ment.

“ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ
 “ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ
 “ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε
 “ αὐτῶν; Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσ- 27
 “ θεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; καὶ περὶ 28
 “ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ
 “ ἄγρου, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω 29
 “ δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
 “ περιεβάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον τοῦ 30
 “ ἄγρου, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλ-
 “ λόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ .
 “ ἄλλον ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν μεριμνήσητε, λέ- 31
 “ γοντες, Τί φάγωμεν, ἢ τί πῖωμεν, ἢ τί περιβαλώ-
 “ μεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ. οἶδε γὰρ 32
 “ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι ζηρεῖτε τούτων
 “ ἀπάντων. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ 33
 “ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-
 “ τεθήσεται ὑμῖν· μὴ οὖν μεριμνήσητε εἰς τὴν αὔ- 34

α Luc. 6. 37,
 38. Ps. 41.
 2. Rom. 2.
 1. et 14. 3,
 4, 10, 13.
 Jac. 4. 11,
 12. Marc.
 4. 24.

“ ριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν
 “ τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

“ *ΜΗ κρίνετε, ἵνα μὴ κριθῆτε. ἐν ᾧ γὰρ κρίματι 7 2

27. ἡλικίαν, which is generally interpreted *stature*, is said to mean *age* by Alberti, Hammond, &c. But see Luke xix. 3.

28. The white lily does not grow in Palestine. Perhaps the *amaryllis lutea* is intended, which covers the face of the country in autumn. Palaiet would read, καταμάθετε τὰ κρίνα τοῦ ἄγρου, πῶς αὐξάνει;

31, 32. *Οτε χορτασθῆτε σήμερον, κάθησθε κλαίοντες περὶ τῆς αὔριον, πόθεν φάγητε. Epictet. I. 9.

33. Many of the Fathers quote a saying of our Saviour, which is not recorded in the Gospels, but which resembles this: αἰτεῖσθε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. See Fabricius Cod. Apocr. N. T. p. 329.

34. ἀρκετόν. For this being in the neuter gender, see Posselius, *Syntax*. Reg. 3. and Vechner. *Hellenol.* I. 15.

CHAP. VII.

1. ἵνα μὴ. See note at i. 22.

- “ κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρω μετρεῖτε, ἀν-
 3 “ τιμετρηθήσεται ὑμῖν. ^bΤί δὲ βλέπεis τὸ κάρφος ^b Luc. 6. 41.
 “ τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν
 4 “ τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς ; ἡ πῶς ἐρεῖς
 “ τῷ ἀδελφῷ σου, ὦ ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ
 “ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὶς ἐν τῷ ὀφθαλμῷ
 5 “ σου ; ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ
 “ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ
 6 “ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ
 “ δῶτε τὸ ἅγιον τοῖς κυσί· μὴδὲ βάλητε τοὺς μαρ-
 “ γαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε κα-
 “ ταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ
 7 “ στραφέντες ῥήξωσιν ὑμᾶς. ^cΑἰτεῖτε, καὶ δοθήσεται ^c 21. 22.
 “ ὑμῖν· ζητεῖτε, καὶ εὕρησете· κρούετε, καὶ ἀνοιγή- ^{Mat. 11.}
 8 “ σεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ^{Luc.}
 9 “ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται. ^dἩ ^{et 15. 7. et}
 “ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς ^{1. 5. 6.}
 10 “ αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ ; καὶ ἐὰν ^{1 Joh. 3. 22.}
 11 “ ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ ; εἰ οὖν ^{d Luc. 11.}
 “ ὑμεῖς, ποινηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι
 “ τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ
 “ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν αὐτόν ;
 12 “ Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄν- ^{e 22. 40.}
 “ θρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ^{Luc. 6. 31.}
 “ ἐστὶν ὁ νόμος καὶ οἱ προφῆται. ^{Tob. 4. 16.}
^{Rom. 13. 8,}
^{10. Gal. 5.}
^{14.}

3. Our Saviour here used a common Jewish proverb. See Lightfoot ad l.

5, 6. If these verses are connected, it is thus : 5. If ye will reform yourselves, ye may reprove other persons for their sins : 6, and yet even in this

there is a discretion to be used : the instructions and admonitions of the gospel must not be cast away upon the obstinate and incorrigible. Clarke.

9. ἄνθρωπος is emphatical here : *Who is there among yourselves, even an human being ?*

- ^f Luc. 13. 24. “^fΕἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ¹³
“ ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν
“ ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι’ αὐ-
“ τῆς· ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπά- ¹⁴
“ γουσα εἰς τὴν ζώην, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες
^g Mich. 3. 5. ² Tim. 3. 5. “^gαὐτήν. ^gΠροσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, ¹⁵
“ οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων,
“ ἔσωθεν δέ εἰσι λύκοι ἄρπαγες. ἀπὸ τῶν καρπῶν ¹⁶
“ αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν
“ ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα ;
^h 12. 33. ^h Luc. 6. 43, 44. “^hοὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· ¹⁷
“ τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.
“ οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ¹⁸
“ ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποι-
ⁱ 3. 10. ⁱ Job. 15. 2, 6. “ⁱεῖν. ⁱπᾶν δένδρον μὴ ποιῶν καρπὸν καλὸν, ἐκκόπ- ¹⁹
“ τεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν ²⁰
“ αὐτῶν ἐπιγνώσεσθε αὐτούς.
^k Hos. 8. 2. ^k Luc. 6. 46. ^{Rom.} 2. 13. ^{Jac.} 1. 22. “^kΟὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσε- ²¹
“ ται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ’ ὁ ποιῶν
“ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. πολλοὶ ²²
“ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ
“ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι
“ δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις
^l 25. 12, 41. ^l Luc. 13. 26. ^{27.} 1 Cor. 13. 2. ^m Luc. 6. 47. “^lπολλὰς ἐποιήσαμεν ; ¹καὶ τότε ὁμολογήσω αὐτοῖς, ²³
“ ὅτι οὐδέποτε ἔγνω ὑμᾶς· ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ
“ ἐργαζόμενοι τὴν ἀνομίαν. ^mΠᾶς οὖν ὅστις ἀκούει ²⁴
“ μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ὅμοι-
“ ὡσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν

15. Προσέχετε δέ. But be- find this narrow way.
ware of false teachers, who 17. ἀγαθός and σαπρὸς are
pretend to shew you how to opposed in Eph. iv. 29.

- 25 “οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ βροχὴ,
 “καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ
 “προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθε-
 26 “μελίωτο γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων
 “μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς,
 “ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκυδόμησε τὴν
 27 “οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· καὶ κατέβη ἡ βροχὴ,
 “καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ
 “προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ
 28 “πτῶσις αὐτῆς μεγάλη.” ¹ Καὶ ἐγένετο ὅτε συνετέ- ²¹ Marc. 1.
 λεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο ²² Luc. 4.
 29 οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐ-
 τοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμμα-
 τεῖς.
- 8 ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἡκολούθη-
 2 σαν αὐτῷ ὄχλοι πολλοί· ^a καὶ ἰδοὺ, λεπρὸς ἐλθὼν ^a Marc. 1.
 προσεκύνη αὐτῷ λέγων, “Κύριε, ἐὰν θέλῃς, δύνα- ⁴⁰ Luc. 5. 12.
 3 “σαί με καθαρῖσαι.” καὶ ἐκτείνας τὴν χεῖρα, ἥψατο
 αὐτοῦ ὁ Ἰησοῦς λέγων, “Θέλω, καθαρῖσθῃτι.” καὶ
 4 εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. ^b καὶ λέγει αὐτῷ ^b Lev. 14.
 ὁ Ἰησοῦς, “Ὅρα μηδενὶ εἴπῃς· ἀλλ’ ὑπάγε, σεαυ- ^{3, 4, 10.}
 “τὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ
 “προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.”

CHAP. VIII.

2. Luke says that this was ἐν μᾶ τῶν πόλεων, v. 12, but it was probably in the suburbs, and apparently of Capernaum, v. 5.

3. Tertullian notices the fact of Jesus *touching* the leper contrary to the command of Moses, (Lev. v. 3.) and considers it a proof of his being more

than human. Theophylact has the same remark.

4. Ὅρα, μηδενὶ εἴπῃς. This silence was only enjoined upon him until he was cured. Witness, *Meletem*. p. 350.

Ibid. τῷ ἱερεῖ, i. e. ἀρχιερεῖ. Wolfius.

Ibid. εἰς μαρτύριον αὐτοῖς. As a witness or proof to them that I do not destroy the law of

- ^d Luc. 7. 1. ^d Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ, προσ- 5
ἦλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν, καὶ λέ- 6
γων, "Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ πα-
"ραλυτικὸς, δευνῶς βασανιζόμενος." καὶ λέγει αὐτῷ 7
ὁ Ἰησοῦς, "Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν." καὶ 8
ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, "Κύριε, οὐκ εἰμὶ
"ικανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ
"μόνον εἰπὲ λόγον, καὶ ἰαθήσεται ὁ παῖς μου. καὶ 9
"γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ'
"ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύητι,
"καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ
"τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεί." Ἀκού- 10
σας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολου-
θοῦσιν, "Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ το-
^e Mal. 1. "σαύτην πίστιν εἶδρον. ^eλέγω δὲ ὑμῖν, ὅτι πολλοὶ 11
11. Luc. "ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται
13. 28, 29. "ταὶ μετὰ Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ ἐν τῇ
^f 13. 42, 50. "βασιλείᾳ τῶν οὐρανῶν· ^fοἱ δὲ υἱοὶ τῆς βασιλείας 12
21. 43. et
22. 13. et
24. 51. et
25. 30.
Luc. 13. 28.

Moses. See x. 18. Or the words may be coupled with *δείξον, shew thyself to the priest, as a proof that thou art cured.* The latter is preferred by Hombergius, Alberti. Εἰς μ. ἐπ' αὐτοῦς, in Luke ix. 5, is a different expression.

5. According to Luke vii. 3, the centurion did not go himself, but sent elders of the Jews to Jesus: and when Jesus was not far from the house, he sent some of his friends, 6. "A qui-
busdam vocatur C. Oppius, patria Hispanus." Fabricius, *Cod. Apoc. N. T.* p. 982.

6. ὁ παῖς μου. Luke, in vii.

2, 3, calls him δούλος, but in 7 ὁ παῖς μου.

8. μόνον εἰπὲ λόγον. Palaiet would render it, *say but one word*: but the true reading seems to be λόγῳ.

9. καὶ γάρ. The centurion reasoned thus: If I can have my orders executed by merely speaking a word, how much more canst thou?

Ibid. ὑπὸ ἐξουσίαν. He probably meant by this, that he himself was bound to obey the word of his superior officer.

12. οἱ υἱοί. The Jews were *children* of the kingdom, but not necessarily *heirs*. God had

- “ ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσ-
 13 “ται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.” καὶ εἶπεν
 ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ, “Ὑπαγε, καὶ ὡς ἐπίστευ-
 “σας γεννηθήτω σοι.” καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ
 ὥρᾳ ἐκείνῃ.
 14 ^ε Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε ^ε Marc. 1.
 τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν, ^{29. Luc. 4.} 38.
 15 καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ
 16 πυρετός· καὶ ἡγέρθη, καὶ διηκόνει αὐτοῖς. ^h Ὀψίας ^b Marc. 1.
 δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους ^{32. Luc. 4.} 40.
 πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας
 17 τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ⁱ ὅπως πληρωθῇ τὸ ⁱ Esa. 53. 4.
 ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, ‘ Αὐ- ⁱ Pet. 2. 24.
 ‘ τὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους
 ‘ ἐβάστασεν.’
 18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν,

adopted them, and in right of that adoption they might have inherited: but they lost their inheritance by their misconduct.

12. Josephus says of suicides, *τούτων μὲν ἄθης δέχεται τὰς ψυχὰς σκοτιώτερος. De Bel. Jud. III. 8. 5.* The phrase of *outer darkness* is probably used in opposition to the lights which are supposed metaphorically to be burning in the room where the guests are seated (*ἀνακλιθήσονται.*) See xxii. 13.

14. Clement of Alexandria says, that Peter saw his wife led to suffer death, and cheered her with an exhortation to *remember the Lord. Strom. VII. p. 869.* The Martyrologies call

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her *Perpetua*: Simeon Metaphrastes, *Joanna*: others, *Concordia*. See a Dissertation of J. F. Mayerus, *de Conjugio Petri.*

15. *αὐτοῖς.* There seems more authority for reading *αὐτῷ*.

16. *Ὀψίας.* Mark i. 32, and Luke iv. 40, add, *as the sun was setting*, i. e. when the Sabbath was over. (Compare Mark i. 21 and 29. Luke iv. 31 and 38.) They would not bring the sick to be healed on the sabbath.

17. *Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾷται.* LXX. S. Matthew applied this passage to the healing of bodily diseases, though its primary application is to spiritual diseases.

D

^k Luc. 9. 57. ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. ^k καὶ προσελθὼν 19
 εἰς γραμματεὺς εἶπεν αὐτῷ, “Διδάσκαλε, ἀκολου-
 “θήσω σοι, ὅπου ἂν ἀπέρχῃ.” Καὶ λέγει αὐτῷ 20
 ὁ Ἰησοῦς, “Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ
 “τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς
 “τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλί-
 “νῃ.” Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, 21
 “Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θά-
 “ψαι τὸν πατέρα μου.” Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, 22
 “Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς
¹ Marc. 4. 35. Luc. 8. 22. “ἐαυτῶν νεκρούς.” ¹ Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖ- 23
 “ον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδοὺ, 24
 “σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ
 “πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ
 “ἐκάθευδε. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγει- 25
 “ραν αὐτὸν, λέγοντες, “Κύριε, σῶσον ἡμᾶς, ἀπολ-

18. εἰς τὸ πέραν. To the other side of the lake of Genesareth. See v. 23, 28. Capernaum was at the northern extremity of the lake.

20. This was probably said to warn the scribe of what he must expect if he followed Jesus.

Ibid. υἱὸς τοῦ ἀνθρώπου. It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in xxvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered the Son of man to mean the same as the Son of God.

21. Clement of Alexandria says that this disciple was Philip. *Strom.* III. p. 522. Tertullian appears to have thought him one of the twelve. *De Idolol.* 12. *de Baptismo.* 12. Dr. Clarke supposes, that his father was not now dead, but that he wished to stay at home till his father's death.

22. See Suicer. vol. II. p. 392.

Ibid. τοὺς νεκρούς. This means persons devoted to this world, and dead to the world to come. The man, to whom this was said, was a disciple, and had devoted himself to follow Jesus.

24. καλύπτεσθαι. Was being covered, or beginning to be covered.

- 26 “λύμεθα.” Καὶ λέγει αὐτοῖς, “Τί δειλοί ἐστε, ὀλι-
 “γόπιστοι;” τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέοις
 27 καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. οἱ δὲ
 ἄνθρωποι ἐθαύμασαν λέγοντες, “Ποταπὸς ἔστιν οὗ-
 “τος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν
 “αὐτῷ;”
 28 “Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν ^{m Marc. 5.}
 τῶν Γεργεσηνῶν, ὑπῆντησαν αὐτῷ δύο δαιμονιζό- ^{1. Luc. 8.}
 μενοι ἐκ τῶν μνημείων ἐξερχόμενοι χαλεποὶ λίαν,
 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.
 29 καὶ ἰδοὺ, ἔκραξαν, λέγοντες, “Τί ἡμῖν καὶ σοί, Ἰησοῦ
 “υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι
 30 “ἡμᾶς;” Ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων
 31 πολλῶν βοσκομένη. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν
 λέγοντες, “Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελ-
 32 “θεῖν εἰς τὴν ἀγέλην τῶν χοίρων.” Καὶ εἶπεν αὐτοῖς,

28. Γεργεσηνῶν. Mark v. 1, and Luke viii. 26, write Γαδαρηνῶν. Origen says that the true reading is Γεργεσαίων, that Gerasa was in Arabia, Gadara in Judæa, and Gergasa on the sea of Galilee. (Vol. IV. p. 140. 141.) But Epiphanius says, that Mark and Luke wrote Γεργεσηνῶν, Matthew Γαδαρηνῶν, and that some copies had Γεργεσαίων. (p. 650.) Josephus speaks of the villages of the Gadarenes between Tiberias and Scythopolis. (Vita, p. 5.) Lightfoot states that the towns of Gadara and Gergasa were near to each other: and L. de Dieu supposed the country here spoken of to be near both cities.

Ibid. δύο δαιμονιζόμενοι. Mark

and Luke only mention one.

29. Τί ἡμῖν καὶ σοί; For this phrase see Raphael. It seems to mean, *What is there in common to thee and us?*

Ibid. πρὸ καιροῦ. *Before the time appointed of God for our final judgment.* Clarke. See 2 Pet. ii. 4. Jude 6.

30. μακρὰν ἀπ’ αὐτῶν. Mark and Luke have ἐκεῖ. The Vulgate, “non longe.”

Ibid. χοίρων πολλῶν. There were 2000 feeding on the hills. Mark v. 11, 13. Josephus speaks of Herod being fond of hunting, and says, *συντροφὸς μὲν ἡ χώρα.* De Bel. Jud. I. 21. 13. These were wild boars, and the destruction of such animals would have been a benefit.

“Ὑπάγετε.” Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. οἱ δὲ βόσκοντες ἔφυγον, καὶ 33 ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλ- 34 θεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

^a Marc. 2. 1.
Luc. 5. 18.

* ΚΑΙ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε καὶ ἦλθεν 9 εἰς τὴν ἰδίαν πόλιν. καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνῃς βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ, “Θάρσει, “ τέκνον, ἀφέωνται σοὶ αἱ ἁμαρτίαι σου.” Καὶ ἰδοὺ, 3 τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, “Οὗτος “ βλασφημεῖ.” καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις 4 αὐτῶν, εἶπεν, “Ἰνατί ὑμεῖς ἐνθυμείσθε πονηρὰ ἐν “ ταῖς καρδίαις ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, 5 “ εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἔγει- “ ραι καὶ περιπάτει; Ἰνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει 6 “ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρ- “ τίας,” (τότε λέγει τῷ παραλυτικῷ,) “Ἐγερθεὶς ἄρον “ σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου.” Καὶ 7 ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ἰδόντες δὲ οἱ 8

32. This is perhaps the strongest proof of the actual presence of evil spirits in the *dæmoniacks*. Men might perhaps be subject to fancy, but an herd of swine could not.

CHAP. IX.

1. τὴν ἰδίαν πόλιν. Capernaum. (Mark ii. 1.) Matthew had stated that Jesus had re-

sided there, iv. 13. See also John ii. 12.

2. This is told more at length by Mark ii. 3, and Luke v. 18.

Ibid. ἀφέωνται is the perfect passive indicative. Schmidius, Wolfius.

4. ἰδὼν. For the difference between ἰδὼν and εἰδὼς, see Abreschius, p. 543.

ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

- 9 ^b Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον ^b Marc. 2. καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, ^{14. Luc. 5. 27.}
καὶ λέγει αὐτῷ, “Ἀκολουθε μοι” καὶ ἀναστὰς ἤκο-
10 λούθησεν αὐτῷ. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν
τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
11 αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς
αὐτοῦ, “Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτω-
12 “ λῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;” Ὁ δὲ Ἰησοῦς
ἀκούσας εἶπεν αὐτοῖς, “Οὐ χρεῖαν ἔχουσιν οἱ ισχύ-
13 “ οντες ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. ^c πορευθέντες ^c 12. 7.
“ δὲ μάθετε τί ἐστίν, “Ἐλεον θέλω, καὶ οὐ θυσίαν.” ^{Ose. 6. 6. 1 Tim. 1. 15.}
“ οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ’ ἁμαρτωλοὺς
“ εἰς μετάνοιαν.”

8. τοῖς ἀνθρώποις. Either for men, i. e. for the good of men : or to men, i. e. to one who is a man.

9. τελώνιον. A place on the banks of the lake, where the customs were received for goods carried by water.

10. ἐν τῇ οἰκίᾳ. This was Matthew's house. See Luke v. 29. It has been supposed that six months intervened between the call of Matthew and this feast. See Newcome. If so, Mark has observed the order of time, though he also anticipates this feast : see ii. 15. v. 22 : but Greswell supposes that Matthew has recorded a different feast from Mark and Luke, and not one in his own house.

11. The Jews had a particular aversion to the publicans, because they reminded them of their being tributary to the Romans.

13. Ἐλεος θέλω ἢ θυσίαν. LXX. Matthew agrees with the Hebrew. The meaning is, that God is better pleased with an act of mercy than with sacrifices. Jesus had just performed the former ; the Pharisees boasted of the latter.

Ibid. I came not to call righteous men to my kingdom, but I came to call sinners to repentance. It matters not whether we take δικαίους ironically or no. Jesus came only to call those persons who felt that they needed repentance.

- ^d Marc. 2. 18. Luc. 5. 33. ὅτε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέ- 14
 γοντες, “Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν
 “πολλὰ, οἱ δὲ μαθηταί σου οὐ νηστεύουσι;” Καὶ 15
 εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Μὴ δύνανται οἱ υἱοὶ τοῦ
 “νυμφῶνος πενθεῖν, ἐφ’ ὅσον μετ’ αὐτῶν ἐστὶν ὁ
 “νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’
 “αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. οὐδεὶς 16
 “δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ
 “παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ
 “ἱματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ βάλλου- 17
 “σιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μῆγε,
 “ῥήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσ-
 “κοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσ-
 “κοὺς καινοὺς, καὶ ἀμφότερα συντηροῦνται.”
- Marc. 5. 22. Luc. 8. 41. ὅτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρχων ἐλ- 18
 θὼν προσεκύνει αὐτῷ, λέγων, “Ὅτι ἡ θυγάτηρ μου
 “ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά

15. Tillemont observes, that what is said here of the bridegroom, would remind John's disciples of what John himself had said of Christ. (John iii. 29.) *Memoires*, tom. I. p. 168. Υἱοὶ τοῦ νυμφῶνος are the companions of the bridegroom. See note at 2 Thess. ii. 3. This is the earliest intimation given by Jesus of his death.

16. τὸ πλήρωμα αὐτοῦ sc. τοῦ ἱματίου παλαιοῦ, the piece which was used to fill up the old cloth, αἶρει ἀπὸ τοῦ ἱματίου, takes away still more of the old cloth. See Alberti. As the union of new and old cloth is unsuitable, so “is it very improper that my “disciples should mix mourn-

ing and rejoicing, by fasting “while they have the enjoy- “ment of my immediate pre- “sence.” Clarke.

17. See Job xxxii. 19. The ἀσκοὶ were made of leather. The true reading is probably ἀμφότεροι.

18. ἄρχων. Mark says, εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰδεῖρος. v. 22. Irenæus speaks of “summi sacerdotis filia.” p. 308.

Ibid. λέγων ὅτι. Herodotus uses a similar phrase in II. 115. Xenophon *Cyrop.* III. p. 51. εἶπε δ’ ὅτι εἰς καιρὸν ἦκει.

Ibid. ἄρτι ἐτελεύτησεν. She was not dead when her father first went to Jesus. See Mark

- 19 “ σου ἐπ’ αὐτήν, καὶ ζήσεται.” Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῇ καὶ οἱ μαθηταὶ αὐτοῦ.
- 20 Καὶ ἰδοὺ, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθούσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. ἔλεγε γὰρ ἐν ἑαυτῇ, “ Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.” Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, εἶπε, “ Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε.” καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς, “ Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει.” καὶ κατεγέλων αὐτοῦ. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγγέρθη τὸ κοράσιον.

v. 23, 35. Luke writes ἀπέθνησκεν, *was dying*, in viii. 42; and it appears in 49, that he agreed with Mark. Wolfius thinks that she was on the point of death when her father left his house, and he now assumed her to be dead: *my daughter has by this time died*: so also Dr. Clarke.

20. Eusebius says that this woman was of Cæsarea Philippi, where he had seen brazen statues of her and Jesus. (*Hist. Eccles.* VII. 18.) Sozomen says that the statue of Jesus was thrown down in the reign of Julian, but was put up again in the church, where it remained to his day. (V. 21.) The miracle, however, seems to have been worked at Capernaum. Tertullian makes the same remark upon her *touching* Jesus,

as at viii. 3. Her name was said to be Veronica. See Fabricius, *Cod. Apoc.* p. 252.

Ibid. κρασπέδον. She may have thought that there was virtue in the φυλακτήρια, (see xxiii. 5.) which were sometimes written upon the border of the garment. See xiv. 36.

22. The woman was cured before Jesus spoke to her. See Mark v. 29. Luke viii. 44.

23. αὐλητὰς. When it was reported at Jerusalem that Josephus was dead, he tells us, πλείστοις μισθοῦσθαι τοὺς αὐλητὰς, οἱ θρήνων ἐξήρχον αὐτοῖς. *De Bel. Jud.* III. 9. 5. See Lightfoot ad l. Geierus, *de luctu Ebraeorum.* V. 16.

24. οὐκ ἀπέθανε. The tense is still strictly appropriate: *she was not dying at the time when her father thought she was dying.*

καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκεῖ- 26
νην.

Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν 27
αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, “Ἐλέησον
“ἡμᾶς, υἱὲ Δαβίδ.” Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσ- 28
ῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,
“Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;” Λέγουσιν
“αὐτῷ, Ναί, Κύριε.” Τότε ἤψατο τῶν ὀφθαλμῶν αὐ- 29
τῶν, λέγων, “Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν”
καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμή- 30
σατο αὐτοῖς ὁ Ἰησοῦς, λέγων, “Ὁρᾶτε μηδεὶς γι-
“νωσκέτω.” οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλη 31
τῇ γῇ ἐκείνῃ.

^f Luc. 11. 14. Ἀὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ 32
ἄνθρωπον κωφὸν δαιμονιζόμενον. καὶ ἐκβληθέντος 33
τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ
ὄχλοι, λέγοντες, “Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσ-
^g 12. 24. “ραήλ.” ^hΟἱ δὲ Φαρισαῖοι ἔλεγον, “Ἐν τῷ ἄρχοντι 34
^{Marc. 3. 23.} τῶν δαιμονίων ἐβάλλει τὰ δαιμόνια.”
^{Luc. 11. 15.}

^h 4. 23. ^bΚΑΙ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ 35
^{Marc. 6. 6.} τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,
^{Luc. 13. 22.} καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θε-
ραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ
¹ Marc. 6. 34. λαῷ. ⁱ ἰδὼν δὲ τοὺς ὄχλους, ἔσπλαγχνίσθη περὶ 36
^{Num. 27. 17.} αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι ὥσπερ πρό-
^{Zech. 10. 2.}

27. υἱὲ Δαβίδ. This was one of the titles applied by the Jews to the Messiah. See xxii. 42.

36. See Numbers xxvii. 17, where the LXX read ὥσπερ πρόβατα, οἳ οὐκ ἔστι ποιμήν. but Philo Judæus quotes οἳ ποιμνη σπαράδην ἀγελάρχην οὐκ ἔχουσα.

Vol. II. p. 385. See 1 Kings xxii. 17. Jer. xxiii. 1—4. 1. 6.

Ibid. ἐκλελυμένοι. There is more authority for reading ἐσ-κυλμένοι. For the meaning of σκύλλειν see Mark v. 35. Luke vii. 6. viii. 49. Ἐκλελυμένοι probably means tired, exhausted

37 βατα μὴ ἔχοντα ποιμένα. ^k τότε λέγει τοῖς μαθηταῖς ^k Luc. 10.
αὐτοῦ, “Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ^{2.} Job. 4.
38 “ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ,
“ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.”

10 ¹ Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ¹ Marc. 3.
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ^{14. et 6. 7.} Luc. 9. 1.
ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ
2 πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνό-
ματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέ-
τρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ
3 τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φί-
λιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ
τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος
4 ὁ ἐπικληθεὶς Θαδδαῖος· Σίμων ὁ Κανανίτης, καὶ
Ἰούδας Ἰσκαριώτης ὁ καὶ παραδὸνς αὐτόν.

in body or mind, as in xv. 32. Mark viii. 3. Gal. vi. 9. Heb. xii. 3. See also 2 Sam. xvii. 29. If sheep are without a shepherd, they wander from their pasture (ἐρριμμένοι), and faint for want of food (ἐκλελυμένοι.) The whole refers to the want of able teachers.

38. ἐκβάλῃ perhaps means, send quickly. See John x. 4.

CHAP. X.

1. Eusebius says that this was not long after the beginning of his preaching. *Hist. Eccles.* I. 10.

Ibid. *θεραπεύειν*, as well as *ἐκβάλλειν*, seems to belong to *ἐξουσίαν πν. ἀκαθάρτων*, and confirms the idea of diseases being sent by evil spirits. See Luke xiii. 16. Acts x. 38. 1 Cor. v. 5. 2 Cor. xii. 7. 1 Tim. i. 20. *Ἐξουσίαν* governs a genitive in

John xvii. 2. Rom. ix. 21.

2. πρῶτος Σίμων. That πρῶτος merely means a priority of order, see Hackspanius *ad l.*

3. Βαρθολομαῖος. *בר תלמי* the son of Talmi. See note at John i. 46.

Ibid. Λεββαῖος, called also Judas in Luke vi. 16. Acts i. 13. Lebbæus may come from *לב* a heart, or *לבי* a lion: or from Lebbæ, a town of Galilee.

4. Κανανίτης. L. de Dieu says that this does not mean an inhabitant of Canaan, which is *Χαναναῖος*, but he derives it from *זֵלֵזֵל* zelotes, and so he is called by Luke vi. 15. Scaliger says that there was a sect of Jews called *Ζηλωταί*, or *Καν-ναῖ*. (Elench. Trihær. c. 1.)

4. Ἰσκαριώτης. Probably of

- Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, πα-
 ραγγείλας αὐτοῖς, λέγων, "Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλ-
 "θητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·
^{m 15. 24.} "πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπο- 6
^{Act. 13. 46.} ^{n 3. 2. et 4.} "λωλῶτα οἴκου Ἰσραὴλ. "πορευόμενοι δὲ κηρύσσετε, 7
^{17. Luc. 9.} ^{2. et 10. 9.} "λέγοντες, "Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.
 "ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκ- 8
 "ροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε,
^{o Marc. 6. 8.} "δωρεὰν δότε. ^{Luc. 9. 3.} "Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυ- 9
^{et 22. 35.} "ρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, ^{p Luc. 10.} ^{7, 8. 1 Cor.} ^{9. 7. 1 Tim.} ^{5. 18.} μηδὲ ὑποδήματα, μηδὲ
 "ράβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ

Kerioth, a city of Judah. (Joshua xv. 25.) So says Theophylact (Ἰσκάρα); and at John vi. 71. xii. 4. some MSS. read ἀπὸ Καρυώτου. Origen observes that *Iscariot* means *ersuffocatus*. Vol. III. p. 895, **ΚΑΡΥΩΤΗ**. See Lightfoot ad l. who says that the word might also be **ΚΑΡΥΩΤΗ** *Judas with the apron*. Theophylact adds, that he was also called Simon, which was the name of his father: see John vi. 71. xii. 4.

5. It appears, by comparing Mark iii. 14, and vi. 7, that Matthew anticipates the sending of the twelve: they were selected now, but sent afterwards. They did not go in a body, but two and two. Mark vi. 7.

Ibid. ἐθνῶν—Σαμαρειτῶν. We must remember, that the twelve only went to prepare men for the gospel. As soon as the atonement was made, Jesus ordered the gospel to be preach-

ed to the Samaritans and Gentiles, Acts i. 8.

8. Work all these miracles without taking any reward.

9, 10. Braunius quotes a Jewish saying, "Ne ingrediatur montem templi cum baculo suo, nec cum calceis suis, nec cum crumena sua." *De Vestitu Sac. Heb.* p. 482.

10. μηδὲ ὑποδήματα. According to Mark vi. 9, they were to be ὑποδεδεμένους σανδάλια, so that they were to wear *sandals*, but not *shoes*, (*Lightfoot*;) or perhaps it means, that they were to carry no shoes except those which they wore. *Beza, Newcome*. Hackspanius makes δύο refer to ὑποδήματα as well as to χιτῶνας. See Luke xxii. 35.

Ibid. μηδὲ ράβδον. Mark says, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ράβδον μόνον. vi. 8. Luke, μήτε ράβδους, ix. 3; so that it is probable we are also to read ράβδους in Matt.

Ibid. Ἄξιος. See note at 1 Tim. v. 18.

- 11 “ ἐστίν. Εἰς ἣν δ’ ἂν πόλιν ἢ κώμην εἰσέλθῃτε,
 “ ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· καὶ ἐκεῖ μέναιτε,
 12 “ ἕως ἂν ἐξέλθῃτε. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν,
 13 “ ἀσπάσασθε αὐτήν. καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἄξια, ἐλ-
 “ θέτω ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· ἐὰν δὲ μὴ ᾖ ἄξια,
 14 “ ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. ⁹ καὶ ὅς ⁹ Marc. 6.
 “ ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ^{11. Luc. 9.}
 “ ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ^{5. et 10. 10.}
^{Act. 13. 51.}
 15 “ ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. ¹ ἂμην ¹ 11. 24.
 “ λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γο-
 “ μόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.
 16 “ ὁ Ἰδοῦ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν ⁸ Luc. 10. 3.
 “ μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, ^{Rom. 16.} 19.
 17 “ καὶ ἀκέραιοι ὡς αἱ περιστέραί. προσέχετε δὲ ἀπὸ
 “ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέ-
 “ δρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν
 18 “ ὑμᾶς· ¹ καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ^t Marc. 13.
 “ ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ^{11. Luc.} 12. 11, 12.
 19 “ ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ^u Luc. 21.
 “ ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ^{14, 15.}
² Tim. 4.
 20 “ ὥρα τί λαλήσετε· οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦν- ^{16, 17.}

11. τίς ἄξιός ἐστι, *who is de- serving that you should abide with him.* Elsner. Wolfius.

Ibid. ἐξέλθῃτε. *Ye go out of the city.*

14. ὅς ἐὰν μὴ δέξηται for ἐὰν τις μὴ δέξηται. See Raphel.

17. Beware of these men. Palaiet.

Ibid. ἐν ταῖς συναγωγαῖς. Compare xxiii. 34. Acts xxii. 19. xxvi. 11. Persons were scourged in the synagogues, because the rulers of the synagogues

were also judges of the people. Biscoe, p. 111. Lightfoot ad l.

18. αὐτοῖς, *against them.* Hackspanius: but I should rather understand our Saviour to mean, *ye shall be brought before governors and kings on account of my religion, that you may bear your testimony to it in the presence both of Jews and Gentiles.* See viii. 4.

20. οὐ γὰρ κ.τ.λ. It is not you *only* that speak, but &c. Wolfius.

- “τες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λα-
^{x Mich. 7.} ^{5, 6. Luc.} ^{21. 16.} “λοῦν ἐν ὑμῖν. ² Παραδώσει δὲ ἀδελφὸς ἀδελφὸν ²¹
 “εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσου-
 “ται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.
^{7 24. 13.} ^{Marc. 13.} ^{13. Luc.} ^{21. 17.} “¹ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά ²²
 “μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
 “ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύ- ²³
 “γετε εἰς τὴν ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ
 “τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ
^{2 Luc. 6. 40.} ^{Joh. 13. 16.} ^{et 15. 20.} “υἱὸς τοῦ ἀνθρώπου. ² Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν ²⁴
 “διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.
 “ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος ²⁵
^{a 12. 24.} ^{Marc. 3. 22.} ^{Luc. 11. 15.} “αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. ² εἰ τὸν
 “οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν, πόσῳ μᾶλλον

Ibid. τὸ Πνεῦμα τοῦ πατρὸς.
 This seems to be the first
 promise of the Spirit whom
 the Father was to send. See
 John xiv. 26. xv. 26. Acts i.
 4.

21. This relates to the first
 Christians.

22. This verse is connected
 with ver. 18. *Hombergius*. See
 Acts xxviii. 22.

Ibid. ὁ ὑπομείνας. *Olearius*
 thinks this means, *He that shall*
survive to the destruction of Je-
rusalem, shall be provided with
means of escape. For τέλος, vid.
 xxiv. 6.

23. τελέσητε. *Raphel* and
Krebsius say that this verb
 means *peragraré*. Ἐκπεραίνειν
 has the same sense in *Xen.*
Hellen. IV. 5. 8. We might
 say in English, *you will not*
finish the cities. *The coming of*
the Son of man may mean the

destruction of Jerusalem, as in
 c. xxiv. which happened A. D.
 72, at which time the gospel
 had not been preached in all
 the cities of Judæa. But the
 passage may have a secondary
 meaning, that the Jews will
 not be converted to Christian-
 ity till the end of the world.
 See Rom. xi. 25. Our Saviour
 means to say, *You may recon-*
cile it to yourselves to flee from
one city to another, because you
will have an opportunity of
preaching the gospel in the city
to which you flee.

24. You must expect this
 persecution, because the dis-
 ciple must not hope to be bet-
 ter treated than his master.
 25. The disciple should be well
 contented if he is not treated
 worse than his master.

25. Βεελζεβούλ. This was an
 idol worshipped at Ekron.

- 26 “ τοὺς οἰκιακοὺς αὐτοῦ; ^bΜὴ οὖν φοβηθῆτε αὐτούς· ^bMarc. 4.
 “ οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθή- ^{22. Luc. 8.}
 27 “ σεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. ὃ λέγω
 “ ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ
 28 “ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. καὶ μὴ
 “ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ
 “ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ
 “ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπο-
 29 “ λέσαι ἐν γένει. Οὐχὶ δύο στρουθία ἀσσαρίου
 “ πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν
 30 “ ἄνευ τοῦ πατρὸς ὑμῶν· ^cὑμῶν δὲ καὶ αἱ τρίχες τῆς ^cLuc. 21.
 31 “ κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. μὴ οὖν φοβηθῆτε· ^{18. Act. 27.}
 32 “ πολλῶν στρουθίων διαφέρετε ὑμεῖς. ^{34. 2 Sam.} ^dΠᾶς οὖν ^{14. 11.}
 “ ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώ- ^dMarc. 8.
 “ πων, ὁμολογήσω ἀγὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ ^{38. Luc. 9.}
 33 “ πατρός μου τοῦ ἐν οὐρανοῖς. ὅστις δ’ ἂν ἀρνήσῃ- ^{26. et 12. 8.}
 “ ταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι ^{2 Tim. 2.}
 “ αὐτὸν ἀγὰρ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐ- ^{12. Apoc.}
 3· 5·

2 Kings i. 3. ^{לַעֲבֹד} ^{לַעֲבֹד}. See
 Wolfius.

27. εἰς τὸ οὖς. Lightfoot
 says that this is an allusion to
 the custom in the synagogues,
 where the reader did not speak
 out loud, but whispered in the
 ear of another person, who ad-
 dressed the people. Ad Matt.
 iv. 23. et ad l. So also Ham-
 mond.

29. ἀσσαρίου, from the Latin
 As.

Ibid. ἐπὶ τὴν γῆν. Origen
 reads εἰς παγίδα. Vol. I. p. 794.
 and so apparently did Irenæus.
 II. 26. 2.

Ibid. ἄνευ τοῦ πατρὸς ὑμῶν.

So οὐτι ἄνευ θεοῦ ἦδε γε βουλή.
 Hom. Od. β. 372.

30. ἡριθμημέναι may mean
 held in great account, like the
 Latin phrase, in numero ha-
 bere.

31. πολλῶν. Markland pro-
 posed πολλῶ (ad Lys. 30. p.
 600.) which is the reading of
 some MSS. Valcknaer once
 approved of it, (Schol. ad Luc.
 xii. 7.) but afterwards changed.
 (Schediasm. p. 362.)

32, 33. Polybius uses ἀρνη-
 θῆναι φθὴν for to deny a know-
 ledge of singing: and ὁμολογεῖν,
 to profess a knowledge of it. IV.
 20. 11.

- ο Luc. 12. " ρανοῖς. °Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην 34
 49, 51, &c. " ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μά-
 f Mich. 7. 6. " χαιραν. °ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ 35
 " πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐ-
 " τῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· καὶ 36
 ε Luc. 14. " ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ. °Ὁ φι- 37
 26. " λὼν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστί μου ἄξιος·
 " καὶ ὁ φιλὼν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστί
 h 16. 24. " μου ἄξιος· °καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ 38
 Marc. 8. 34. " καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστί μου ἄξιος. °Ὁ 39
 Luc. 9. 23. " εὐρὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ
 i 16. 25. " ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει
 Marc. 8. 35. " αὐτήν. °Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ 40
 Luc. 9. 24. " ἐμὲ δεχόμενος, δέχεται τὸν ἀποστείλαντά με. ὁ δε- 41
 et 17. 33. " χόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προ-
 Joh. 12. 25. " φήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα
 k 18. 5. " δικαίου, μισθὸν δικαίου λήψεται. °καὶ ὃς ἐὰν πο- 42
 Luc. 10. 16. " τίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον
 Joh. 13. 20. " εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπο-
 " λέσῃ τὸν μισθὸν αὐτοῦ."

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων I I
 τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ
 διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

34. This is said with refer-
 ence to the divisions which
 Christianity caused in families
 during the first ages.

37. See Deut. xxxiii. 9.

39. εὐρών. A person who
finds a treasure values it very
 highly; and thus εὐρών is used
 for putting a great value upon
 any thing. So also if a person

does not value any thing, he is
 apt to *lose* it, and thus ἀπολέσας
 is used for disregarding a thing.
 The immediate application is
 to the first Christians in the
 time of persecution.

CHAP. XI.

I. τοῦ διδάσκειν. See note
 at ii. 13.

- 2 ^m Ὁ ΔΕ Ἰωάννης ἀκούσας ἐν τῇ δεσμοτηρίᾳ τὰ ^m Luc. 7.
 18. ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ,
 3 εἶπεν αὐτῷ, “Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδο-
 4 “κῶμεν;” Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,
 “Πορευθέντες ἀπαγγείλατε Ἰωάννῃ, ἃ ἀκούετε καὶ
 5 “βλέπετε· ⁿ τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περι- ⁿ Esa. 35.
 5. et 61. 1.
 “πατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν·
 6 “νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· καὶ
 “μακάριός ἐστιν, ὅς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.”
 7 Ὁ τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν ^o Luc. 7.
 24. τοῖς ὄχλοις περὶ Ἰωάννου, “Τί ἐξήλθετε εἰς τὴν
 “ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευό-
 8 “μενον; ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μα-
 “λακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ
 9 “φοροῦντες, ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶν. ἀλλὰ
 “τί ἐξήλθετε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ
 10 “περισσότερον προφήτου· ^p οὗτος γάρ ἐστι περὶ οὗ ^p Mal. 3. 1.
 Marc. 1. 2.
 “γέγραπται, ‘Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν ^{Luc. 7. 27.}

2. ἀκούσας. He heard this from his own disciples, (Luke vii. 18.) who were perhaps jealous of the fame of Jesus. See ix. 14. John iv. 1. This may have been the reason of his sending them. For the place of his prison vid. Mayerus, Ecloga Evangel. ad Dominic. III. Advent.

5. νεκροὶ ἐγείρονται. No such miracle has as yet been recorded by S. Matthew: but the widow's son at Nain had been raised. See Luke vii. 11—17.

6. μακάριός κ. τ. λ. This may have been addressed particularly to John's disciples, who had been jealous of Jesus. Theo-

phylact ad Luc. vii. 23.

7. “Κάλαμος ἐπ’ ὀχθῇ παρα-
 “ποταμίας πεφυκὼς καὶ πρὸς πᾶν
 “τὸ πνέον σαλευόμενος.” Lucian.
Hermotim. It means, *Did you go out to see a mere nothing?*

8. “Hinc etiam κομψή illa
 “χλαυὴ καὶ μαλακοὶ χιτωνίσκοι
 “ab æmulis adversariisque pro-
 “bro (Demostheni) data.” Aul.
 Gell. I. 5.

9. περισσότερον προφήτου. This means a prophet and something more: John not only foretold, like the other prophets, that the Messiah was to come, but he immediately preceded him and shewed him to the world.

10. ἰδοὺ ἐξαποστέλλω τὸν ἄγ-

- “ μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν
 “ σου ἔμπροσθέν σου.” Ἀμὴν λέγω ὑμῖν, οὐκ ἐγὼ- 11
 “ γερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ
 “ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
 q Luc. 16. “ οὐρανῶν μείζων αὐτοῦ ἐστίν. ἡ ἀπὸ δὲ τῶν ἡμερῶν 12
 16. “ Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν
 “ οὐρανῶν βιάζεται, καὶ βιασται ἀρπάξουσιν αὐτήν.
 “ πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου 13
 r Mal. 4. 5. “ προεφίητευσαν· ἡ καὶ εἰ θέλετε δεξασθαι, αὐτός ἐστιν 14
 Luc. 1. 17. “ Ἡλίας ὁ μέλλων ἔρχεσθαι. ὁ ἔχων ὦτα ἀκούειν, 15
 s 13. 9. “ ἀκούετω. Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; 16
 Apoc. 2. 7. “ ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς καθημένοις, καὶ
 t Luc. 7. 31.

γελόν μου, καὶ ἐπιβλέψεται ὁδὸν
 πρὸ προσώπου μου. LXX. Mat-
 thew, Mark, and Luke exactly
 agree.

11. γυναικῶν. Theophylact
 observes, that by this word Je-
 sus excepted himself, because
 he was born of a virgin.

Ibid. ὁ μικρότερος. Some per-
 sons have supposed our Savi-
 our to mean himself: in which
 case ἐν τῇ β. τῶν οὐρανῶν is con-
 nected with μείζων ἐστίν. but he
 who now appears inferior is
 greater than him in the kingdom
 of heaven. The usual construc-
 tion is, however, the best; *The*
meanest preacher of the gospel
in the kingdom of the Messiah
has a greater and more excellent
office and ministry than he.
 Clarke.

12. βιάζεται. Some interpret
 it actively, *tota vi se insinuat*.
 See Luke xvi. 16. Erasmus,
 Vitranga. Others explain the
 passage to mean, *regno cælorum*
vis infertur, i. e. men endea-

your with the greatest eager-
 ness to enter the church. Ham-
 mond, Le Clerc, Wolfius, Kreb-
 sius.

Ibid. βιασται is well explain-
 ed by Raphel, *quia in regnum*
cælorum irrumpunt βία τῶν Φαρι-
σαίων καὶ τῶν λοιπῶν Ἰουδαίων :
 or it may merely denote the
 earnestness with which they
 pressed in. Chemnitius, *Olea-*
rius. The whole passage seems
 to mean, that John had begun
 to preach a spiritual religion,
 encouraging repentance and
 holiness, and that many had
 been persuaded by him and by
 Jesus.

13. Until the time of John
 the Baptist every thing was
 prophetic. The prophecies
 then began to be accomplish-

ed.
 14. Ἡλίας. Surenhusius
 quotes the Talmud as teach-
 ing, “*Eliam venturum non esse*
“ ipsam Eliæ personam, sed
“ alium ei factis similem.”

- 17 “ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, καὶ λέγουσιν,
 “ Ὡλῆσαμεν ὑμῖν, καὶ οὐκ ὥρχήσασθε· ἐθρηνήσαμεν
 18 “ ὑμῖν, καὶ οὐκ ἐκόψασθε. ἦλθε γὰρ Ἰωάννης μήτε ἐσ-
 19 “ θίων μήτε πίνων, καὶ λέγουσι, Δαιμόνιον ἔχει. ἦλ-
 “ θεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέ-
 “ γουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελω-
 “ νῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία
 20 “ ἀπὸ τῶν τέκνων αὐτῆς.” “ Τότε ἤρξατο ὀνειδίζειν ^{13.} ^{Luc. 10.}
 τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐ-
 21 τοῦ, ὅτι οὐ μετενόησαν. “ Οὐαὶ σοι, Χοραζὶν, οὐαὶ,
 “ σοι Βηθσαιδὰν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένον-
 “ το αἱ δυνάμεις αἱ γεγόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
 22 “ σάκκῳ καὶ σποδῷ μετενόησαν. πλὴν λέγω ὑμῖν,
 “ Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρί-
 23 “ σεως, ἢ ὑμῖν. ^{6.} “ Καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ ^{Thren. 4.}
 “ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι

17. So Æsop, fab. XXXIX. *ὅτε ἤθλου, οὐκ ὥρχεῖσθε.* A similar proverb is found in the Talmud. Vid. Wolfius.

18. *μήτε ἄρτον ἐσθίων, μήτε οἶνον πίνων.* Luke vii. 33.

19. *καὶ ἐδικαιώθη κ. τ. λ.* This is the remark of Christ upon the calumnies of those who rejected him: and he means to say, that though his doctrine was despised and not understood by the Scribes and Pharisees, yet the wisdom of it was acknowledged and proved by those who embraced it. *The children of wisdom* mean the publicans and others who flocked to the preaching of Christ: for *δικαιοῦν* in this sense, vid. Luke vii. 29, 35. xvi. 15; and for *ἀπὸ* put for

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ὑπὸ, vid. xvi. 21. xxvii. 9. Mark viii. 31. Luke xvii. 25. Acts ii. 22. Rev. xii. 6. See Wolfius.

21. *Χοραζὶν.* Some have proposed to read *χώρα Ζιν*, *country of Zin*, because no such place as Chorazin is mentioned in any ancient writer. See Wolfius, who shews, however, that *Χοραζὶν* is the true reading. It is said to be the same as Harosheth, Judg. iv. 2.

Ibid. *Βηθσαιδὰ*, from *בֵּית דִּשְׁתַּי* *domus piscium*. It was a town on the lake of Gennesaret: but it is doubted whether it is the same as that mentioned in Luke ix. 10.

23. The reading is probably *ἡ ἕως τοῦ οὐρανοῦ ὑψώθη, ἡ ἕως ἄδου.*

Σ

- “ εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν
 γ 10. 15. “ σοῖ, ἔμειναν ἂν μέχρι τῆς σήμερον. Ἰπλὴν λέγω 24
 “ ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
 z Luc. 10. “ κρίσεως, ἢ σοί.” z Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς 25
 21. ὁ Ἰησοῦς εἶπεν, “ Ἐξομολογοῦμαί σοι, πάτερ, κύ-
 “ ριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα
 “ ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
 “ νηπίοις. ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία 26
 a 28. 18. “ ἔμπροσθέν σου. * Πάντα μοι παρεδόθη ὑπὸ τοῦ 27
 Joh. 1. 18. “ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ
 3. 35. 6. 46. “ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ
 10. 15. 13. “ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.
 3. et 17. 2. “ Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισ- 28
 b Zach. 9. “ μένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. b ἄρατε τὸν ζυγόν 29
 9. Philip. “ μου ἐφ’ ὑμᾶς, καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι πρῶτός εἰμι
 2. 7, 8. “ καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν
 Jer. 6. 16. “ ταῖς ψυχαῖς ὑμῶν. c ὁ γὰρ ζυγός μου χρηστός, καὶ 30
 c 1 Joh. 5. 3. “ τὸ φορτίον μου ἐλαφρόν ἐστιν.”
 d Marc. 2. d ἘΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς 1 2
 23. Luc. 6. “ σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ
 1. Deut. “ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν.
 23. 25. “ οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, “ Ἰδού, οἱ μαθη- 2
 “ ταί σου ποιοῦσιν, ὃ οὐκ ἔξεστι ποιεῖν ἐν σαβ-

25. Ἐξομολογοῦμαι. See note at Luke xxii. 6.

26. ναί, ὅτι. Subaud. ἐξομολογοῦμαι e v. 25. Palaiet.

28. πεφορτισμένοι. Laden with the burden either of sins or of rites and ceremonies.

CHAP. XII.

1. διὰ τῶν σπορίμων, along or by the side of the corn-fields. Palaiet. Or, along the paths

through the corn-fields. Wolfius.

Ibid. στάχνας. Ears of barley. See note at Luke vi. 1.

2. The Pharisees objected, because it was the Sabbath. It was lawful for persons going through a corn-field to pluck the ears, Deut. xxiii. 25. but the Talmud expressly forbids it on the Sabbath. See Lightfoot ad l.

- 3 “βάτω.” Ὁ δὲ εἶπεν αὐτοῖς, “Οὐκ ἀνέγνωτε τί
 “ἐποίησε Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ’
 4 αὐτοῦ; ^e πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ ^e 1 Sam. 21.
 “τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξον ^{6.} Exod.
 “ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ’ αὐτοῦ, εἰ μὴ τοῖς ^{25. 30. et}
^{29. 32, 33.}
 5 “ιερεῦσι μόνοις; ^f Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι ^{Lev. 24. 5,}
^{9, et 8. 31.}
 “τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον ^{9.}
 6 “βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; λέγω δὲ ὑμῖν, ὅτι
 7 “τοῦ ἱεροῦ μεῖζων ἐστὶν ὧδε. ^g εἰ δὲ ἐγνώκετε τί ^g 9. 13.
^{Ose. 6. 6.}
 “ἐστίν, ^h Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατε-
 8 “δικάσατε τοὺς ἀνατίους. κύριος γὰρ ἐστὶ καὶ τοῦ
 “σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.”
 9 ^h Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν ^h Marc. 3. 1.
^{Luc. 6. 6.}
 10 αὐτῶν. ⁱ καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. ⁱ Luc. 13.
^{14. et 14. 3.}
 καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, “Εἰ ἔξεστι τοῖς ^{Joh. 9. 16.}

3. The story is in 1 Sam. xxi. and the commandment concerning the shew-bread is in Levit. xxiv. 5—9, by comparing which two places together, it appears that David ate the bread *on the Sabbath*.

4. εἰ μὴ for ἀλλὰ, as in Luke iv. 27. John v. 19. 1 Cor. vii. 17. Gal. i. 7. Rev. ix. 4.

5. οὐκ ἀνέγνωτε ἐν τῷ νόμῳ. Have ye not read in the Law various regulations, which the priests are ordered to observe on the sabbath. See Numb. xxviii. 9.

6. You will perhaps say that this is not a profanation, because done in the temple: *but I say unto you, that there is here a person greater than the temple*, and what he permits cannot be a profanation.

7. Ἐλεον. Mercy would have led them to consider the hunger of the disciples, rather than the prohibition concerning the shew-bread: or it may mean, that the disciples were engaged in a work of mercy, and therefore might be excused for neglecting a ceremonial observance.

8. κύριος γὰρ κ. τ. λ. This is connected with ἀνατίους: the disciples were free from any blame, because they were authorized by him who had originally given to the sabbath its sanctity, and whose will could therefore dispense with that sanctity. Καὶ after ἐστὶ is perhaps an interpolation.

9. This was on another sabbath. Luke vi. 6.

10. ἐπηρώτησαν. According

“σάββασι θεραπεύειν;” ἵνα κατηγορήσωσιν αὐτοῦ.
 Ὁ δὲ εἶπεν αὐτοῖς, “Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος,¹¹
 “ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς
 “σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγε-
 “ρεῖ; πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε¹²
 “ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν.” Τότε λέγει τῷ¹³
 ἀνθρώπῳ, “Ἔκτεινον τὴν χεῖρά σου” καὶ ἐξέτεινε,

¹ Marc. 3. 6. καὶ ἀποκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. ¹ Οἱ δὲ Φαρι-
¹ Luc. 6. 11.
¹ Joh. 10. 39. σαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ ἐξελθόντες,
¹ et 11. 53.

ὅπως αὐτὸν ἀπολέσωσιν. Ὁ δὲ Ἰησοῦς γνούς ἀνε-¹⁵
 χώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολ-
 λοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας· καὶ ἐπετίμησεν¹⁶
 αὐτοῖς, ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν· ὅπως πλη-¹⁷
 ρωθῇ τὸ ῥήθην διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος,

¹ 3. 17. et ¹ 17. 5. Esa. ¹ Ἰδοὺ, ὁ παῖς μου, ὃν ἠρέτισα· ὁ ἀγαπητός μου, εἰς¹⁸
¹ 42. 1.

“ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ’
 “αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· οὐκ¹⁹
 “ἐρίσει, οὐδὲ κραυγᾶσει· οὐδὲ ἀκούσει τις ἐν ταῖς
 “πλατείαις τὴν φωνὴν αὐτοῦ. κάλαμον συντετριμμέ-²⁰
 “νον οὐ κατέαξει, καὶ λῖνον τυφόμενον οὐ σβέσει· ἕως

to Mark iii. 2, and Luke vi. 8, Jesus perceived their thoughts without their speaking. For *ei* signifying *num?* *utrum?* see Luke xiii. 23. xiv. 3. xxii. 49, 67. Acts i. 6.

11. According to the Talmud, if a beast fell into a pit of water on the Sabbath, cushions might be put under him by which he might get out; or food might be given him to support life. See Reland. *Antiq. Heb.* p. 484.

15. ὄχλοι πολλοί. See Mark iii. 7, 8.

18. This quotation agrees nearly with the Hebrew, but not at all with the LXX. See note at iii. 17.

Ibid. κρίσιν seems to mean *the gospel dispensation*. Hammond, Wolfius. So also in ver. 20.

20. He will neither be severe to the contrite sinner, nor try to extinguish the smallest spark of piety.

Ibid. ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, usque dum causam, de qua disceptatur, obtinuerit, atque adeo ex illo certamine victor dis-

- 21 ⁶ ἂν ἐκβάλλῃ εἰς νίκος τὴν κρίσιν. καὶ ἐν τῷ ὀνόματι
 ‘ αὐτοῦ ἔθνη ἐλπιούσι.’
- 22 ^m Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς ^m Luc. 11.
 καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν ^{14.}
- 23 καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. καὶ ἐξίσταντο
 πάντες οἱ ὄχλοι καὶ ἔλεγον, “ Μήτι οὗτός ἐστιν ὁ
- 24 “ υἱὸς Δαβίδ; ” ⁿ Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, ⁿ 9. 34.
 “ Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βε- ^{Marc. 3. 22.}
^{Luc. 11. 15.}
- 25 “ ἐλζεβούλ ἄρχοντι τῶν δαιμονίων.” Εἰδὼς δὲ ὁ
 Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς, “ Πᾶσα
 “ βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημιούται· καὶ
 “ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ’ ἑαυτῆς οὐ
 26 “ σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκ-
 “ βάλλει, ἐφ’ ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται
 27 “ ἡ βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκ-
 “ βάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-
 28 “ λουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. εἰ δὲ
 “ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα
 29 “ ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ἡ πῶς
 “ δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ
 “ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ

cesserit. Krebsius. But see the meaning of κρίσιν in ver. 18.

23. ὁ υἱὸς Δαβίδ; They meant by this, *Is he not the Messiah?*

24. It appears from the next verse, that the Pharisees did not say this in the hearing of Jesus. Mark, iii. 22, mentions *the Scribes from Jerusalem.*

25. Πᾶσα — οὐ. When πᾶς is followed by, or follows the negative, with other words intervening, it is equivalent to *οὐδεὶς*. See xxiv. 22. Mark xiii.

20. Luke i. 37. xiv. 33.

27. There were Jews who professed to cast out devils: see vii. 22. Acts xix. 13. Our Saviour asked why these persons were not accused, as well as himself, of casting out devils by Beelzebub: but since they were not, the Pharisees were convicted of partiality and prejudice.

28. ἔφθασεν κ.τ.λ. *The kingdom of God is come before you are aware of it.*

“ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει ;

“ Ὁ μὴ ὦν μετ’ ἐμοῦ, κατ’ ἐμοῦ ἔστι· καὶ ὁ μὴ συν- 30

o Marc. 3. 28, 29. “ ἄγων μετ’ ἐμοῦ, σκορπίζει. ° Διὰ τοῦτο λέγω 31

Luc. 12. 10. “ ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται

1 Joh. 5. 16. “ τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία

Heb. 6. 4. et 10. 26. “ οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. καὶ ὃς ἂν εἴπῃ 32

“ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται

“ αὐτῷ· ὃς δ’ ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου,

“ οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε

p 7. 17. “ ἐν τῷ μέλλοντι. ° ἢ ποιήσατε τὸ δένδρον καλὸν, 33

Luc. 6. 43, 44. “ καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἢ ποιήσατε τὸ δέν-

“ δρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ

q 3. 7. et 23. 33. “ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. ° Γεννήματα 34

Luc. 6. 45.

30. Ὁ μὴ ὦν μετ’ ἐμοῦ, κατ’ ἐμοῦ ἔστι. This is meant as a general assertion, and applied by Jesus to himself: *if I do not promote the kingdom of Satan, (which you see that I do not) I must be against it.* Grotius, Raphel. It does not therefore contradict Mark ix. 40, which is of special application to the immediate case.

31. ἀφεθήσεται. Pardon may be obtained for every sin, if the sinner will repent and have faith in the death of Christ.

Ibid. ἡ τοῦ Πν. βλασφημία. This is in allusion to the Jews attributing our Saviour’s miracles to evil spirits, whereas they were worked ἐν πνεύματι Θεοῦ (v. 28.). So long as they held such thoughts of Jesus, they could not have faith in his atonement; and without such faith they could not be forgiven.

32. ἀφεθήσεται αὐτῷ. i. e. he

may be forgiven, if he afterwards believes in Christ: but whoever continues to deny Jesus to be the Christ, and consequently to deny his atonement, cannot be forgiven. There is no difficulty in this passage, if we consider that this blasphemy of the Jews was virtually a denial of Christ’s atonement.

Ibid. οὔτε ἐν τούτῳ κ. τ. λ. This was a phrase with the Jews to express that a thing should never be done. See Hackspanius. For the meaning of αἰὼν see Titus i. 2.

33. Our Saviour says this with reference to himself and his own works: *either speak of the tree as good, and its fruit as good; or speak of the tree and its fruit as both being evil.* It is a dilemma, in which he places the Jews. Theophylact, Beza, Schmidius, Raphel, Palaiet.

- “ ἐχιδῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, ποιηροὶ ὄν-
 “ τες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ
 35 “ στόμα λαλεῖ. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
 “ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ
 “ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκ-
 36 “ βάλλει πονηρά. λέγω δὲ ὑμῖν, ὅτι πᾶν ῥήμα ἄρ-
 “ γόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι
 37 “ περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ἐκ γὰρ τῶν
 “ λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου κα-
 “ ταδικασθήσῃ.”
- 38 ἸΤότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ 16. 1.
 Φαρισαίων, λέγοντες, “ Διδάσκαλε, θέλομεν ἀπὸ σοῦ ^{Marc. 8. 11.}
 39 “ σημεῖον ἰδεῖν.” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “ Γε- ^{Luc. 11. 16.}
 “ νεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ ση- ^{29, &c.}
 “ μεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ ^{1 Cor. 1. 22.}
 40 “ τοῦ προφήτου. ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ· ^{Jon. 1. 17.}
 “ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως

35. Casaubon points out the addition of the article before ἀγαθὰ, and not before πονηρά. The good man has evil thoughts, but he singles out the good: the bad man has nothing but evil thoughts to put forth. The words τῆς καρδίας appear to be interpolated.

36. ἀργόν. So Pythagoras apud Stobæum XXXIV. 11. αἰρετώτερόν σοι ἔστω λίθον εἰκὴ βάλλειν, ἢ λόγον ἀργόν. The Jewish phrase was כְּרִיבִי כִלְבִּי. It seems to mean a thoughtless, inconsiderate expression: and if words thus spoken are wicked or mischievous, the speaker of them will be called to account at the day

of judgment.

37. For your words, as well as your actions, will help to decide the sentence which is passed upon you.

38. σημεῖον, i. e. ἐκ τοῦ οὐρανοῦ, as in xvi. 1.

39. You ask for some visible miraculous sign, which may convince you; but I will not gratify you: and yet there is one more sign which you will see, and of which the history of Jonas was a type: you shall see me rise again to life, after having been part of three days in the grave.

40. κήτους. See Lipenius *Theol. Philol.* tom. 1. p. 987. and Wolfius.

- “ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς
^t Luc. 11. “ τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ¹² Ἄνδρες Νινευῖται ⁴¹
^{32.} Jon. 3. “ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης,
^{5.} “ καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ
^u 1 Reg. 10. “ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλείον Ἰωνᾶ ὧδε. ^u βα- ⁴²
^{1.} 2 Par. 9. “ σίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς
^{1.} Luc. 11. “ γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ
^{31.} “ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολο-
^x Luc. 11. “ μῶντος· καὶ ἰδοὺ, πλείον Σολομῶντος ὧδε. ^x Ὅταν ⁴³
^{24.} “ δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
“ διέρχεται δι’ ἀνδρῶν τόπων, ζητοῦν ἀνάπαυσιν,
“ καὶ οὐχ εὐρίσκει. τότε λέγει, Ἐπιστρέψω εἰς τὸν ⁴⁴
“ οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἔλθον εὐρίσκει σχο-
^γ 2 Pet. 2. “ λάζοντα, σεσαρωμένον καὶ κεκοσμημένον. Ἰ τότε ⁴⁵
^{20, 21.} “ πορεύεται καὶ παραλαμβάνει μεθ’ ἑαυτοῦ ἑπτὰ
^{Heb. 6. 4.} “ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-
^{et 10. 26.} “ θόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀν-

40. ἐν τῇ καρδίᾳ τῆς γῆς who spoke of Ethiopia, meant merely means *the grave*. Hackspanius, Capellus, Wolfius.

Ibid. Our Saviour was in the grave only two nights and part of three days. Compare Esther iv. 16, and v. 1. For this phrase meaning part of three days, see Pearce, Newcome, Wolfius.

42. βασίλισσα νότου. Josephus calls this queen Nicaule, meaning apparently Nitocris. (Antiq. VIII. 6. 2.) The Abyssinians call her Maqueda, Nicolaa, and Belkis. Josephus makes her queen of Egypt and Ethiopia, (ibid. 5.) and says that the capital of the kings of Ethiopia was Seba, which Cambyzes called Meroe. (Ibid. II. 10. 2.) Many of the ancients,

43—45. This is said with reference to the obstinacy of the Jews in rejecting Jesus; and he quotes the case of an *evil spirit* on account of the conversation in ver. 24, &c. Our Saviour's preaching had driven out many evil spirits from the people, such as ignorance, malice, &c. &c.: but they returned, and found a welcome reception among the Jews.

43. ἀνδρῶν. Psellus says of devils, τοῖς γὰρ μυχαιτάτοις τόποις συνδιατώμενα ψυχροῖς ἐσχάτως καὶ ἀνέμοις οὖσι.

44. σχολάζοντα, *unoccupied*.

“θρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται
καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.”

46 Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ² Marc. 3.
μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζη-^{31.} Luc. 8.
19-

47 τοῦντες αὐτῷ λαλῆσαι. εἶπε δέ τις αὐτῷ, “Ἰδοὺ, ἡ
μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν, ζη-
48 “ τοῦντές σοι λαλῆσαι.” Ὁ δὲ ἀποκριθεὶς εἶπε τῷ
εἰπόντι αὐτῷ, “Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνες
49 εἰσὶν οἱ ἀδελφοί μου;” Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ
ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν, “Ἰδοὺ, ἡ μήτηρ μου
50 “ καὶ οἱ ἀδελφοί μου. ὅστις γὰρ ἂν ποιήσῃ τὸ θέ-
“ λημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου
“ ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.”

13 ἘΝ δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ² Marc. 4. 1.
τῆς οἰκίας, ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχ-^{&c.} Luc. 8.
4, &c.

θησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς τὸ
πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν
3 αἰγιαλὸν εἰστήκει. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν
παραβολαῖς, λέγων, “Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ
4 “ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε
“ παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφα-
5 “ γεν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου
“ οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ
6 “ τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος
“ ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν, ἐξηράνθη.
7 “ ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ
8 “ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ

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7. ἀπέπνιξαν. Compare Xenophon, Oecon. XVII. 12. καὶ ἡν ὑλὴ πνίγη συνεξορμῶσα τῷ σί-
ὑλὴ δὲ πολλὰς ὑπὸ τῶν ὑδάτων τῷ; 14.

δήπου συνεξορμῇ τῷ σίτῳ, καὶ παρέχει πνιγμὸν αὐτῷ. Again, τί, ἡν ὑλὴ πνίγη συνεξορμῶσα τῷ σί-
τῳ; 14.

- “ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκα-
 b 11. 15. “ τὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. ^b ὁ ἔχων ὅσα 9
 “ ἀκούειν, ἀκούέτω.” Καὶ προσελθόντες οἱ μαθηταὶ 10
 εἶπον αὐτῷ, “ Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς;”
 c 16. 17. ^c Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “ Ὅτι ὑμῖν δέδοται 11
 1 Cor. 2. 10.
 1 Joh. 2. 27. “ γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν,
 d 25. 29. “ ἐκείνοις δὲ οὐ δέδοται. ^d ὅστις γὰρ ἔχει, δοθήσεται 12
 Marc. 4. 25.
 Luc. 8. 18. “ αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ
 et 19. 26. “ ὃ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ. διὰ τοῦτο ἐν παραβο- 13
 “ λαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ
 e Esa. 6. 9. “ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. ^e καὶ ἀνα- 14
 Marc. 4. 12.
 Luc. 8. 10. “ πληροῦται ἐπ’ αὐτοῖς ἡ προφητεία Ἡσαίου, ἡ λέ-
 Joh. 12. 40.
 Act. 28. 26. “ γουσα, ‘ Ἀκοῇ ἀκούετε, καὶ οὐ μὴ συνῆτε· καὶ
 Rom. 11. 8. “ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη 15
 “ γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως
 “ ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
 “ μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκού-
 “ σωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ
 f 16. 17. “ ἰάσωμαι αὐτούς.’ ^f Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, 16
 Luc. 10. 23,
 24. “ ὅτι βλέπουσι· καὶ τὰ ὅσα ὑμῶν, ὅτι ἀκούει. ἀμήν 17
 “ γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι
 “ ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ
 g Marc. 4. 13, &c.
 Luc. 8. 11, &c.
 “ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. ^g Ὑμεῖς οὖν 18

10. οἱ μαθηταί. Mark says that the multitude, as well as the disciples, asked this.

12. ὃ ἔχει. Luke writes ὃ δοκεῖ ἔχειν. viii. 18.

13. Demosthenes quotes the proverb, ὀρώντας μὴ ὀρᾶν καὶ ἀκούοντας μὴ ἀκούειν. 1 *coni. Aristogit.* p. 797. Βλέποντες here may allude to the people see-

ing the miracles, and ἀκούοντες to their hearing the preaching of Jesus.

14. Beside Isaiah vi. 9, see Jer. v. 21. Ezek. xii. 2.

17. ἐπεθύμησαν. This seems to allude to the patriarchs and prophets looking forward to the time of Christ. John viii. 56.

- 19 “ ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος. Παντὸς
 “ ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συν-
 “ ιέντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἑσπαρμέ-
 “ νον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν
 20 “ ὁδὸν σπαρεῖς. Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς,
 “ οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ
 21 “ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ,
 “ ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἡ
 22 “ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. Ὁ
 “ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν
 “ λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου
 “ καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ
 23 “ ἄκαρπος γίνεται. Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν
 “ σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συν-
 “ ιῶν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ
 “ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.”
- 24 “ Ἀλλὴν παραβολὴν παρέθηκεν αὐτοῖς, λέγων,
 “ Ὡμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπεί-
 25 “ ροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· ἐν δὲ τῷ
 “ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς
 “ καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλ-
 26 “ θεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποί-
 27 “ ησε, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελθόντες δὲ
 “ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε,
 “ οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;

19. Παντὸς here signifies any one, as in xviii. 19.

Ibid. ὁ παρὰ τὴν ὁδὸν σπαρεῖς. This is not quite a correct expression: it should rather be ὁ δεχόμενος τὸ παρὰ τὴν ὁδὸν σπᾶ- ρέν, and so in the other in-

stances. Σπέρμα is put for those receiving the seed in ver. 38.

24. “Ἀλλὴν παραβολὴν. All these parables relate to the progress of the gospel. See note at v. 19.

- “ πόθεν οὖν ἔχει τὰ ζιζάνια; Ὁ δὲ ἔφη αὐτοῖς, Ἐχ- 28
 “ θρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δούλοι εἶπον
 “ αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;
 “ Ὁ δὲ ἔφη, Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια, ἐκ- 29
¹ 3. 12. “ ριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. ἴαφετε συναυξά- 30
 “ νεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ
 “ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε
 “ πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς
 “ τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς
 “ τὴν ἀποθήκην μου.”
- ^k Marc. 4. ^k Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, 31
 30. Luc. “ Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σι-
 13. 18. “ νάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἄγρῳ
 “ αὐτοῦ· ὃ μικρότερον μὲν ἐστὶ πάντων τῶν σπερ- 32
 “ μάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶ,
 “ καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ
 “ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐ-
 “ τοῦ.”
- ¹ Luc. 13. ¹ Ἀλλην παραβολὴν ἐλάλησεν αὐτοῖς, “ Ὁμοία 33
 20. “ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα
 “ γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἔξυ-
 “ μώθῃ ὅλον.”
- ^m Marc. 4. ^m Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς 34
 33, 34. τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς·
 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, 35
ⁿ P'sal. 78. “ Ἀνοιξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι
 2. “ κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”

33. Σάτον α ΛΗΝΔ, unde Sy-
 rum ΝΗΝΔ sesquimodium. O-
 learius. Three of these mea-
 sures made an epha.

35. Φθέγξομαι προβλήματα ἀπ’
 ἀρχῆς. LXX. The prophet was
 Asaph, who, in 2 Chron. xxix.
 30, is called Asaph the seer.

- 36 Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ
 Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέ-
 γοντες, “Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων
 37 τοῦ ἀγροῦ.” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὁ
 “σπείρων τὸ καλὸν σπέρμα, ἔστιν ὁ υἱὸς τοῦ ἀν-
 38 θρώπου· ὁ δὲ ἀγρὸς, ἔστιν ὁ κόσμος· τὸ δὲ καλὸν
 “σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ
 39 ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ· ὁ δὲ ἐχθρὸς ὁ ^{ο Gen. 3. 15.}
 “σπείρας αὐτὰ, ἔστιν ὁ διάβολος· ^{Joh. 8. 44.}
 “συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταί, ἄγγελοι ^{Act. 13. 10.}
 40 εἰσιν. ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ ^{1 Joh. 3. 8.}
 “κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ ^{p Apoc. 14.}
 41 αἰῶνος τούτου. ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου ^{15. Joel. 3.}
 “τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασι-
 “λείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιούντας
 42 τὴν ἀνομίαν, ¹ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμνον ^{q 8. 12.}
 “τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 43 τῶν ὀδόντων. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ^{r Sap. 3. 7.}
 “ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ^{Dan. 12. 3.}
 “ὅτα ἀκούειν, ἀκούετω.
 44 “Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 “θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὗρὼν ἄν-
 “θρωπος ἔκρυψε· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει
 “καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν
 “ἐκεῖνον.
 45 “Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 46 ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας· ὃς

38. υἱοί. See note at 2 Thess. of others committing sin.

ii. 3.

41. πάντα τὰ σκάνδαλα. All 45. ζητοῦντι means seeking to purchase. Raphael.
 those persons who are the cause

“εὐρὼν ἓνα πολῦτιμον μαργαρίτην, ἀπελθὼν πέπρακε
 “πάντα ὅσα εἶχε, καὶ ἡγόρασεν αὐτόν.

“Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν 47
 “σαγήνη βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς
 “γένους συναγαγούσῃ· ἦν, ὅτε ἐπληρώθη, ἀναβί- 48
 “βάσσωτες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, συν-
 “έλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβα-
 * 25. 32. “λον. * οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· 49
 “ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς ποιη-
 † ver. 42. “ροὺς ἐκ μέσου τῶν δικαίων, καὶ βαλοῦσιν αὐτοὺς 50
 “εἰς τὴν κάμνον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς
 “καὶ ὁ βρυγμὸς τῶν ὀδόντων.” Λέγει αὐτοῖς ὁ Ἰη- 51
 σοῦς, “Συνήκατε ταῦτα πάντα;” Λέγουσιν αὐτῷ,
 “Ναὶ, κύριε.” Ὁ δὲ εἶπεν αὐτοῖς, “Διὰ τοῦτο πᾶς 52
 “γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐ-
 “ρανῶν, ὁμοίως ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις
 “ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.”

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς 53
 † Marc. 6. 1. ταύτας, μετῆρεν ἐκείθεν. * καὶ ἐλθὼν εἰς τὴν πατρίδα 54
 Luc. 4. 16. αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε
 ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, “Πόθεν οὗτῳ ἡ
 x 12. 46. “σοφία αὕτη καὶ αἱ δυνάμεις; * οὐχ οὗτός ἐστιν ὁ 55
 Joh. 6. 42. “τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται
 “Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς

52. Διὰ τοῦτο. If therefore ye really understand these things, you will remember that every preacher of the gospel must be able to suit his instruction to all capacities; sometimes teaching in the old way, sometimes in a new.

55. ἀδελφοί. Theophylact

says that they were sons of Joseph by the wife of his brother Clopas. Perhaps they were *cousins* of Jesus, being sons of Joseph's brother Clopas. Their mother's name was Mary: compare xxvii. 56. John xix. 25.

Ibid. Ἰάκωβος. This is certainly the James mentioned in

- 56 “καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ
 “πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα
 57 “πάντα;” ¹ καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ ⁷ Marc. 6 4.
 Ἰησοῦς εἶπεν αὐτοῖς, “Οὐκ ἔστι προφήτης ἄτιμος, ^{Luc. 4. 24.}
 “εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.” ^{Joh. 4. 44.}
 58 ^a Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ² Marc. 6. 5.
 ἀπιστίαν αὐτῶν.
 14 ^a ἘΝ ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρ- ^a Marc. 6.
² χης τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, ^{14.} Luc. 9.
 “Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγέρθη
 “ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργ-
 3 “γούσω ἐν αὐτῷ.” ^b Ὁ γὰρ Ἡρώδης κρατήσας τὸν ^b Marc. 6.
^{17.} Luc. 3.
^{19.}

Gal. i. 19, and is supposed to have been bishop of Jerusalem: see Acts xii. 17. xv. 13. xxi. 18; but probably not the same with James the son of Alphæus, one of the twelve, (x. 3.) He was surnamed the Just, and was killed A.D. 62. Josephus, *Antiq.* XX. 9. 1. Euseb. *Hist. Eccles.* II. 1. 23. See Luke vi. 16.

Ibid. Ἰωσῆς. Origen says, that he knew nothing concerning Joses and Simon. Vol. III. p. 462, 463.

Ibid. Σίμων. He was made bishop of Jerusalem after James, (Eus. *Hist. Eccles.* III. 11. Constit. Apost. VII. 46.) and was martyred in the reign of Trajan. Eus. III. 32.

Ibid. Ἰούδας. This seems to be the same with Ἰούδας Ἰακώβου, Judas the brother of James, mentioned in Luke vi. 16. Acts i. 13. He was therefore one of the twelve; and is said to have succeeded his brother Simon

as bishop of Jerusalem: (Const. Apost. VII. 46.) but this is doubtful. Origen says it was he who wrote the Epistle. Vol. III. p. 463.

57. ἐσκανδαλίζοντο. The meanness of his birth was a stumblingblock in the way of their receiving his doctrine. See v. 29.

CHAP. XIV.

1. It would seem from ver. 12, 13, that though Matthew does not relate the imprisonment of John in the order of time, yet his death happened about this period.

Ibid. Ἡρώδης, son of Herod the Great, who killed the innocents. He was called Herod Antipas. See note at Luke iii. 1.

2. This was rather said by other persons than by Herod himself. See Luke ix. 7. It might be doubted whether Herod believed in a resurrection. See Mark viii. 15.

Ἰωάννην, ἔδησεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ
 Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐ-
 τοῦ. ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, “Οὐκ ἔξεστί σοι 4
 “ ἔχειν αὐτήν.” ὁ Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφο- 5
 βήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. γενε- 6
 σίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ
 τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе τῷ Ἡρώδῃ
 ὅθεν μεθ’ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτή- 7
 σῇται. Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, 8

c 21. 26.
 Luc. 20. 6.

3. ἐν φυλακῇ. He was imprisoned at Machæruns, a fort on the confines of Arabia, Josephus, *Antiq.* XVIII. 5. 2 : but, according to Josephus, Herod imprisoned him on account of his popularity, and for fear of an insurrection. This may be alluded to in ver. 5, and Mark vi. 20.

Ibid. Φιλίππου. The brother of Herod Antipas is called Herod by Josephus : his name was probably Herod Philip. (See Krebsius.) Origen says, that, according to some accounts, Philip was dead when his brother took his wife ; but he rather conceived him to be alive. (Vol. III. p. 470, 471.) So says Lightfoot ad l. ; and it is confirmed by Josephus. Herod Antipas put away his own wife, daughter of Aretas, king of Arabia Petræa ; for which Aretas made war against him, and totally defeated him. He and his wife Herodias were afterwards banished to Lyons. Some have thought that this Philip was not the tetrarch, but another son of Herod call-

ed Philip. See Wolfius.

4. Οὐκ ἔξεστι. Josephus condemns Archelaus for marrying his brother's widow, by whom his brother had had children, ἀπώμοτον ὃν Ἰουδαίοις γαμετὰς ἀδελφῶν ἀγεσθαι. *Antiq.* XVII. 13. 1. The command in Deut. xxv. 5, only extended to the case of eldest sons dying without children.

6. γενεσίων. Some have understood this of the celebration of Herod's accession to the throne : (Heinsius, Relandus :) but it probably meant his birthday. A distinction has been made between γενεσία and γενέθλια, but apparently without reason. We should probably read γενομένων.

Ibid. θυγάτηρ. Her name was Salome. Josephus, *Antiq.* XVIII. 5. 4. There is a tradition that she met with a miserable death.

8. προβιβασθεῖσα. Our version says, *being before instructed* : but perhaps it only means, *being put forward*. See Acts xix. 33.

- “Δός μοι, φησὶν, ὧδε ἐπὶ πῖνακι τὴν κεφαλὴν Ἰω-
 9 “άννου τοῦ Βαπτιστοῦ.” Καὶ ἐλυπήθη ὁ βασιλεὺς,
 διὰ δὲ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσε
 10 δοθῆναι· καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν
 11 τῇ φυλακῇ. καὶ ἤνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πῖνακι,
 καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.
 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα,
 καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰη-
 13 σοῦ. ^d καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν ^d Marc. 6.
 πλοίῳ εἰς ἔρημον τόπον κατ’ ἰδίαν. καὶ ἀκούσαντες ^{32. Luc. 9.}
 οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων. ^{10. Joh. 6.}
 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ
 ἐσπλαγχνίσθη ἐπ’ αὐτοὺς, καὶ ἐθεράπευσε τοὺς ἀρ-
 15 ρώστους αὐτῶν. ^e Ὁψίας δὲ γενομένης, προσῆλθον ^e Marc. 6.
 αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, “Ἐρημός ἐστιν ὁ ^{35. Luc. 9.}
 τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ^{12. Joh. 6.}
 “ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν
 16 “ἑαυτοῖς βρώματα.” Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,

9. ὁ βασιλεὺς. See note at ii. 22.

11. Lightfoot supposes that Herod was at Tiberias when he issued this order, and that the distance from thence to Machæruns would require a journey of two days. *ad l.* Hence some have doubted Machæruns being the place. See Wolfius.

12. τὸ σῶμα. There is good authority for reading τὸ πτώμα αὐτοῦ.

Ibid. ἔθαψαν. Theophylact says that he was buried at Cæsarea, and his head carried to Emesa.

13. He crossed the sea of

Galilee, (John vi. 1.) and went to a desert place near Bethsaida, (Luke ix. 10.) at the north-east end of the lake.

Ibid. πεζῇ. They therefore went round the south part of the lake, and crossed the Jordan near Tiberias. Πεζῇ does not mean literally *on foot*, but *by land*.

14. ἐπ’ αὐτοὺς. The true reading seems to be ἐπ’ αὐτοῖς.

15. Ὁψίας γενομένης. This phrase is repeated, but in a different sense, in ver. 23. For its meaning in this place, see Mark vi. 35. Luke ix. 12. The Rabbis reckoned two evenings, the first at three, the second at sun-set.

“Οὐ χρειαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς
 “φαγεῖν.” Οἱ δὲ λέγουσιν αὐτῷ, “Οὐκ ἔχομεν 17
 “ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.” Ὁ δὲ 18
 15. 36. εἶπε, “Φέρετέ μοι αὐτοὺς ὧδε.” 1 Καὶ κελεύσας τοὺς 19
 ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς
 πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν
 οὐρανὸν, εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς μαθη-
 ταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ 20
 ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ
 περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλή-
 ρεις. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχί- 21
 λιοι, χωρὶς γυναικῶν καὶ παιδίων. Καὶ εὐθέως ἠνάγ- 22
 κασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ
 πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ
 8 Marc. 6. ἀπολύσῃ τοὺς ὄχλους. 8 καὶ ἀπολύσας τοὺς ὄχλους, 23
 46. Joh. 6. ἀνέβη εἰς τὸ ὄρος κατ’ ἰδίαν προσεύξασθαι. Ὁψίας
 16. δὲ γενομένης, μόνος ἦν ἐκεῖ. τὸ δὲ πλοῖον ἤδη μέσον 24
 τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων·
 ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτη δὲ φυλακῇ τῆς 25
 νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν
 ἐπὶ τῆς θαλάσσης. καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ 26
 ἐπὶ τὴν θάλασσαν περιπατοῦντα, ἐταράχθησαν, λέ-
 γοντες, “Ὅτι φάντασμα ἐστὶ” καὶ ἀπὸ τοῦ φόβου
 ἔκραξαν. εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, 27

17. Οἱ δὲ λέγουσιν. It was
 Andrew who said this. John
 vi. 8.

22. εὐθέως. Because he knew
 that the multitude had thoughts
 of forcing him to declare him-
 self a king. John vi. 15.

Ibid. εἰς τὸ πέραν, to the coun-
 try of Gennesaret, near Caper-

naum.

25. Τετάρτη φυλακῇ. The Jews
 are said to have divided the
 night into only three parts.
 When Matthew wrote, they
 had probably adopted the Ro-
 man custom. *Krebsius*. The
 fourth watch was from three
 to six.

- 28 “Θαρσείτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.” Ἀποκριθεὶς
 δὲ αὐτῷ ὁ Πέτρος εἶπε, “Κύριε, εἰ σὺ εἶ, κέλευσόν
 29 “με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα.” Ὁ δὲ εἶπεν,
 “Ἐλθέ.” Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος
 περιπατήσεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν.
 30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ ἄρξά-
 μενος καταποντίζεσθαι ἔκραξε, λέγων, “Κύριε, σῶσόν
 31 “με.” Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα,
 ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, “Ὀλιγόπιστε, εἰς
 32 “τί ἐδίστασας;” Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον,
 33 ἐκόπασεν ὁ ἄνεμος· οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες
 προσεκύνησαν αὐτῷ, λέγοντες, “Ἀληθῶς Θεοῦ υἱὸς
 “εἶ.”
- 34 ^b Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησα- ^b Marc. 6.
 35 ρέτ. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκεί- ^{53.}
 νου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ
 36 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· καὶ
 παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου
 τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.
- 15 ἸΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσο- ¹ Marc. 7. 1.

27. ἐγὼ εἰμι. This phrase is used in a remarkable way in the following places, Mark xiv. 62. John viii. 24, 28, 58. xiii. 19.

32. ἐκόπασεν ὁ ἄνεμος. The same expression occurs in Herodotus, (VII. 191.) and is censured by Longinus as ἄσεμνον καὶ ἰδιωτικόν. §. 43.

33. Θεοῦ υἱός. The Jews applied this expression to the Messiah. See xxvi. 63. For the sense in which Jesus is called *the Son of God*, see xvi.

16. xxvii. 40.

34. Γεννησαρέτ. Josephus calls this country Γεννησαρ, and says that it extended along the shore of the lake for 30 stadia, and was 20 stadia in width. *De Bel. Jud.* III. 10. 8. If we compare John vi. 17, 24, it would appear that Jesus landed near Capernaum, which was at the northern end of the country called Gennesaret.

CHAP. XV.

1. οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς, *The Scribes from Jeru-*

λύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, “Διατί²
 “οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν
 “πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν,
 “ὅταν ἄρτον ἐσθίωσιν.” Ὁ δὲ ἀποκριθεὶς εἶπεν³
 αὐτοῖς, “Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν

^k Exod. 20. “τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ^k Ὁ γὰρ Θεὸς 4

¹². Deut.

⁵. 16. Eph.

⁶. 2. Exod.

²¹. 17. Lev.

²⁰. 9. Prov.

²⁰. 20.

“ἐνετείλατο λέγων, ‘Τίμα τὸν πατέρα σου, καὶ τὴν
 “μητέρα’ καὶ, ‘Ὁ κακολογῶν πατέρα ἢ μητέρα,
 “θανάτῳ τελευτάτω’ ὑμεῖς δὲ λέγετε, Ὁς ἂν εἴπῃ⁵

“τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελη-
 “θῇς, καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν⁶
 “μητέρα αὐτοῦ’ καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ
 “Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. Ὑποκριταί, καλῶς⁷

¹ Esa. 29.

¹³. Marc.

⁷. 6.

“προεφίτησε περὶ ὑμῶν Ἡσαΐας, λέγων, ‘Ἐγγίξει⁸
 “μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖ-
 “λεσί με τιμᾷ’ ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ’
 “ἐμοῦ. μάτην δὲ σέβονται με, διδάσκοντες διδασκα-⁹

^m Marc. 7.

¹⁴.

“λίαν, ἐντάλματα ἀνθρώπων.’” ^m Καὶ προσκαλε-¹⁰
 σάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, “Ἀκούετε καὶ συν-

salem. We need not under-
 stand that they came at this
 time from Jerusalem. Raphel,
 Palairot. See Heb. xiii. 24.
 Acts xvii. 13: but in Mark vii.
 1, it is ἐλθόντες ἀπὸ Ἱεροσολύ-
 μων.

5. This is well explained by
 Origen, vol. III. p. 488. Si-
 milar forms of expression occur
 in the Mishna, where the sen-
 tence is completed by **וְיָדוּ**
obligatus est. “But ye say, if
 “any man say to his father or
 “mother, The thing, by which
 “you wished me to benefit
 “you, is dedicated to God,

“[that he is bound by his
 “vow,] and need not regard
 “his father or mother.” Mein-
 hard (*Crit. Sacr.*) Compare
 Prov. xxviii. 24. See Cochus,
ad Talmud. p. 273. Masius,
 L. de Dieu, *ad l.* Wolfius. Al-
 berti would render the last
 clause, *although he does not ho-
 nour &c.*

6. “Νόμιμα πολλά τινα παρ-
 “έδοσαν τῷ δημῷ οἱ Φαρισαῖοι ἐκ
 “πατέρων διαδοχῆς, ἀπερ οὐκ ἀνα-
 “γέγραπται ἐν τοῖς Μωύσεως νό-
 “μοις.” Josephus, *Antiq.* XIII.
 10. 6.

- 11 “ ἴετε. οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν
 “ ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος,
 12 τοῦτο κοινοῖ τὸν ἄνθρωπον.” Τότε προσελθόντες
 οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, “ Οἶδας ὅτι οἱ Φαρι-
 “ σαῖοι ἀκούσавτες τὸν λόγον ἐσκανδαλίσθησαν; ”
 13 Ὁ δὲ ἀποκριθεὶς εἶπε, “ Πᾶσα φυτεία, ἣν οὐκ ^{ο 23. 16.} ^{17.} ^{Luc. 6. 39.}
 “ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται.
 14 “ ἄφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφ- ^{ο 23. 16.} ^{17.} ^{Luc. 6. 39.}
 “ λος δὲ τυφλὸν ἐὰν ὀδηγῇ, ἀμφότεροι εἰς βόθυνον
 15 “ πεσοῦνται.” Ὁ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐ- ^{ο 23. 16.} ^{17.} ^{Luc. 6. 39.}
 16 τῷ, “ Φράσον ἡμῖν τὴν παραβολὴν ταύτην.” Ὁ ^{ο 23. 16.} ^{17.} ^{Luc. 6. 39.}
 δὲ Ἰησοῦς εἶπεν, “ Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; ^{ο 23. 16.} ^{17.} ^{Luc. 6. 39.}
 17 “ οὐπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ
 “ στόμα, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρώνα
 18 “ ἐκβάλλεται; Ἐὰν δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ^{ο 23. 16.} ^{17.} ^{Luc. 6. 39.}
 “ ἐκ τῆς καρδίας ἐξέρχεται, κακεῖνα κοινοῖ τὸν ἄν- ^{ο 23. 16.} ^{17.} ^{Luc. 6. 39.}
 19 “ θρωπον. Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλο- ^{ο 23. 16.} ^{17.} ^{Luc. 6. 39.}

11. “ Τὴν δὲ δὴ τοῦ στόματος
 “ ἡμῶν δύναμιν ὁδοῦσι καὶ γλώττῃ
 “ καὶ χεῖλεσιν ἕνεκα τῶν ἀναγκαίων
 “ καὶ τῶν ἀρίστων διεκόσμησαν οἱ
 “ διακοσμοῦντες, ἢ νῦν διατέτακ-
 “ ται, τὴν μὲν εἰσοδὸν τῶν ἀναγ-
 “ καίων μηχανώμενοι χάριν, τὴν δὲ
 “ ἐξοδὸν τῶν ἀρίστων ἀναγκαίων
 “ μὲν γὰρ πᾶν ὅσον εἰσέρχεται
 “ τροφήν διδόν τῷ σώματι, τὸ δὲ
 “ λόγων νᾶμα ἔξω ῥέον καὶ ὑπερ-
 “ τοῦν φρονήσει κάλλιστον καὶ ἀ-
 “ ριστον πάντων ναμάτων.” Plato,
Timaeus, p. 74. — “ στόματι,
 “ δι’ οὗ γίνεται θνητῶν μὲν, ὡς
 “ ἔφη Πλάτων, εἰσοδος, ἐξοδος δ’
 “ ἀφθάρτων. ἐπεισέρχεται μὲν γὰρ
 “ αὐτῷ σίτια καὶ ποτὰ, φθορᾶς
 “ σώματος φθορᾶς τροφαί· λόγοι
 “ δ’ ἐξίσιν, ἀθάνατον ψυχῆς ἀθά-

“ νατοι νόμοι, δι’ ὧν ὁ λαγικὸς
 “ βίος κυβερνᾶται.” Philo Ju-
 daeus, vol. I. p. 29.

13. The answer of Jesus may
 be thus paraphrased: *Yes, I*
know that they have taken offence,
but it matters not: ye need not
fear them; for the time will
come, when, like every plant which
is not of my Father’s planting,
they will be rooted out.

16. Ἀκμὴν signifies adhuc in
 good Greek. Alberti, Raphel,
 Palaiet.

18. κοινοῖ τὸν ἄνθρωπον. “ Κοι-
 “ νὸν καὶ ἔθνηκον καὶ ἀπαίδευτον
 “ καὶ ἀσελγῇ δέκονσιν αὐτὸν, οὐχὶ
 “ δὲ ἴδιον καὶ κόσμον καὶ σῶφρο-
 “ να.” Clem. Alex. p. 198.

“ γισμοὶ πονηροὶ, φόνοι, μοιχείαι, πορνείαι, κλοπαί,
 “ ψευδομαρτυρίαι, βλασφημίαι· ταῦτά ἐστι τὰ κοι- 20
 “ νοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φα-
 “ γεῖν, οὐ κοινοὶ τὸν ἄνθρωπον.”

^t Marc. 7.
24.

‘Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς 21
 τὰ μέρη Τύρου καὶ Σιδῶνος. καὶ ἰδού, γυνή Χανα- 22
 ναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν
 αὐτῷ, λέγουσα, “ Ἐλέησόν με, κύριε, υἱὲ Δαβίδ· ἡ
 “ θυγάτηρ μου κακῶς δαιμονίζεται.” Ὁ δὲ οὐκ 23
 ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ
 αὐτοῦ ἠρώτων αὐτὸν, λέγοντες, “ Ἀπόλυσον αὐτήν,
^u 10. 5, 6. “ ὅτι κράζει ὅπισθεν ἡμῶν.” ^u Ὁ δὲ ἀποκριθεὶς εἶπεν, 24
^{Act. 13. 46.}
^{Rom. 15. 8.} “ Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπο-
 “ λωλότα οἴκου Ἰσραὴλ.” Ἡ δὲ ἐλθοῦσα προσ- 25
 ἐκύνει αὐτῷ, λέγουσα, “ Κύριε, βοήθει μοι.” Ὁ δὲ 26
 ἀποκριθεὶς εἶπεν, “ Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον
 “ τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.” Ἡ δὲ 27
 εἶπε, “ Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ
 “ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν
 “ κυρίων αὐτῶν.” Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν 28
 αὐτῇ, “ ὦ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω

21. τὰ μέρη, *finis*. Wolfius.

22. Χανααία. The land of Canaan, properly so called, was by the sea and by the coast of Jordan. Numb. xiii. 29. Mark calls this woman Ἑλληνίς, Συρφοίνοισσα τῷ γένει. vii. 26. Some of the Canaanites were not driven out. Judg. i. 31, 32.

23. Ἀπόλυσον. Theophylact supposed the disciples to ask Jesus to cure her. See Luke xiii. 12. Schleusner understood it as meaning *satisfac ejus pre-*

cibus. Our Saviour's answer seems to confirm this.

24. Οὐκ ἀπεστάλην. It was not intended that Jesus himself, during his presence on earth, should preach to any but the Jews.

27. “ Εἰ δαῖτες θεῶν εἰσι, καὶ “ σιτοῦνται θεοί, πάντως που καὶ “ θεράποντες αὐτοῖς εἰσιν, οἷς μέ- “ λει τοῦ μηδὲ τὰ πίπτοντα τῆς “ ἀμβροσίας ἀπόλλυσθαι.” Philo-
 lostrat. *Vit. Apollon*. I. 19. p. 24.

“ σοι ὡς θέλεις.” Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

- 29 ²Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν ²Marc. 7.
θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβάς εἰς τὸ ὄρος, ^{31.}
30 ἐκάθητο ἐκεῖ. ¹καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ⁷Esa. 35.
ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλ- ^{5.}
λοὺς καὶ ἐτέροους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ
τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτοὺς,
31 ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λα-
λοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ
τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ.
32 ²Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ ²Marc. 8. 1.
εἶπε, “ Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας
“ τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι.
“ καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκ-
33 “ λυθῶσιν ἐν τῇ ὁδῷ.” Καὶ λέγουσιν αὐτῷ οἱ μα-
θηταὶ αὐτοῦ, “ Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι,
34 “ ὥστε χορτάσαι ὄχλον τοσοῦτον;” Καὶ λέγει αὐ-
“ τοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε;” Οἱ δὲ εἶπον,
35 “ Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.” Καὶ ἐκέλευσε τοῖς
36 ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· καὶ λαβὼν τοὺς ἑπτὰ
ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ
ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ.
37 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ

29. παρὰ τὴν θάλασσαν, Mark says ἀπὸ μέσον τῶν ὁρίων Δεκαπόλεως. vii. 31. He was therefore on the eastern shore of the lake. See iv. 25.

31. κυλλοὺς. This word signifies *having lost a limb*, in xviii. 8. It would appear, therefore, that Jesus actually restored

limbs which had been lost.

32. ἡμέρας. The true reading seems to be *ἡμέραι*. The meaning is the same, though the construction is different. There is something similar in Luke ix. 28.

33. Compare Numb. xi. 13, and 2 Kings iv. 42, 43.

περισσεῦον τῶν κλασμάτων, ἐπτα σπυρίδας πλήρεις.
οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυ- 38
ναικῶν καὶ παιδίων.

Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, 39
καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά. *Καὶ προσελθόν- 16
τες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες ἐπη-
ρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐ-
τοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὁψίας γενομένης 2
“λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός. Καὶ πρῶτῃ, 3
“Σήμερον χειμῶν· πυρράζει γὰρ στυγνάζων ὁ οὐρανός.
“Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε
“διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;
“^bγενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ 4
“σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν-
“τοῦ προφήτου.” Καὶ καταλιπὼν αὐτοὺς, ἀπῆλθε.
^cΚαὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν 5
ἐπελάβοντο ἄρτους λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 6
“Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
“καὶ Σαδδουκαίων.” Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς 7
λέγοντες, “Ὅτι ἄρτους οὐκ ἐλάβομεν.” Γνοὺς δὲ ὁ 8

^a 12. 38.
Marc. 8. 11.
Luc. 12. 54.

^b 12. 39.
Jon. 1. 17.

^c Marc. 8.
14. Luc.
12. 1.

39. ἐνέβη. The reading seems to be ἀνέβη.

Ibid. Μαγδαλά. Mark says *Δαλμανουθά*. viii. 10. Both places were at the southern end of the lake. Some copies read *Magedan* for *Magdala*.

CHAP. XVI.

1. σημεῖον ἐκ τοῦ οὐρανοῦ. Theophylact seems to give the true meaning, οἶον ἡλιον στήσαι, σελήην, κερανοὺς καταγαγεῖν, ἀέρα ἀλλοιώσαι. ad Marc. viii. 11.

3. στυγνάζων. Polybius applies *στυγνότης* to the atmosphere, (IV. 21. 1.) and Pliny

speaks of “*cœli tristitiam*.” *Hist. Nat.* II. 6.

Ibid. τῶν καιρῶν. The time predicted by the prophets for the coming of the Messiah. See Luke xxi. 8. Eph. i. 10.

4, 5. Jesus and his disciples now sailed from the southern end of the lake to Bethsaida at the north-eastern. See Mark viii. 22.

5. ἐπελάβοντο, *perceived that they had forgotten*. Boissius.

6. Σαδδουκαίων. Mark writes Ἡρώδον. viii. 15.

7. Ὅτι does not mean *be-*

- Ἰησοῦς εἶπεν αὐτοῖς, “Τί διαλογίζεσθε ἐν ἑαυτοῖς,
 9 “ὀλεγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; ^dοὐπω νοεῖτε, ^d14. 17.
 “οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισ-
 10 “χιλίων, καὶ πόσους κοφίνους ἐλάβετε; ^eοὐδὲ τοὺς ^e15. 34.
 “ἐπτά ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυ-
 11 “ρίδας ἐλάβετε; πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου
 “εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρι-
 12 “σαίων καὶ Σαδδουκαίων;” Τότε συνῆκαν, ὅτι οὐκ
 εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ’
 ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
 13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς ^fMarc. 8.
 Φιλίππου, ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, “Τίνα ^gLuc. 9.
 “με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώ-
 14 “που;” ^hΟἱ δὲ εἶπον, “Οἱ μὲν Ἰωάννην τὸν Βαπ- ^h14. 2.
 “τιστὴν· ἄλλοι δὲ Ἡλίαν· ἕτεροι δὲ Ἰερεμίαν, ἣ
 15 “εἷνα τῶν προφητῶν.” Λέγει αὐτοῖς, “Ὑμεῖς δὲ
 16 “τίνα με λέγετε εἶναι;” ⁱἈποκριθεὶς δὲ Σίμων ⁱJoh. 6. 69.
 Πέτρος εἶπε, “Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ^{et} 11. 27.
 17 “ζῶντος.” ^jΚαὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, ^jAct. 8. 37.
 “Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ· ὅτι σὰρξ καὶ ^{et} 9. 20.
 “αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ’ ὁ πατὴρ μου ὁ ἐν ^{15. et} 5. 5.
 18 “τοῖς οὐρανοῖς. ^kκαὶ γὰρ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτ- ¹¹Cor. 2.
^{10.}

cause, but is redundant, as is often the case after λέγειν. *Pal-lairet*. It is very often used so by S. Mark: see vi. 14, 15, 16, 18. 23.

11. *that I was not speaking of bread when I told you to be-ware &c.*

13. *Kaisareias*. This is said to have been called anciently Laish, (Judg. xviii. 27.) and afterwards Dan, (ib. 29.) Pliny

calls it Peneas, (v. 15.) from mount Paneus. Philip the tet-rarch, son of Herod, enlarged it and called it Cæsarea in hon-our of Tiberius. It is situated at the foot of Libanus, near the sources of the Jordan.

14. *Ἰερεμίαν*. The Jews re-coned Jeremiah among the forerunners of the Messiah. See R. Simon *in not*.

“ρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν
“ἐκκλησίαν, καὶ πύλαι ᾧδου οὐ κατισχύσουσιν αὐτῆς.

¹ 18. 18. “¹ καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρα- 19
Joh. 20. 23.

“νῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον
“ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσ-

^m 17. 9. “ται λελυμένον ἐν τοῖς οὐρανοῖς.” ^m Τότε διεστεί- 20
Marc. 8. 30.

Luc. 9. 21. λατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι
αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

ⁿ 20. 17. “ⁿ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθη- 21
Marc. 8. 31.

Luc. 9. 22. ταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα,
καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιε-
ρέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ

18. ἐπὶ ταύτῃ τῇ πέτρᾳ. Ro-
man catholic writers under-
stand this to apply personally
to S. Peter, in allusion to his
name. Others suppose that
S. Peter's confession (see v. 16.)
is intended: but the same con-
fession had already been made
by all the apostles, (xiv. 33.)
and S. Peter now only spoke
in the name of all: our Saviour
therefore says, *You and the
other apostles are a rock, upon
which my church shall be built.*
See Eph. ii. 22.

Ibid. πύλαι ᾧδου. The ex-
pression seems taken from the
LXX. It is used in Is. xxxviii.
10. for *death*; and in Psalm
cvii. 18. we find πύλαι θανάτου.
Our Saviour therefore seems to
mean, that his church shall
never be destroyed: or he
perhaps alludes to the con-
quest which was made over
death by the resurrection of
Christ. See note at Luke xvi.
23.

19. Lightfoot brings many
instances from the Talmud to
shew that *to bind* means *prohi-
bere*, or *prohibitum declarare*;
and *to loose* means *permittere*,
or *declarare licitum*; and this
with reference to the precepts
of the law; so that our Saviour
meant to give to his apostles
the power of dispensing with
the Mosaic law. But it proba-
bly refers to the ministerial
power of promising forgiveness
of sins on the condition of
faith in the atonement. The
apostles and their successors
have power of remitting sins,
by admitting persons into the
covenant of the gospel. That
this was not limited to Peter,
see xviii. 18.

21. μαθηταῖς. See note at
Luke ix. 22.

Ibid. πρεσβυτέρων. The elders
were persons taken from each
tribe, who sat in the sanhe-
hedrim.

- 22 ἡμέρα ἐγερθῆναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέ-
 τρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων, “Ἰλεώς σοι,
 23 “ κύριε· οὐ μὴ ἔσται σοι τοῦτο.” Ὁ δὲ στραφεὶς
 εἶπε τῷ Πέτρῳ, “Ὑπαγε ὀπίσω μου, Σατανᾶ, σκάν-
 “ δαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ
 24 “ τὰ τῶν ἀνθρώπων.” Ὅτε ὁ Ἰησοῦς εἶπε τοῖς^{ο 10. 38.}
 μαθηταῖς αὐτοῦ, “Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,^{Marc. 8. 34.}
^{Luc. 9. 23.}
 “ ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐ-
 25 “ τοῦ, καὶ ἀκολουθείτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν^{p 10. 39.}
 “ ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν^{Marc. 8. 35.}
 “ ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει αὐ-
^{Luc. 17. 33.}
^{Joh. 12. 25.}
 26 “ τήν. ὅτι γὰρ ὠφελεῖται ἄνθρωπος, εἰς τὸν κόσμον^{q Marc. 8.}
 “ ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί^{36. Luc. 9.}
 “ δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
 27 “ ὁ μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ^{r 25. 31.}
 “ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ.^{et 26. 64.}
 “ καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.^{Marc. 8. 38.}
^{Zach. 14. 5.}
^{Jud. ver. 14.}
^{Psal. 62. 12.}
^{Rom. 2. 6.}
^{Apoc. 2. 23.}

22. Ἰλεώς σοι, Κύριε. Krebsius says that this phrase would be at length, Ἰλεώς σοι, Κύριε, ὁ Θεὸς διαμένῃ, which means, *ab-sit, ut quod dicis tibi contingat*. See N. Fuller. *Miscell.* II. 2. L. de Dieu *ad l.* But in 1 Mac. ii. 21, we read, Ἰλεως ἡμῶν καταλιπεῖν νόμον καὶ δικαιώματα.

23. φρονεῖν τὰ τινος is to take part with any one. v. Rom. viii. 5.

Ibid. σκάνδαλόν μου εἶ is the same as σκανδαλίζομαι ἐν σοι, *I am displeased at thee*.

24. τοῖς μαθηταῖς αὐτοῦ. This was said also to the multitude. Mark viii. 34.

25. This is said with particular reference to persons meeting or shunning death in the

time of persecution.

26. τὴν ψυχὴν ζημιωθῇ. We find in Herodotus, *ζημιουῖσθαι τὴν ψυχὴν, vita mulctari*. VII.

39. Ψυχὴν in this place seems to mean that true life mentioned in ver. 25, i. e. eternal happiness in heaven. *What is a man profited, if he gain every thing which this world possesses, but if he lose that which alone deserves to be called his life? or what can one give as an equivalent for that man's eternal happiness?* Αὐτοῦ, at the end of the verse, does not refer to ἄνθρωπος, but to the person mentioned at the beginning of the verse: and ἄνθρωπος is the same as τις.

^a Marc. 9. 1. “ Ἄμην λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἐστηκότων, ²⁸
^{Luc. 9. 27.} “ οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι
 “ τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ
 “ αὐτοῦ.”

^t Marc. 9. 2. ἜΚΑΙ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν ¹ 7
^{Luc. 9. 28.} Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐ-
 τοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.
 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ ²
 πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγέ-
 νετο λευκὰ ὡς τὸ φῶς. καὶ ἰδοὺ, ὥφθησαν αὐτοῖς ³
 Μωσῆς καὶ Ἡλίας, μετ' αὐτοῦ συλλαλοῦντες. ἀπο- ⁴
 κριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, “ Κύριε, καλὸν
 “ ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε
 “ τρεῖς σκητὰς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν
^u 3. 17. “ Ἡλίᾳ.” ^u Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη ⁵
² Petr. 1. 17. φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς
^{Marc. 1. 11.} νεφέλης, λέγουσα, “ Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγα-
^{Joh. 1. 34.} “ πητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.” Καὶ ἀκού- ⁶
^{Esa. 42. 1.} σαντες οἱ μαθηταί, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ
^x Dan. 8. 18. ἐφοβήθησαν σφόδρα. ^z καὶ προσελθὼν ὁ Ἰησοῦς ⁷
^{et} 9. 21. ^{et}
^{10.} 10, 18.

28. ἐρχόμενον ἐν τῇ β. αὐτοῦ
 is referred to the ascension by
 Raphel, Alberti, Palaiet. The
 meaning probably is this. The
 Jews had false expectations
 concerning the kingdom of
 Christ: but that kingdom real-
 ly began when the atonement
 was made. Our Saviour there-
 fore meant to say, *there are*
many persons standing here who
will see the beginning of Christ's
kingdom. See Luke ix. 27.

CHAP. XVII.

1. Luke says, *after about*

eight days, ix. 28. He reckon-
 ed the day of the last discourse,
 and the day of the transfigura-
 tion, inclusively: Matthew and
 Mark (ix. 2.) exclusively. Theo-
 phylact.

Ibid. ὄρος. Mount Tabor.
 Theophylact *ad* xxvi. 37; though
 some have thought it was not
 near enough to Capernaum.
 See Wolfius.

3. συλλαλοῦντες. They con-
 versed concerning *the death of*
Christ. Luke ix. 30.

4. ὧδε εἶναι, *to continue here.*

ἤφατο αὐτῶν, καὶ εἶπεν, “Ἐγέρθητε καὶ μὴ φο-
8 “ βείσθε.” Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν,
οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

9 Ἰ Καὶ καταβαυνόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐνετεί- ^{7 16. 20.}

λατο αὐτοῖς ὁ Ἰησοῦς, λέγων, “Μηδενὶ εἶπητε τὸ
“ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν

10 “ ἀναστῇ.” Ἰ Καὶ ἐπὶ ηρώτησαν αὐτὸν οἱ μαθηταὶ ^{11. 14.}
αὐτοῦ, λέγοντες, “Τί οὖν οἱ γραμματεῖς λέγουσιν, ^{Marc. 9. 11.}
^{Mal. 4. 5.}

11 “ ὅτι Ἠλίας δεῖ ἐλθεῖν πρῶτον;” Ὁ δὲ Ἰησοῦς
ἀποκριθεὶς εἶπεν αὐτοῖς, “Ἠλίας μὲν ἔρχεται πρῶ-

12 “ τον, καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν, ὅτι
“ Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ’

“ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς
13 “ τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.” Τότε

συνῆκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτισ-
του εἶπεν αὐτοῖς.

14 Ἰ Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσήλ- ^{2 Marc. 9.}
θεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ, καὶ λέγων, ^{14. Luc. 9.}

15 “ Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ
“ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ,

16 “ καὶ πολλάκις εἰς τὸ ὕδωρ. καὶ προσήνεγκα αὐτὸν

9. The reading is probably
ἐκ τοῦ ὄρους.

10. It appears from Justin
Martyr's Dialogue with Trypho,
that the Jews of those days ex-
pected Elias to come and anoint
the Messiah. p. 110. The ex-
pectation is abundantly proved
from the Talmud by Lightfoot,
ad l. The disciples did not un-
derstand what Jesus meant by
the resurrection of the dead;
(Mark ix. 10.) but they con-
ceived it to relate to something

which must happen very soon,
and they wondered why Elias
had not already appeared. See
note at Mark ix. 11, 12: and
also Luke xviii. 34.

11. ἀποκαταστήσει. So Acts iii.
21. ἄχρι χρόνων ἀποκαταστάσεως
πάντων. Ἀποκατάστασις means
τελείωσις. Knatchbull, Light-
foot, Schleusner. See Mal. iv.
6.

15. κακῶς πάσχει. He was
dumb. Mark ix. 17.

“ τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θε-
 “ ραπεύσαι.” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “^Ω 17
 “ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι
 “ μεθ’ ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι
 “ αὐτὸν ὧδε.” Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ 18
 ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ
 παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ 19
 μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον, “ Διὰ τί ἡμεῖς
 b 21. 21. “ οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ” b^Ο δὲ Ἰησοῦς 20
 Marc. 11. εἶπεν αὐτοῖς, “ Διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ
 23. Luc. εἶπεν αὐτοῖς, “ Διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ
 17. 6.
 1 Cor. 13. 2. “ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως,
 “ ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ
 “ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. τοῦτο δὲ 21
 “ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ
 “ νηστείᾳ.”

c 16. 21. ^ΕΑΝΑΣΤΡΕΦΟΜΕΝΩΝ δὲ αὐτῶν ἐν τῇ Γα- 22
 et 20. 18. λιλαιᾷ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, “ Μέλλει ὁ υἱὸς τοῦ
 Marc. 9. 31. ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, καὶ 23
 Luc. 9. 44. “ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῇ-
 et 18. 31. “ σεται.” Καὶ ἐλυπήθησαν σφόδρα.

d Marc. 9. ^Ελθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον 24
 33. Exod. οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον,
 30. 13.

17. This rebuke referred to the Jews in general, not to the Apostles. Wolfius.

20. ἐρεῖτε κ. τ. λ. This seems to have been a proverbial expression for accomplishing difficulties. See xxi. 21. 1 Cor. xiii. 2.

21. τοῦτο τὸ γένος, i. e. the evil spirits.

24. δίδραχμα. At the numbering of the people (Exod.

xxx. 13.) every Israelite twenty years old was to pay *half a shekel as an offering of the Lord*. The LXX write τὸ ἡμῶν τοῦ δίδραχμον. That the didrachma was sent by the Jews in every country to the temple at Jerusalem, is shewn by Philo Judæus, vol. II. p. 578, Josephus, *Antiq.* XVIII. 9. 1, and Cicero, *pro L. Flacco*. 28. After the taking of Jerusalem,

- 25 “Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;” Λέγει
 “Ναί.” Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθα-
 σεν αὐτὸν ὁ Ἰησοῦς λέγων, “Τί σοι δοκεῖ, Σίμων;
 “οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ
 “κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλο-
 26 “τρίων;” Λέγει αὐτῷ ὁ Πέτρος, “Ἀπὸ τῶν ἄλλο-
 “τρίων.” Ἔφη αὐτῷ ὁ Ἰησοῦς, “Ἀραγε ἐλεύθεροί
 27 “εἰσιν οἱ υἱοί. ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς,
 “πορευθεῖς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ
 “τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ
 “στόμα αὐτοῦ, εὐρήσεις στατήρα· ἐκείνον λαβὼν
 “δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.”
- 18 ^c ἘΝ ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ ^{Mar. 9.}
 Ἰησοῦ, λέγοντες, “Τίς ἅρα μείζων ἐστὶν ἐν τῇ βασι- ^{33. Luc. 9.}
 2 “λείᾳ τῶν οὐρανῶν;” Καὶ προσκαλεσάμενος ὁ Ἰη-
 3 σοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, ^{19. 14.}
^{1 Cor. 14.} εἶπεν, “Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γέν- ^{20.}
 “ησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασι-

Vespasian ordered all Jews to send the same sum of two drachmas to the Capitol; Josephus, *de Bel. Jud.* VII. 6. 6. Theophylact refers this payment to the redemption of the firstborn, mentioned in Numb. iii. 40—51, and considered our Saviour to be called upon to pay five shekels, (δίδραχμον,) as being *πρωτότοκος*: but it appears from ver. 27, that Peter was also to pay it, and he is supposed to have been the younger brother.

26. οἱ υἱοί. Jesus therefore, as *the Son of God*, was not bound to pay to the temple,

which was his Father's house.

CHAP. XVIII.

1. See note at Luke ix. 46.

Ibid. τῇ βασ. τῶν οὐρανῶν. The disciples used this expression for the kingdom of the Messiah, (see v. 19.) but they looked to an earthly kingdom.

2. παιδίον. This child has been said to be Ignatius, who was hence called *θεόφορος*. But the earliest writer, who mentions the story, is Anastasius, who lived at the end of the ninth century: and the falsehood of it has been clearly proved.

- “ λείαν τῶν οὐρανῶν. ὅστις οὖν ταπεινώσῃ ἑαυτὸν ⁴
 “ ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ
^{ε 10. 42.} “ βασιλείᾳ τῶν οὐρανῶν. ^ε καὶ ὃς ἐὰν δέξῃται παιδίον ⁵
^{h Marc. 9.} “ τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. ^h ὃς ⁶
^{42. Luc.} “ δ’ ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν
^{17. 2.} “ πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ
 “ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατα-
^{1 Luc. 17. 1.} “ ποτισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. ⁱ Οὐαὶ ⁷
^{1 Cor. 11.} “ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν
^{19.} “ ἐλθεῖν τὰ σκάνδαλα. πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκεί-
^{k 5. 30.} “ νῳ, δι’ οὗ τὸ σκάνδαλον ἔρχεται. ^k Εἰ δὲ ἡ χεὶρ ⁸
^{Marc. 9. 43.} “ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ
 “ καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς
 “ τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο
 “ πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ ⁹
 “ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ
 “ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μονόφθαλμον εἰς
 “ τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βλη-
^{1 Psal. 34. 7.} “ θῆναι εἰς τὴν γέενναν τοῦ πυρός. ¹ Ὁράτε μὴ ¹⁰
 “ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ
 “ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς

5. ἐπὶ τῷ ὀνόματί μου, *vice mea*. Hombergius.

6. συμφέρει. It would be better for him, before he did this, that a mill-stone &c.

Ibid. ὀνικός. The upper mill-stone was so called, because it was turned by an ass.

8. καλὸν — ἢ, without μᾶλλον. See Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. Gen. xxxviii. 26. Psal. cxvii. 8. Examples are given by Raphael ad l. and Wesseling at Diod.

Sic. XI. 11.

10. μὴ καταφρονήσητε, i. e. do not think that you may do what is wrong, even though no one is present but a child. So Juvenal, Maxima debetur puero *reverentia*. Si quid Turpe paras, nec tu pueri *contempseris* annos, Sed peccaturo obsistat tibi *filius infans*. XIV. 47.

Ibid. οἱ ἄγγελοι αὐτῶν. The angels that watch over them. See Heb. i. 14. He means to shew that children, as well as others,

- “ βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐ-
 11 “ ρανοῖς. ^m ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ^m Luc. 19.
 12 “ ἀπολωλός. ⁿ Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινι ἀν- ^{10.} ⁿ Luc. 15. 4.
 “ θρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν,
 “ οὐχὶ ἀφεῖς τὰ ἐννενηκονταενέα ἐπὶ τὰ ὄρη πορευ-
 13 “ θεῖς ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται εὐρεῖν
 “ αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον,
 “ ἢ ἐπὶ τοῖς ἐννενηκονταενέα τοῖς μὴ πεπλανημένοις.
 14 “ οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν
 “ τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τού-
 15 “ των. ^o Ἐὰν δὲ ἀμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ^o Luc. 17. 3.
 “ ὕπαγε καὶ ἐλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ ^{Lev. 19. 17.}
 “ μόνου. ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν ^{Eccl. 19. 13,}
 16 “ σου. ^p ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ^p Deut. 19.
 “ ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν ^{15. Joh. 8.}
 17 “ σταθῇ πᾶν ῥῆμα. ^q ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπέ ^{17. 2 Cor.}
 “ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ^{13. 1. Hebr.}
 18 “ ἔστω σοὶ ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. ^{10. 28.} Ἀμὴν ^q Rom. 16.
^{17. 2 Thess.}
^{3. 14.}
^{2 Job. 10.}
^{1 Cor. 5. 9.}
^{16. 19.}
^{1 Joh. 20. 23.}

must be objects of care to God, since he sends the angels from his own immediate presence to minister to them as heirs of salvation.

11. This indeed is the wish and intention of God towards all men; and his Son came upon earth purposely to give salvation.

12. ἐπὶ τὰ ὄρη may relate to ἀφεῖς, or πορευθεῖς. more probably with the latter: *leaving upon the hills* would be ἐπὶ τοῖς ὄρεσιν.

14. Such is the anxiety of God that all mankind should be saved.

15. This verse may be con-

nected with the preceding, if we lay a stress upon εἰς σέ. *Such is the mercy of God towards sinners: and with respect to offences committed against yourself, forgive it.* See ver. 21.

16. πᾶν ῥῆμα may either mean literally, *every word which is uttered between you*; or, *the whole matter*, as in Luke i. 37. ii. 15. Acts x. 37.

17. ἐθνικός. The Jews would not eat with Gentiles: (Acts xi. 3.) and our Saviour means, that the incorrigible offender should be treated in a similar way, and excommunicated.

- “ λέγω ὑμῖν, ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δε-
 “ δεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἂν λύσητε ἐπὶ τῆς
 “ γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. ^a πάλιν λέγω ¹⁹
^a 1 Joh. 3. 22. et 5. 14. “ ὑμῖν, ὅτι ἂν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς
 “ περὶ παντὸς πράγματος οὐ ἂν αἰτήσωνται, γενή-
 “ σεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.
 “ οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ²⁰
 “ ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.”
- [†] Luc. 17. 4. “ Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, “ Κύριε, ²¹
 “ ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ
 “ ἀφήσω αὐτῷ; ἕως ἐπτάκις;” Λέγει αὐτῷ ὁ Ἰη- ²²
 “ σοῦς, “ Οὐ, λέγω σοι, ἕως ἐπτάκις, ἀλλ’ ἕως ἐβδο-
 “ μηκοντάκις ἐπτά. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία ²³
 “ τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συν-
 “ ἄραι λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ ²⁴
 “ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης
 “ μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ²⁵
 “ ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ παραβῆναι, καὶ τὴν
 “ γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε,
 “ καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνει ²⁶
 “ αὐτῷ λέγων, Κύριε, μακροθύμησον ἐπ’ ἐμοί, καὶ
 “ πάντ’ ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος ²⁷
 “ τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον
 “ ἀφήκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ²⁸
 “ ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν
 “ δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων, Ἀπό-

19. We are perhaps to read
 πάλιν ἁμῇν.

Ibid. παντός. See xiii. 19.

21. See ver. 15.

25. καὶ ἀποδοθῆναι is gene-
 rally rendered, and that the debt

should be paid. Hombergius
 thought it should be coupled
 with παραβῆναι — that they
 should be sold and given up [to
 the purchaser,] as in xxvii. 58.

- 29 “δος μοι ὃ τι ὀφείλεις. Περσὼν οὖν ὁ σύνδουλος
 “ αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν, λέ-
 “ γων, Μακροθύμησον ἐπ’ ἐμοὶ, καὶ πάντα ἀποδώσω
 30 “ σοι. Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐ-
 “ τὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον.
 31 “ ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπή-
 “ θησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ
 32 “ αὐτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος
 “ αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δούλε πονηρῆ,
 “ πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρ-
 33 “ ἐκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδου-
 34 “ λόν σου, ὡς καὶ ἐγὼ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ
 “ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς,
 35 “ ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. Ὡς τῷ
 “ καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ^{u 6. 14.}
 “ ἀφήτε, ἕκαστος τῷ ἀδελφῷ αὐτοῦ, ἀπὸ τῶν καρ-^{Marc. 11.}
 “ διῶν ὑμῶν τὰ παραπτώματα αὐτῶν.”

- 19 ἘΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους
 τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς^{u Marc. 10.}
 2 τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἤκο-
 λούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐ-
 3 τοὺς ἐκεῖ. Καὶ προσήλθον αὐτῷ οἱ Φαρισαῖοι πει-

28. The reading is probably
 ἀπόδος μοι εἴ τι ὀφείλεις.

29. πάντα is perhaps an in-
 terpolation.

CHAP. XIX.

1. πέραν τοῦ Ἰορδάνου. Mark
 writes more precisely, διὰ τοῦ
 πέραν τοῦ Ἰορδάνου, x. 1. i. e. in
 going from Galilee to Judæa,
 he performed part of the jour-
 ney by crossing the Jordan.

The more regular and expedi-
 tious way was through Sama-
 ria. John iv. 4. Or this may
 agree with John x. 40, where
 Jesus is said to have gone πέραν
 τοῦ Ἰορδάνου, after the feast
 of the dedication.

3. This question was then
 in dispute between the schools
 of Hillel and Shammai. *Krebs-*
sius.

- ράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ, “Εἰ ἔξεστιν ἀν-
 “θρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν
 x Gen. 1. “αἰτίαν;” x’Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Οὐκ 4
 27. et 5. 2.
 Mal. 2. 15. “ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ’ ἀρχῆς ἄρσεν καὶ θήλυ
 γ Gen. 2. 24. “ἐποίησεν αὐτοὺς, ἡ καὶ εἶπεν, “Ἔνεκεν τούτου κατα- 5
 Ephes. 5.
 31. 1 Cor. “λείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα· καὶ
 6. 16.
 “προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται
 “οἱ δύο εἰς σάρκα μίαν; ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ 6
 “σὰρξ μία· ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ
 z 5. 31. “χωρίζετω.” Λέγουσιν αὐτῷ, “x’Τί οὖν Μωσῆς 7
 Deut. 24. 1. “ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολύ-
 “σαι αὐτήν;” Λέγει αὐτοῖς, “Ὅτι Μωσῆς πρὸς τὴν 8
 “σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς
 “γυναῖκας ὑμῶν· ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτω.
 a 5. 32. “x λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐ- 9
 Marc. 10.
 11. Luc. “τοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοι-
 16. 18.
 1 Cor. 7. 11. “χᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.”
 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Εἰ οὕτως ἐστὶν 10
 “ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμ-
 b 1 Cor. 7. 2, “φέρει γαμήσαι.” b’Ο δὲ εἶπεν αὐτοῖς, “Οὐ πάν- 11
 7, 9, 17. “τες χωροῦσι τὸν λόγον τούτον, ἀλλ’ οἷς δέδοται.

4. ἀπ’ ἀρχῆς. Hombergius refers these words to ἐποίησεν.

5. καὶ εἶπεν. Epiphanius observes, that these words were not spoken by God, but by Adam, vol. I. p. 225. So Philo Judæus understood them, vol. II. p. 653. Theophylact says that what Adam spoke, he spoke ἐκ Θεοῦ.

Ibid. οἱ δύο. These words are not in the Hebrew, but are in the Samaritan Pentateuch and the LXX.

8. Hackspanius remarks the difference between ἐπέτρεψεν in this verse, and ἐνετείλατο in the preceding.

9. According to Mark, this was said to the disciples afterwards in the house. x. 10.

Ibid. εἰ μὴ. The reading is probably μὴ ἐπὶ πορνείᾳ.

10. αἰτία, conditio. Boisius, Schwarzzius.

11. χωροῦσι τὸν λόγον does not mean, are able to understand this saying, but, are able

- 12 ^b “ εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἔγεν- ^b 1 Cor. 7.
^{32, 34. et}
 “ νήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχί- ^{9. 5, 25.}
 “ σθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι,
 “ οἵτινες εὐνουχίσαν ἑαυτοὺς, διὰ τὴν βασιλείαν τῶν
 “ οὐρανῶν. ὁ δυνάμενος χωρεῖν, χωρεῖτω.”
- 13 ^c “ Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ^c Marc. 10.
^{13. Luc.}
 ἐπιθῇ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετί- ^{18. 15.}
- 14 μησαν αὐτοῖς· ^d ὁ δὲ Ἰησοῦς εἶπεν, “ Ἀφετε τὰ παι- ^d 18. 3.
 “ δία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν
- 15 “ γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.” Καὶ
 ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.
- 16 ^e “ ΚΑΙ ἰδοὺ, εἰς προσελθὼν εἶπεν αὐτῷ, “ Διδάσ- ^e Marc. 10.
^{17. Luc.}
 “ καλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰῶ- ^{18. 18.}
- 17 “ νιον;” Ὁ δὲ εἶπεν αὐτῷ, “ Τί με λέγεις ἀγαθόν;
 “ οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. εἰ δὲ θέλεις εἰσελ-
- 18 “ θεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.” Λέγει
 αὐτῷ, “ Ποίας;” Ὁ δὲ Ἰησοῦς εἶπε, “ Ὅτι, οὐ φο- ^f Exod. 20.
^{13. Deut.}
 “ νέυσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρ- ^{5. 17.}
- 19 “ τυρήσεις· ^g τίμα τὸν πατέρα σου καὶ τὴν μητέρα· ^g 15. 4. et
^{22. 39.}
 “ καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.” ^h Ephes. 6. 2.
^{Lev. 19. 18.}
- 20 Λέγει αὐτῷ ὁ νεανίσκος, “ Πάντα ταῦτα ἐφυλάξαμην
ⁱ Rom. 13. 9.
^{Gal. 5. 14.}
- 21 “ ἐκ νεότητός μου· τί ἔτι ὑστερῶ;” ^h Εἶφη αὐτῷ ὁ ^h Jac. 2. 8.
^h 6. 19, 20.
^{Luc. 12. 33.}

to observe what is expressed in this saying. The saying was, οὐ συμφέρει γαμῆσαι. Our Saviour observes, Ye say truly: there may be cases, in which it is better for persons not to marry: (see 1 Cor. vii. 26.) but all cannot comply with this.

12. εὐνουχίσαν ἑαυτοὺς. For such cases see Selden in *Otiis Theolog.* p. 499. Wolfius.

16. εἰς. Luke calls him ἀρχων. xviii. 18.

17. Τί με λέγεις ἀγαθόν; in what sense do you call me good? Origen understood it as if it was τί με λέγεις περὶ ἀγαθοῦ; and so R. Simon translates it: but they are certainly wrong, as is plain from our Saviour's answer.

18. See note at Mark x. 19.

“ σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἔξεις
 “ θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθεῖ μοι.”
 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπού- 22
 μενος· ἦν γὰρ ἔχων κτήματα πολλά.

¹ Marc. 10.
 24. ¹ Tim.
 6. 9, 10.

¹ Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, “ Ἀμὴν 23
 “ λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς
 “ τὴν βασιλείαν τῶν οὐρανῶν. πάλιν δὲ λέγω ὑμῖν, 24
 “ εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ραφί-
 “ dos διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ
 “ Θεοῦ εἰσελθεῖν.” Ἀκούσαντες δὲ οἱ μαθηταὶ αὐ- 25
 του ἐξεπλήσσοντο σφόδρα, λέγοντες, “ Τίς ἄρα δύ-
 “ νатаι σωθῆναι;” Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν 26
 αὐτοῖς, “ ^k Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι,
 “ παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.”

^k Jer. 32.
 17. Zach.
 8. 6. Luc.
 1. 37.
¹ Marc. 10.
 28. Luc.
 18. 28.

¹ Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, “ Ἰδοὺ, ἡμεῖς 27
 “ ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι· τί ἄρα
 “ ἔσται ἡμῖν;” ^m Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “ Ἀμὴν 28
 “ λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ

^m Act. 3. 21.
 2 Pet. 3. 13.
 Apoc. 21. 1.
 Luc. 22. 29,
 30.

21. ἀκολουθεῖ μοι. This shews that he was only enjoined to sell his possessions, if he intended to become one of the regular attendants of Jesus. The twelve disciples had *for-saken all and followed him*; and he now invited this person to do the same: but as we cannot follow Jesus in this sense, the precept cannot be of universal application.

23. βασ. τῶν οὐρανῶν. See note at v. 19, and index.

24. κάμηλον. It has been proposed to read κάμιλον, a *camel*, as a more natural expression: but κάμηλον is certainly right; and our Saviour was

using a Jewish proverb to denote an impossibility. Lightfoot quotes from the Talmud, “ Non ostendunt homini pal-
 “ mam ex auro, nec elephan-
 “ tem incedentem per foramen
 “ acus:” and again, “ Forte tu
 “ e Pumbedithanis es, qui in-
 “ troducere possunt elephan-
 “ tem per foramen acus.” See Caninius *de lect. N. T. Heb.* c. 9. p. 33. Vorstius, *de Adag. N. T.* c. 3. p. 14. It is singular that the Arabic terms for a *camel* and a *cable* only differ in the points.

26. παρὰ Θεῷ. *By the grace and assistance of God.* Clarke.

28. The words ἐν τῇ παλιγ-

- “παλιγγενεσία, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου
 “ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ
 “δώδεκα θρόνους, κρίνοντας τὰς δώδεκα φυλὰς τοῦ
 29 “Ἰσραὴλ. καὶ πᾶς ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς,
 “ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα,
 “ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλα-
 “σίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.
 30 “πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι ^{20. 16.}
 20 “πρῶτοι. Ὅμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ^{Marc. 10.}
 “ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτῳ ^{31. Luc.}
 “μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. ^{13. 30.}
 2 “συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου
 “τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα
 3 “αὐτοῦ. καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν
 4 “ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς· κακένοις
 “εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ
 5 “ὁ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπῆλθον. Πάλιν
 “ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν, ἐποίησεν

γενεσία should be connected, not with οἱ ἀκολουθήσαντές μοι, but with ὅταν καθίσῃ κ. τ. λ. In the parallel place of Luke xxii. 30. we read ἐν τῇ βασιλείᾳ μου. Philo Judæus uses παλιγγενεσία for the future state of the soul. Vol. I. p. 159. See Raphael, Palaiet, Wolfius. Theophylact explains it to mean ἡ ἀνάστασις.

29. ἑκατονταπλασίονα. What is worth 100 times as much. See Mark x. 30.

30. Such will be the reward of those who give up any thing for sake of the gospel: but all will not do this;

and many, who have had the gospel preached to them early, will reject it, and be as if they had never heard it; while many, who were late in hearing it, will embrace it as eagerly as if they had heard it at first. Or it may mean, Many who are great in this world, will find themselves humbled in the next.

CHAP. XX.

1. This parable refers to the Jews and Gentiles; the former were called early, the latter late.

2. τὴν ἡμέραν, either for that day, or by the day.

“ὡσαύτως. περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν, 6
 “εὗρεν ἄλλους ἐστῶτας ἀργούς, καὶ λέγει αὐτοῖς,
 “Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; λέγου- 7
 “σιν αὐτῷ, “Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει
 “αὐτοῖς, “Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ
 “ὃ ἐὰν ᾖ δίκαιον λήψεσθε. Ὁψίας δὲ γενομένης 8
 “λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ,
 “Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισ-
 “θόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.
 “Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν, ἔλαβον 9
 “ἀνὰ δηναρίον. ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι 10
 “πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δη-
 “νάριον. λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσ- 11
 “πότου λέγοντες, “Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν 12
 “ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς
 “βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.
 “ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, “Ἐταῖρε, οὐκ ἀδικῶ 13
 “σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ἄρον τὸ σὸν 14
 “καὶ ὕπαγε. θέλω δὲ τούτῳ τῷ ἐσχατῷ δοῦναι ὡς
 “καὶ σοί· ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς 15
 “ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ
 “ἀγαθός εἰμι; οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ 16
 “οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι
 “δὲ ἐκλεκτοί.”

ο 19. 30. et
 22. 14.
 Marc. 10.
 31. Luc.
 13. 30.

9. This cannot be applied to the case of late repentance: for such persons were called long before; only they did not obey the call till the eleventh hour.

12. ἐποίησαν, sc. ἔργον. Ποιεῖν is used in the same sense in Ruth ii. 19. See Boisius, Hom-

bergius. Stephens and Ca-saubon understood it to mean *commorari*, as in Acts xx. 3.

15. ὀφθαλμός πονηρός generally means an envious eye: the meaning is here, is your jealousy excited, because I am acting kindly? See Mark vii. 22.

16. κλητοὶ—ἐκλεκτοί. The

- 17 ^ΡΚΑΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέ- ^{Ρ 16. 21.}
λαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ ^{Marc. 10.}
18 εἶπεν αὐτοῖς, “Ἴδου, ἀναβαίνομεν εἰς Ἱεροσόλυμα, ^{32. Luc.}
“καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἄρ- ^{18. 31.}
“χιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινουῶσιν αὐτὸν
19 “θανάτῳ, ⁹καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς ^{9 Joh. 18.}
“τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ ^{32.}
“τρίτῃ ἡμέρᾳ ἀναστήσεται.”
20 ^ΓΤότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβε- ^{Γ 4. 21.}
δαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰ- ^{Marc. 10.}
21 τοῦσά τι παρ' αὐτοῦ. ὁ δὲ εἶπεν αὐτῇ, “Τί θέλεις;”
Λέγει αὐτῷ, “Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί
“μου, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ ἐωνύμων, ἐν τῇ
22 “βασιλείᾳ σου.” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
“Οὐκ οἴδατε τί αἰτεῖσθε. Ὁ δύνασθε πιεῖν τὸ ποτήριον, ^{26. 39,}
“ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπ- ^{42. Joh. 18.}
“τίζομαι, βαπτισθῆναι;” Λέγουσιν αὐτῷ, “Δυνά-
23 “μεθα.” Καὶ λέγει αὐτοῖς, “Τὸ μὲν ποτήριόν μου
“πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπ-
“τισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ
“ἐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς

difference between these two terms is this: κλητοὶ are all those who have an opportunity of hearing the gospel: ἐκλεκτοὶ are those who are finally accepted for the use they have made of their call. The labourers, who were called early, were discontented, and therefore not ἐκλεκτοί. See xxii. 3, 8.

20. Mark does not mention the mother, x. 35. Her name

was Salome.

22. τὸ ποτήριον. The cup of affliction and martyrdom. See xxvi. 39. John xviii. 11.

Ibid. βάπτισμα. See Luke xii. 50. Martyrdom used to be called *baptismus sanguinis*.

23. οὐκ ἔστιν ἐμὸν δοῦναι. It does not depend upon any arbitrary preference, as you suppose, nor will exaltation in my kingdom be such as you expect: but there is happiness

^tMarc. 10. 41. "ἡτοίμασται ὑπὸ τοῦ πατρός μου." Ἐκαὶ ἀκούσαν- 24

τες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

^uMarc. 10. 42. ^{Luc.} 22. 25. "ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, "Οἷ- 25

"δατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν

"αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

"οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ἐν 26

"ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· καὶ ὅς 27

"ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος·

^xPhil. 2. 7. ^{Luc.} 22. 27. ¹Tim. 2. 6. ^{Tit.} 2. 14. ¹Pet. 1. 18, 19. "ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονη- 28

θῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐ-

"τοῦ λύτρον ἀντὶ πολλῶν."

^yMarc. 10. 46. ^{Luc.} 18. 35. ἘΚΑΙ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ, ἠκολού- 29

θησεν αὐτῷ ὄχλος πολὺς. καὶ ἰδοὺ, δύο τυφλοὶ καθ- 30

ήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παρά-

γει, ἔκραζαν λέγοντες, "Ἐλέησον ἡμᾶς, κύριε, υἱὸς

"Δαβίδ." Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιω- 31

πήσωσιν. οἱ δὲ μείζον ἔκραζον λέγοντες, "Ἐλέησον

"ἡμᾶς, κύριε, υἱὸς Δαβίδ." Καὶ στὰς ὁ Ἰησοῦς ἐφώ- 32

"νησεν αὐτοὺς καὶ εἶπε, "Τί θέλετε ποιήσω ὑμῖν;"

Λέγουσιν αὐτῷ, "Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ 33

"ὀφθαλμοί." Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο 34

τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν

οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

^zMarc. 11. 1. ^{Luc.} 19. 29. ἘΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον 2 I

prepared by my Father for those persons, and upon those conditions, which he has appointed.

26. Ἔστω. Probably ἔσται.

29. ἐκπορευομένων. Luke says ἐν τῷ ἐγγίξει αὐτὸν εἰς Ἰεριχῶ. xviii. 35. Newcome supposes that Jesus stayed a few days at

Jericho, and met the blind men when he had left the city and was returning to it.

30. δύο τυφλοί. Mark mentions only one, Bartimæus, x. 46. Luke also only mentions one, xviii. 35.

CHAP. XXI.

1. Bethphage was about fif-

εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς
 2 ἀπέστειλε δύο μαθητὰς, λέγων αὐτοῖς, “Πορεύθητε
 “ εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν καὶ εὐθέως
 “ εὕρησете ὄνον δεδεμένον, καὶ πῶλον μετ’ αὐτῆς·
 3 “ λύσαντες ἀγάγετέ μοι. καὶ εἰάν τις ὑμῶν εἴπῃ τί,
 “ ἐρεῖτε, Ὅτι ὁ Κύριος αὐτῶν χρειάν ἔχει· εὐθέως δὲ
 4 “ ἀποστελεῖ αὐτούς.” Τοῦτο δὲ ὅλον γέγονεν, ἵνα
 5 πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, ‘ Εἰ- ^{• Esa. 62.}
 ‘ πατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου ἔρχε- ^{11. Zach. 9.}
 ‘ ταί σοι, πρᾶς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον ^{9. Joh. 12.}
 6 ‘ υἱὸν ὑποζυγίου.’ Πορευθέντες δὲ οἱ μαθηταί, καὶ
 7 ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγα-
 γον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω
 αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

teen stadia from Jerusalem, on the other side of the mount of Olives. Compare Mark xi. 1. John xi. 18. Lightfoot was mistaken in saying that it was within the walls of Jerusalem; (*Centur. Chorogr.* c. 37.) as is shewn by Hug. (*Vol. I. p. 20. transl.*)

3. ὁ Κύριος probably means *the Lord*. It is plain, that the owner was preternaturally moved to let them go, and he therefore would not inquire into what was meant by *the Lord having need of them*. Others think that it means *the Master*, and that the owner was acquainted with Jesus. See xxvi. 18.

Ibid. εὐθέως δι’ ἀποστελεῖ αὐτούς. L. de Dieu observes, that this may apply either to the owner of the beasts letting them go, or to Christ returning them.

He prefers the former, which seems certainly the true meaning: but the reading is probably ἀποστέλλει.

5. The first part seems to be taken from Isaiah lxii. 11. Εἰπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ σωτήρ σοι παραγέγονεν, and the remainder from Zech. ix. 9. χαίρει σφόδρα, θύγατερ Σιών, κήρυσσε, θύγατερ Ἱερουσαλὴμ· ἰδοὺ, ὁ βασιλεὺς ἔρχεται σοι δίκαιος καὶ σώζων, αὐτὸς πρᾶς, καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον. Origen gives five different translations. Vol. III. p. 742. John quotes the same passage, xii. 15, but differs from Matthew and the LXX. See Carpzovius, Surenhusius.

7. ὄνον καὶ πῶλον. Our Saviour sate on the foal. Mark xi. 7.

Ibid. ἐπάνω αὐτῶν, sc. τῶν ἱματίων. Beza, Hombergius:

^bJoh. 12. 13. ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν 8
τῇ ὁδῷ. ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων,
^c23. 39. καὶ ἐστρώννουν ἐν τῇ ὁδῷ. οἱ δὲ ὄχλοι οἱ προάγον- 9
^{Psal. 118. 26.}τες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, “Ὁσαννὰ
τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
“ Κυρίου. Ὁσαννὰ ἐν τοῖς ὑψίστοις.”

Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη ¹⁰
^d2. 23. πᾶσα ἡ πόλις, λέγουσα, “Τίς ἐστιν οὗτος;” ^dΟἱ δὲ ¹¹
ὄχλοι ἔλεγον, “Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ
“ ἀπὸ Ναζαρετ τῆς Γαλιλαίας.”

^eMarc. 11. 15. Luc. 19. 45. Joh. 2. 13. *ΚΑΙ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, ¹²

but it more probably means the ass and foal, though Jesus only rode on one of them. Hackspanius, Wolfius.

8. τὰ ἱμάτια. See 2 Kings ix. 13. Plutarch speaks of Cato being received, ὑποτιθέντων τὰ ἱμάτια τοῖς πόσιν. Compare also Herodian's account of Commodus entering Rome. Lightfoot observes, that it may mean, that they made tabernacles of their garments and boughs of trees by the sides of the road. See Wolfius.

Ibid. κλάδους. “κλάδους ἐλαίας” as ἡ φοινίκων.” Clem. Alex. vol. I. p. 104. Philo Judæus speaks of Agrippa returning from Jerusalem οὐχ ὑπὸ μίας πόλεως, ἀλλ’ ὑπὸ τῆς χώρας ἀπάσης, φυλλοβολούμενός τε καὶ θαυμαζόμενος ἐπ’ εὐσεβείᾳ. Vol. II. p. 589.

9. Ὁσαννὰ is not a Syriac word, but purely Hebrew, נָשְׂאָנָה, *serva nunc*. The two words had become one,

and were in frequent use as an exclamation: ὠσαννὰ ἔστω τῷ υἱῷ Δαβὶδ, *salus ea, auxilium illud, quod in dictionibus* נְשִׂאֲנָה *continetur, contingat filio Davidis: ὠσαννὰ ἔστω ἐν τοῖς ὑψίστοις, salus illa, auxilium illud, quod per Hosannem innuitur, contingat ei in locis altissimis.* L. de Dieu. This description may be compared with that given by Hippocrates, οἱ μὲν ἐπόμενοι, οἱ δὲ προθέοντες, ἐτέρωθεν ἕτεροι, σῶζε, λέγοντες, βοηθεῖ, θεράπευσον.

Ibid. ἐν ὀνόματι Κυρίου. These words are connected with εὐλογημένος, not with ἐρχόμενος, by Hombergius. They are taken from Psalm cxviii. 26. and it appears from the Talmud that children were taught by their parents to repeat this psalm. See Wolfius.

12. εἰσῆλθεν. This was the next day. Mark xi. 11—15. The scene took place in the court of the Gentiles.

- καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας
ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατ-
έστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περι-
13 στεράς. ¹ καὶ λέγει αὐτοῖς, “Γέγραπται, ‘Ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν
^f Esa. 56. 7. ^{Jerem. 7. 11.}
14 “ἐποιήσατε σπήλαιον ληστῶν.” Καὶ προσῆλθον
αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν
15 αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κρίζοντας
ἐν τῷ ἱερῷ καὶ λέγοντας, “Ὡσαννὰ τῷ υἱῷ Δαβὶδ,”
16 ἠγανάκτησαν, καὶ εἶπον αὐτῷ, “Ἀκούεις τί οὗτοι
“λέγουσιν;” Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, “Ναί.
“οὐδέποτε ἀνέγνωτε, ⁸ ὅτι ἐκ στόματος νηπίων ⁵ Psal. 8. 2.
17 “καὶ θηλαζόντων κατηρτίσω αἶνον;” Καὶ καταλι-
πὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν,
καὶ ἡγλίσθη ἐκεῖ.

12. τὰς τραπέζας τῶν κολλυ-
βιστῶν. The κολλυβισταὶ were
persons who changed money
for those who came to pay the
didrachma for the temple: (see
xvii. 24.) and received a small
piece of money, called κολλυ-
βος, or κέρμα, (John ii. 15.) for
their profit. Among other in-
stances from the Talmud, Light-
foot brings the following; “O-
pus est, ut habeat unusquis-
que hemisiclum, quem pro
se persolvat. Cum ergo ac-
cedit ad Trapezitam, ad si-
clum mutandum duobus he-
misiclis, lucrum ei aliquod
reddere tenetur, quod vocatur
“**הַחֲלִיץ** κολλυβος.”

Ibid. τῶν πωλούντων τὰς περι-
στεράς. These persons furnish-

ed doves for those who came
to be purified according to
Levit. xii. 6, 8. xv. 14, 29.

13. οἶκος προσευχῆς κληθήσε-
ται. Isaiah adds, πᾶσι τοῖς ἔθ-
νεσιν, and our Saviour might
particularly allude to that part
of the temple being allotted to
Gentile proselytes.

Ibid. ληστῶν. Josephus says
that ἐκδοχεῖον κλεπτῶν, φονέων,
ἀρπάγων τὸ ἱερὸν γέγονε. *De Bel.*
Jud. VII. 11.

16. κατηρτίσω αἶνον. In the
Hebrew it is *fundasti robur*.
The word **הַלְלָה** signifies *laus ve-*
hementer pronunciata, laus so-
lida.

17. Βηθανίαν. Lightfoot says
that Bethany was the name of
a district as well as of a town,

^h Marc. 11. 13. ^h Πρωίας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπέινασε· 18
καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, 19
καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ
λέγει αὐτῇ, “Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν
“ αἰῶνα.” Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. Καὶ 20
ιδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, “ Πῶς πα-
ⁱ 17. 20. “ραχρῆμα ἐξηράνθη ἡ συκὴ;” ⁱ Ἀποκριθεὶς δὲ ὁ 21
Ἰησοῦς εἶπεν αὐτοῖς, “ Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε
“ πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς
“ ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἶπητε, Ἀρθῆτι
^k 7. 7. ^k καὶ βλήθῃ εἰς τὴν θάλασσαν, γενήσεται· ^k καὶ 22
Marc. 11. 24. Luc. 11. 9. “ πάντα ὅσα ἂν αἰτήσῃτε ἐν τῇ προσευχῇ, πιστεύον-
Joh. 15. 7. “ τες, λήψεσθε.”
ⁱ Joh. 3. 22. ⁱ ΚΑΙ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσῆλθον αὐτῷ 23
et 5. 14. διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ,
ⁱ Marc. 11. 27. Luc. 20. 1. λέγοντες, “ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς
λέγοντες, “ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς
“ σοι ἔδωκε τὴν ἐξουσίαν ταύτην;” Ἀποκριθεὶς δὲ 24
ὁ Ἰησοῦς εἶπεν αὐτοῖς, “ Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον
“ ἔνα, ὃν ἐὰν εἶπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ
“ ἐξουσίᾳ ταῦτα ποιῶ. τὸ βάπτισμα Ἰωάννου πόθεν 25
“ ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων;” Οἱ δὲ διελογί-
ζοντο παρ' ἑαυτοῖς, λέγοντες, “ Ἐὰν εἴπωμεν, ἐξ οὐ-

and signifies *locus dactylorum*. That there were palm trees near is evident from John xii. 13.

18. Πρωίας. Tuesday morning.

19, 20. The disciples did not perceive the tree to have withered till the following morning. Compare Mark xi. 13, 14. 20, 21: or perhaps they saw the sentence take effect imme-

diately, and remarked upon the more complete withering of the tree the next day. Our Saviour meant his disciples to learn from this miracle, that faith without works is dead.

21. τῷ ὄρει τούτῳ. Lightfoot has shewn that the expression *eradicator montium* is common in the Talmud, as applied to their doctors. Compare Is. xi. 4. Zech. iv. 7.

- “ ρανοῦ, ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ ;
 26 “ ^m εἰάν δὲ εἴπωμεν, ἐξ ἀνθρώπων, φοβούμεθα τὸν ^m 14. 5.
 “ ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προ- ^{Marc. 6. 20.}
 27 “ φήτην.” Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, “ Οὐκ ^{Luc. 20. 6.}
 “ οἶδαμεν.” Ἐφη αὐτοῖς καὶ αὐτὸς, “ Οὐδὲ ἐγὼ
 28 “ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τί δὲ
 “ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο, καὶ προσελ-
 “ θὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε, σήμερον ἐρ-
 29 “ γάζου ἐν τῷ ἀμπελῶνί μου. Ὁ δὲ ἀποκριθεὶς εἶπεν,
 30 “ Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθε. Καὶ
 “ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀπο-
 31 “ κριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. τίς ἐκ
 “ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός;” Λέγου-
 “ σιν αὐτῷ, “ Ὁ πρῶτος.” Λέγει αὐτοῖς ὁ Ἰησοῦς,
 “ Ἄμην λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι ⁿ Luc. 7.
 “ προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ^{29, 30.}
 32 “ ^o ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, ^o Luc. 3.
 “ καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ ^{12, 13.}
 “ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετε-
 “ μελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.
 33 “ ^p Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπός τις ^p Marc. 12.
 “ ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ ^{1. Luc. 20.}
 “ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ λη- ^{9. Esa. 5. 1.}
^{Jer. 2. 21.}
^{Paul. 80. 8.}
^{Cant. 8. 11,}
^{12.}

28. τέκνα δύο. These repre-
 sent the Jews and Gentiles:
 the former knew the will of
 God, and professed to do it,
 but did not: the latter were
 disobedient to God for a long
 time, but afterwards repented
 and were converted.

31. τελῶναι κ. τ. λ. Publi-
 cans and harlots are more likely
 than you to repent and believe

the gospel. See v. 19.

32. ἐν ὁδῷ δικαιοσύνης. Point-
 ing out a way by which ye
 might become righteous, viz.
 by repentance and believing in
 Christ.

Ibid. τοῦ πιστεῦσαι. See ii.
 13.

33. Nearly all these expres-
 sions are in Isaiah v. 2.

- “ νὸν, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γε-
 “ ωργοῖς, καὶ ἀπεδήμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς 34
 “ τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς
 “ τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ 35
 “ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν
 “ ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.
 “ πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν 36
 “ πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον 37
 “ δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων,
 “ Ἐντραπήσονται τὸν υἱόν μου. ^q Οἱ δὲ γεωργοὶ 38
^{q 26. 3.} “ ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ
^{et 27. 1.} “ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ κατὰ-
^{Joh. 11. 53.} “ σχωμεν τὴν κληρονομίαν αὐτοῦ. Καὶ λαβόντες 39
 “ αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.
 “ ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει 40
 “ τοῖς γεωργοῖς ἐκείνοις;” Λέγουσιν αὐτῷ, “ Κακοὺς 41
 “ κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδό-
 “ σεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ
^{r Psal. 118.} “ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.” ^r Λέγει αὐ- 42
^{22. Esa. 28.} τοῖς ὁ Ἰησοῦς, “ Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς,
^{16. Marc.} “ Ἐν τῇ λίθῳ ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
^{12. 10.} “ ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο
^{Act. 4. 11.} “ αὕτη, καὶ ἔστι θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν;” Διὰ 43
^{Rom. 9. 33.}
^{Eph. 2. 20.}
^{1 Pet. 2. 7.}

35. ἔδειραν. Δέρω is properly to take the skin off: and since this was done by beating or scourging, δέρω came to have this signification.

41. Λέγουσιν. In Mark xii. 9. Luke xx. 16, these words are attributed to Christ.

42. γραφαῖς. The quotation is taken from different passages, but particularly Psalm cxviii.

22, 23. It is connected with the declaration in ver. 41, and the corner stone implies that Christ would unite the Jews and Gentiles in one building.

Ibid. αὕτη. This is in the feminine, because the Hebrew has no neuter. Olearius, Casaubon, Vorstius. Or it may refer to κεφαλὴ γωνίας. Elsner, Wolfius.

- “ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασι-
 “ λεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς
 44 “ καρποὺς αὐτῆς. * καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦ- ^{s Esa 8. 15.}
^{Luc. 20. 18.}
 “ τον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει
 45 “ αὐτόν.” Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φα-
 ρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐ-
 46 τῶν λέγει· καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθη-
 σαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.
- 22 ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν
 2 παραβολαῖς, λέγων, “ Ὡμοιώθη ἡ βασιλεία τῶν οὐ- ^{t Luc. 14.}
^{16. Apoc.}
 “ ρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ ^{19. 7, 9.}
 3 “ νιῷ αὐτοῦ· καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ κα-
 “ λέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ
 4 “ ἤθελον ἐλθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους,
 “ λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδοὺ, τὸ ἄριστόν
 “ μου ἡτοιμάσα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυ-

43. *The kingdom of God* is here applied to the Jews, who were once the chosen people of God: but all their privileges now belong to the Christians, and hence *the kingdom of God* means the gospel. See v. 19.

44. ὁ πεσὼν ἐπὶ τὸν λίθον is the same as ὁ σκανδαλισθεῖς, he that takes offence at the gospel: and therefore ἐφ’ ὃν ἂν πέσῃ means the person with whom our Saviour will be offended at the day of judgment. Compare Mark viii. 38.

CHAP. XXII.

2. γάμους. *A marriage feast.* So Arrian, ὁ δὲ καὶ γάμους ἐποίησεν ἐν Σούσις ἑαυτοῦ τε καὶ τῶν ἐταίρων. *Exped. Alex.* VI. 4. 6. See Raphel, Elsner. Christ is

said to be wedded to the church in Eph. v. 23, &c.

3. τοὺς δούλους αὐτοῦ are the apostles and preachers of the gospel.

Ibid. τοὺς κεκλημένους answers to the persons who hear the gospel preached: whether they accept the terms of it, depends upon themselves. See xx. 16. The men in the parable had received one invitation (τοὺς κεκλημένους,) and persons were now sent to see whether they would accept it (καλέσαι.)

4. τεθυμένα. Elsner understands this literally of sacrifices performed at weddings: but it probably means merely *killed* for the feast. Wolfius.

- “ μένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.
 “ Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον 5
 “ ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ 6
 “ κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπ-
 “ ἔκτειναν. Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ 7
 “ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φο-
 “ νεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. Τότε 8
 “ λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός
 “ ἐστίν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. πορεύεσθε 9
 “ οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὑ-
 “ ρητε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες 10
 “ οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας
 “ ὅσους εἶρον, ποιηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλή-
 “ σθη ὁ γάμος ἀνακειμένων. ^x εἰσελθὼν δὲ ὁ βασι- 11
 “ λεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄν-
 “ θρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει 12
 “ αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα
 “ γάμου; Ὁ δὲ ἐφिमώθη. ^y τότε εἶπεν ὁ βασιλεὺς 13
 “ τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας,
 “ ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτε-
 “ ρον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
 “ ὀδόντων. ^z πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ 14
 “ ἐκλεκτοί.”

x Apoc. 3.
4. et 16. 15.
et 19. 8.

y 8. 12. et
13. 42. et
25. 30.

z 20. 16.

9. διεξόδους τῶν ὁδῶν proba-
bly means the places where
one street passes into another,
and where there is more likely
to be an assemblage of people.

11. ἔνδυμα γάμου represents
a life and conduct suitable to
a person who professes to be-
lieve in Christ. It is said that
garments were distributed to
the guests as they entered; so

that allusion may be made to
the assistance of the Holy Spi-
rit, which is given to every
Christian.

12. ἐφिमώθη, from φίμος, ca-
pistrum. Josephus uses the
same metaphor, ὁ μὲν πεφίμωτο
τοῖς ἡμέροις. *De Bel. Jud.* I.
22. 3.

13. σκότος. See viii. 12.

14. See xx. 16. It will be

- 15 * Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλα- ^a Marc. 12.
 16 βον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. καὶ ἀπο- ^{13. Luc. 20.}
 στέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν
 Ἑρωδιανῶν, λέγοντες, “Διδάσκαλε, οἶδαμεν ὅτι ἀλη-
 “ θῆς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις,
 “ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς
 17 “ πρόσωπον ἀνθρώπων. εἶπὲ οὖν ἡμῖν, τί σοι δοκεῖ;
 18 “ ἔξοστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ;” Γνοὺς δὲ ὁ
 Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, “Τί με πειράζετε,
 19 “ ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆν-
 20 “ σου.” Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ
 λέγει αὐτοῖς, “Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;”
 21 Λέγουσιν αὐτῷ, “Καίσαρος.” Τότε λέγει αὐτοῖς,
 “ ^b Ἀπόδοτε οὖν τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ ^b Rom. 13.
 22 “ Θεοῦ, τῷ Θεῷ.” Καὶ ἀκούσαντες ἐθαύμασαν· καὶ
 ἀφέντες αὐτὸν ἀπῆλθον.

observed, that the man was *not chosen*, because he had not a wedding garment; but it was his own fault that he had not.

16. Ἑρωδιανῶν. There have been many discussions concerning the meaning of this term, for which see Wolfius: but it seems to have been forgotten that Herod Antipas was now in Jerusalem, Luke xxiii. 7, and it may merely mean the persons who came with him. They would have been likely to ask this question about the tribute on account of Judas of Galilee, who had resisted the payment of it. See Acts v. 37. The word may have the same meaning in Mark iii. 6.

Ibid. ἐν ἀληθείᾳ, *really, indeed*. Palaiet.

17. This was the great grievance. Judas of Galilee (who is mentioned Acts v. 37.) raised a sedition, *κακίζων, εἰ φόρον τε Ῥωμαίοις τελεῖν ὑπομένουσι, καὶ μετὰ τὸν Θεὸν οἴσουσι θνητοὺς δεσπότας*. Josephus, *de Bel. Jud.* II. 8. 1.

18. Τί με πειράζετε; The persons who asked the question consisted of Pharisees and Herodians: the former would have condemned him, if he had answered in the affirmative: the latter, if he had answered in the negative.

21. We read in the Talmud, “Ubicunque numisma regis alicujus obtinet, illic incolæ regem istum pro domino agnoscunt.”

- ^c Marc. 12. 18. Luc. 20. 27. Act. 23. 8. ^c Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδου- 23
σαν αὐτὸν, λέγοντες, “ Διδάσκαλε, Μωσῆς εἶπεν, 24
^d Dent. 25. 5. “ ^d Ἐάν τις ἀποθάνῃ, μὴ ἔχων τέκνα, ἐπιγαμβρεύ-
“ σει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀνα-
“ στήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἦσαν δὲ παρ’ 25
“ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύ-
“ τησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα
“ αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ὁμοίως καὶ ὁ δεύτερος, 26
“ καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. ὕστερον δὲ πάντων 27
“ ἀπέθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, τίνος 28
“ τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.”
Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “ Πλανᾶσθε, 29
“ μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ.
“ ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγκαμί- 30
“ ζονται, ἀλλ’ ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι.
“ περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε 31
^e Exod. 3. 6, 15, 16. ^e Marc. 12. 26. Luc. 20. 37. Act. 7. 32. Heb. 11. 16. ^f 7. 28. “ τὸ ρηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος, “ ^e Ἐγὼ εἰμι 32
“ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς
“ Ἰακώβ;” οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ
“ ζώντων.” Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσ- 33
“ σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
^g Marc. 12. 28. Luc. 10. 25. ^g Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς 34
Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτὸ, καὶ ἐπηρώ- 35

24. The precept in Deut. xxv. 5, only applied to an eldest son dying without issue. See xiv. 4.

31. This argument was brought from the Pentateuch, because the Sadducees did not acknowledge any other books

of the Old Testament.

33. οἱ ὄχλοι. The Sadducees were mostly of the wealthier classes. The Pharisees were most popular with the lower orders.

34. ἐπὶ τὸ αὐτὸ is always said of persons meeting together in

- τησεν εἰς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν καὶ.
 36 λέγων, “Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νό-
 37 “μφ;” ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἀγαπήσεις ^{h Deut. 6. 5.}
^{Luc. 10. 27.}
 “Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ
 “ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.
 38 “αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. ⁱ Δευτέρα ^{i Lev. 19.}
 39 “δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς ^{18. Marc.}
^{12. 31.}
 40 “σεαυτόν. ^k ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ ^{Luc. 10. 27.}
^{Rom. 13. 9.}
 “νόμος καὶ οἱ προφῆται κρέμονται.” ^{Gal. 5. 14.}
^{1 Tim. 1. 5.}
 41 ¹ Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐ- ^{Jac. 2. 8.}
^{k 7. 12.}
 42 τοὺς ὁ Ἰησοῦς, λέγων, “Τί ὑμῖν δοκεῖ περὶ τοῦ ^{1 Marc. 12.}
^{35. Luc. 20.}
 “Χριστοῦ; τίνος υἱὸς ἐστὶ;” Λέγουσιν αὐτῷ “Τοῦ ^{41.}
 43 “Δαβίδ.” Λέγει αὐτοῖς, “Πῶς οὖν Δαβίδ ἐν πνεύ-
 44 “ματι κύριον αὐτὸν καλεῖ; λέγων, ‘^m Εἶπεν ὁ Κύ- ^{m Psal. 110.}
^{1. Act. 2.}
 “ριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν ^{34. 1 Cor.}
^{15. 25.}
 “θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” ^{Heb. 1. 13.}
^{et 10. 12,}
 45 “Εἰ οὖν Δαβίδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ^{13.}
 46 “ἐστὶ;” Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λό-
 γον· οὐδὲ ἐτόλμησέ τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπε-
 ρωτῆσαι αὐτὸν οὐκέτι.
- 23 ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς
 2 μαθηταῖς αὐτοῦ, ⁿ λέγων, “Ἐπὶ τῆς Μωσέως καθ- ^{n Nehem.}
^{8. 4.}
 “έδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι·

the same place. See Luke xvii. 35. Acts i. 15. ii. 1, 44. iii. 1. iv. 26.

35. νομικός. Mark calls him γραμματεὺς. xii. 28. See Matt. v. 20.

39. We perhaps ought to read δευτέρα ὁμοία αὕτη.

40. κρέμονται. So Plutarch, speaking of the sayings, γνῶθι

σεαυτὸν and μηδὲν ἄγαν, says, ἐκ τούτων γὰρ ἤρτηται τὰ λοιπὰ πάντα. *Consol. ad Apol.* p. 116.

43. For the application of Psalm cx. to Christ, see Wolfius. Mark writes ἐν πνεύματι ἁγίῳ. xii. 36.

44. Κύριος in the Hebrew is *Jehovah*, but not κυρίῳ.

- “ πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ 3
 “ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέ-
 ο Luc. 11. “ γουσι γὰρ καὶ οὐ ποιοῦσι. ° δεσμεύουσι γὰρ φορ- 4
 46. Act 15.
 10. Gal. 6. “ τία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ
 13.
 π 6. 1, 2, 5, “ οὐ θέλουσι κινήσαι αὐτά. ° πάντα δὲ τὰ ἔργα αὐ- 5
 16. Num.
 15. 38. “ τῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις.
 Deut. 6. 8.
 et 22. 12. “ πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγα-
 q Marc. 12. “ λύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν· ° φι- 6
 38. Luc. 11.
 43. et 20. “ λουσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ
 46. 3 Joh.
 ver. 9. “ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ τοὺς 7
 “ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν
 “ ἀνθρώπων, ῥαββί, ῥαββί. ὑμεῖς δὲ μὴ κληθῆτε, 8
 r Jac. 3. 1. “ ῥαββί· ° εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητὴς, ὁ Χρισ-
 s Mal. 1. 6. “ τός· πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε. ° καὶ πατέρα 9
 “ μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ
 “ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. μηδὲ κληθῆτε 10

CHAP. XXIII.

3. πάντα ὅσα, i. e. *all the things which they tell you while they are delivering the law of Moses.* Schmidius, Wolfius.

4. φορτία. The numerous ceremonies which the Pharisees enjoined upon the strength of pretended traditions. See Acts xv. 10.

5. φυλακτήρια. The Jews were commanded to wear fringes in the borders of their garments. Numb. xv. 38. The following texts were worn by them on the forehead and left arm, and in the borders of their garments: Exod. xiii. 3—16. Deut. vi. 5—9. xi. 13—21. “ Dicta
 “ sunt Græce φυλακτήρια, i. e.

“ *observatoria*, eo quod essent
 “ *memorativa Legis*: ac con-
 “ *servatoria* etiam fortassis dic-
 “ *ta*, eo quod vim quandam
 “ *habere existimarentur ad fu-*
 “ *gandos dæmonas.*” Light-
 foot. See Fulleri *Miscell. Sacr.*
 V. 7. Wolfius.

6. πρωτοκλισίαν. “ Ἐν τε τοῖς
 “ συλλόγοις τὸν πρῶτον ἔνεμε τό-
 “ πον, καὶ παρὰ τὰς ἐστιάσεις προ-
 “ κατακλίνων ἐξηπάτα.” Jose-
 phus, *Antiq.* XV. 2. 4.

8. ὁ Χριστὸς is probably an interpolation.

9. *Call no one among you father upon earth*, Clarke: or rather, *Call no one father among yourselves upon earth.*

- “καθηγηταί· εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ
 11 “Χριστός. [†]ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. [†]20. 26, 27.
 12 “[‡]ὅστις δὲ ὑψώσῃ ἐαυτὸν, ταπεινωθήσεται· καὶ ὅστις [‡]Luc. 14.
 “ταπεινώσῃ ἐαυτὸν, ὑψωθήσεται. [‡]11. et 18.
 13 “[‡]Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- [‡]14. Job. 22.
 “ταῖ, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προ- [‡]29. Prov.
 “φάσκει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε [‡]29. 23. Jac.
 14 “περισσότερον κρίμα. [‡]Οὐαὶ δὲ ὑμῖν, γραμματεῖς [‡]4. 6. 1 Pet.
 “καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν [‡]5. 5.
 “τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς [‡] Marc. 12.
 “γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφί- [‡]40. Luc. 20.
 15 “ετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι- [‡]47.
 “σαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ [‡] Luc. 11.
 “τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γέ-
 “νηται, ποιεῖτε αὐτὸν υἱὸν γέννης διπλότερον ὑμῶν.
 16 “[‡]Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, [‡]15. 14. et
 “ὁμόςῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμόςῃ ἐν [‡]5. 33, 34.
 17 “τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. μωροὶ καὶ τυφλοί·
 “τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων
 18 “τὸν χρυσόν; καὶ, [‡]ὅς ἐὰν ὁμόςῃ ἐν τῷ θυσιαστηρίῳ,
 “οὐδὲν ἐστίν· ὅς δ' ἂν ὁμόςῃ ἐν τῷ δώρῳ τῷ ἐπάνω
 19 “αὐτοῦ, ὀφείλει. [‡]μωροὶ καὶ τυφλοί· τί γὰρ μείζων, [‡]Exod. 29.
 “τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; [‡]37.
 20 “ὁ οὖν ὁμόςας ἐν τῷ θυσιαστηρίῳ, ὁμνύει ἐν αὐτῷ
 21 “καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· [‡]καὶ ὁ ὁμόςας ἐν [‡]1 Reg. 8.
 “τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐ- [‡]13. 2 Par. 6.
 “2.

13. κατεσθίετε. So Homer, κατέδουσι βιαίως Οἶκον Ὀδυσσῆος, β'. 237. It means that they took the money of the widows, and so at length deprived them of their houses.

Ibid. καὶ προφάσει, *idque*, pro καὶ ταῦτα προφάσει κ. τ. λ. Palairer.

15. υἱὸν γέννης. See note at 2 Thess. ii. 3.

- c 5. 34. " τόν· ^c καὶ ὁ ὁμόςας ἐν τῷ οὐρανῷ, ὁμνῶν ἐν τῷ ²²
 " θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
- d Luc. 11. 42. " ^d Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- ²³
 " ταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον
 " καὶ τὸ κύμνον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,
 " τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα
 " ἔδει ποιῆσαι, καὶ κεῖνα μὴ ἀφίεναι. Ὁδηγοὶ τυφ- ²⁴
 " λοὶ, οἱ διῦλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον
 " καταπίνοντες. ^e Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι- ²⁵
 " ^e ^{15. 20.} ^{Luc. 11. 39.} ^{Marc. 7. 4.} σαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ πο-
 " τηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ
 " ἀρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλὲ, καθάρισον ²⁶
 " πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος,
 " ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.
- f Luc. 11. 44. " ^f Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- ²⁷
 " ταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες
 " ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν
 " ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. οὕτω καὶ ²⁸
 " ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι,
 " ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας.
- g Luc. 11. 47. " ^g Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ²⁹

23. κρίσιν, ἔλεον, πίστιν, *What doth the Lord require of thee, but to do justly, (κρίσιν,) and to love mercy, (ἔλεον,) and to walk humbly with thy God? (πίστιν.)* Micah vi. 8.

24. The Jews were forbidden to eat whatever had not fins and scales in the water; and in after-times they disputed whether this applied to the animalculæ which might be in any liquid. Our Saviour perhaps alluded to such scru-

pulous persons. It was decided that the prohibition did not extend to such cases. Maimon. *de cib. vet.* §. 17. 20.

25. γέμουσιν ἐξ ἀρπαγῆς. *They are filled by extortion.*

Ibid. ἀκρασίας. The reading is probably ἀδικίας.

27. τάφοις κεκονιαμένοις. The tombs were whitewashed, that persons might be aware of them, and not incur pollution from touching them. Lightfoot. See Luke xi. 44.

- “ ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ
 30 “ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, καὶ λέγετε, Εἰ
 “ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν
 “ ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.
 31 “ ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστε τῶν φονευ-
 32 “ σάντων τοὺς προφήτας· καὶ ὑμεῖς πληρώσατε τὸ
 33 “ μέτρον τῶν πατέρων ὑμῶν. ^b ὅφεις, γεννήματα ἐχιδ- ^{b3} 7.
 “ νῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης;
 34 “ ⁱ Διὰ τοῦτο, ἰδοῦ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προ- ¹ Luc. 11.
 “ φήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ^{49. Act 5.}
 “ ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστι- ^{40. et 22.}
 “ γώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ ^{19. 2 Cor.}
 35 “ πόλεως εἰς πόλιν· ^k ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δί- ^{k Gen. 4. 8.}
 “ καιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος ^{Heb. 11. 4.} Ἀβελ
 “ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα-

32. *What was wanting in your fathers to make their wickedness complete, that fill ye up.* He probably alluded to his own crucifixion.

33. *φύγητε ἀπό.* Ἀποφυγεῖν is a common term for *acquittal* in judicial processes. Raphel.

34. *Διὰ τοῦτο.* *The thing being so.*

Ibid. ἐγὼ ἀποστέλλω. In Luke xi. 49. we read διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ κ. τ. λ. Jesus therefore was *the Wisdom of God.*

Ibid. καὶ σοφοὺς καὶ γραμματεῖς. In Luke xi. 49. we read καὶ ἀποστόλους.

35. Ζαχαρίου. Zacharias, one of the twelve minor prophets, was son of Berechiah: (Zech. i. 1.) but we know nothing of his death. Some of the Fa-

thers considered him to be intended. (Origen. vol. III. p. 781. Athanasius, p. 1194. Epiphanius, p. 281.) In 2 Chron. xxiv. 20, &c. we read of Zachariah a priest being killed in the court of the temple; but he was son of Jehoiada. A tradition has been preserved, that it was the father of John the Baptist, who was killed at the time of the murder of the Innocents, (Origen. vol. III. p. 845. Petrus Alex. apud *Rel. Sacr.* vol. III. p. 341—2. Theophylact,) Krebsius, Const. L'Empereur. Hug thinks that Jesus spoke prophetically of Zacharias, who is said by Josephus to have been υἱὸς Βαρούχου, and to have been killed ἐν μέσῳ τῷ ἱερῷ. (*de Bel. Jud.* IV. 5, 4.) This happened

- “ χίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυ-
 “ σιαστηρίου. ἀμὴν λέγω ὑμῖν, ἦξει ταῦτα πάντα ἐπὶ 36
 1 Luc. 13. “ τὴν γενεὰν ταύτην. 1 Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ 37
 34. 2 Esdr. 1. 30. “ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 “ ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπι-
 “ συναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει
 “ ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ
 “ ἠθελήσατε; ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν 38
 m 21. 9. “ ἔρημος. m λέγω γὰρ ὑμῖν, Οὐ μή με ἴδῃτε ἀπ’ ἄρτι, 39
 Ps. 118. 26. “ ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνό-
 “ ματι Κυρίου.”
 n Marc. 13. “ ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ 24
 1. Luc. 21. καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς
 5. οἰκοδομὰς τοῦ ἱεροῦ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “ Οὐ 2
 o Luc. 19. “ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ
 44.

A. D. 67. Perhaps S. Matthew's Gospel was published about that time. See Glassius, *Philol. Sacr.* I. p. 109. L. de Dieu *ad l.* Wolfius.

37. ποσάκις ἠθέλησα; This seems an express declaration of the preexistence and divinity of Christ. He would not have spoken thus of his personal preaching during the short time of his being on earth; and all the former attempts to reclaim the Jews, by *sending to them prophets*, were made by God: but Jesus says that they were made by himself.

Ibid. καὶ οὐκ ἠθελήσατε. We may observe the change of number. The apostrophe is made to Jerusalem, the guilt is attributed to the people.

39. ἀπ’ ἄρτι, *after this present*

festival. Mede. It probably means, *The time is soon coming, when you will not see me any more: nor will you see me at all, unless you acknowledge me to be the Messiah.*

CHAP. XXIV.

1. οἱ μαθηταί. Mark says *one of the disciples*, xiii. 1. He perhaps made the observation in consequence of what Jesus had said, xxiii. 38.

Ibid. οἰκοδομὰς. See note at Mark xiii. 1.

2. Josephus writes thus: Κελεύει Καῖσαρ τὴν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν——τὸν δ’ ἄλλον ἅπαντα τῆς πόλεως περιβολὸν οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὥς μηδὲ πόποις οἰκῆθαι πιστὸν ἂν ᾔτι παρασχεῖν τοῖς προσελθοῦσιν. *de Bel. Jud.* VII. 1. 1. ——τὸν νεὼν τὸν ἅγιον

- “ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇ-
 3 “ται.” Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν
 ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν, λέ-
 γοντες, “Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ ση-
 “μεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ
 4 “αἰῶνος;” ^pΚαὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ^pMarc. 13.
 5 “Βλέπετε μή τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύ- ^{5. Ephes. 5.}
 “σονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ ^{6. Coloss. 2.}
 6 “Χριστός· καὶ πολλοὺς πλανήσουσι. Μελλήσετε ^{8. 2Thess.}
 “δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁράτε,
 “μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι. ἀλλ’ οὐπω
 7 “ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος,
 “καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ

οὕτως ἀνοσίως ἐξοργυγμένον. VII.
 8. 7. p. 430. The Talmud
 speaks of T. Rufus ploughing
 up the foundations of the tem-
 ple. *Lightfoot*.

3. ἐπὶ τοῦ ὄρους. Mark writes
 eis τὸ ὄρος, xiii. 3, which seems
 to mean *facing the mount*.

Ibid. The disciples evidently
 considered the coming of Christ
 and the end of the world to be
 contemporaneous: but they
 meant by the coming of Christ,
 his coming as a king to take
 vengeance on his enemies.
 Our Saviour did not at present
 entirely undeceive them: and
 the two points embraced in
 their question may furnish a
 clue to our Saviour’s answer,
 who appears to connect the
 destruction of Jerusalem with
 the end of the world. Mark
 specifies Peter, James, John,
 and Andrew, xiii. 3. For αἰῶ-

νος see Tit. i. 2.

6. τὸ τέλος. This is said in al-
 lusion to the question of the
 disciples in v. 3. See also v.
 14. It perhaps refers to the
 end of the Jewish war, and the
 end of the world. See v. 8.

7. λιμοί. Such was that in
 the reign of Claudius, pre-
 dicted by Agabus, Acts xi. 28.
 Josephus writes, Ἀναιρούμενος
 δὲ ὁ Νίγερ τιμωροὺς Ῥωμαίους
 αὐτοῖς ἐπηράσατο, λιμὸν τε καὶ
 λοιμὸν ἐπὶ τῷ πολέμῳ, καὶ πρὸς
 ἅπασιν τὰς ἀλλήλων χεῖρας. ἃ δὴ
 πάντα κατὰ τῶν ἀσεβῶν ἐκύρωσεν
 ὁ Θεός. *de Bel. Jud.* IV. 6. 1.
 —κατακαῆναι δὲ πλὴν ὀλίγου
 πάντα τὸν σίτον, ὃς ἂν αὐτοῖς οὐκ
 ἐπ’ ὀλίγα διήρκεσεν ἐτὶ πολιορκου-
 μένοις. *Λιμῶ γοῦν ἐάλωσαν.* V. 1.
 4. —καὶ σπάνει τῶν ἐπιτηδείων
 ἤδη διελύοντο πολλοί. V. 8. 2.
 See also V. 10. 2. V. 12. 3.
 VI. 3. 3.

- “λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. πάντα δὲ ταῦτα 8
 r 10. 17. “ἀρχὴ ὠδίνων. Ἐν τῷ παραδώσουσιν ὑμᾶς εἰς θλί- 9
 Marc. 13. 9. “ψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισοῦμενοι
 Luc. 21. 12. “ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. καὶ 10
 Joh. 15. 20. et 16. 2. “τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους
 “παραδώσουσι, καὶ μισήσουσιν ἀλλήλους· καὶ πολ- 11
 “λοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι
 “πολλούς· καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, 12
 “ψυγῇσεται ἡ ἀγάπη τῶν πολλῶν· ὁ δὲ ὑπομείνας 13
 “εἰς τέλος, οὗτος σωθήσεται. καὶ κηρυχθήσεται 14
 “τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰ-
 “κουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε
 s Marc. 13. “ἔξει τὸ τέλος. Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς 15
 14. Luc. “ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου,
 21. 20. “ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου,
 Dan. 9. 27. et 12. 11.

Ibid. λοιμοί. — ὥστε τὸ μὲν πρῶτον αὐτοῖς τὴν στενοχωρίαν γενέσθαι λοιμῶδη φθοράν, αὐτοῖς δὲ καὶ λιμὸν ὠκύτερον. VI. 9. 3.

Ibid. σεισμοί. See Tacitus, *Annal.* XIV. 27. XV. 22. Sueton. *Galba* 18. Philostrate. *Vit. Apol.* IV. 34.

8. ὠδίνες are *perturbationes animi, cruciatus et dolores gravissimi*. Keuchenius.

10. σκανδαλισθήσονται. Many will take offence at Christianity on account of the troubles which it brings upon its professors.

11. Josephus, speaking of the great slaughter after the burning of the temple, says, τοῖς αἴτιος τῆς ἀπωλείας ψευδοπροφήτης τις κατέστη, κατ' ἐκείνην κηρύξας τὴν ἡμέραν τοῖς ἐπὶ τῆς πόλεως, ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει, δεξομένους τὰ ση-

μεῖα τῆς σωτηρίας. Πολλοὶ δ' ἦσαν ἐγκάθετοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφήται, προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες. *de Bel. Jud.* VI. 5. 2.

13. σωθήσεται perhaps refers to being saved from the destruction of Jerusalem, and to final salvation.

14. Compare Rom. x. 18. Col. i. 6. 23. From which it appears that the apostles spoke of the gospel being preached throughout the world some years before the destruction of Jerusalem. For οἰκουμένη see Luke iv. 5.

15. ἐρημώσεως. Josephus uses ἐρημία to express the calamity which befel Jerusalem. *de Bel. Jud.* VI. 5. 3. and again, ἀλοῦσα δὲ καὶ πρότερον πεντάκις, τοῦτο δεύτερον ἡρημώθη. VI. 10. The

Ex.

- “ ἐστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω·)
 16 “ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· ὁ
 17 “ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἄραι τι ἐκ τῆς
 18 “ οἰκίας αὐτοῦ· καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω
 19 “ ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ
 “ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
 20 “ ἡμέραις. ¹ προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ^t Act. 1. 12.
 21 “ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ. ^u Ἔσται γὰρ ^a Dan. 12.
 “ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ’ ἀρχῆς ¹.

abomination was the Roman army. Krebsius, Wolfius. Compare Luke xxi. 20.

Ibid. ἐστὼς is probably neuter, ἐστακός, ἐσταός, ἐστὼς, and so will agree with βδέλυγμα. Hombergius, taking it for the masculine, would connect it with ἀναγινώσκων. There is good authority for reading ἐστὼς, as in Mark xiii. 14.

Ibid. ἐν τόπῳ ἁγίῳ. Josephus writes, Ἦν γὰρ δὴ τις παλαιὸς λόγος ἀνδρῶν, ἔνθα τότε τὴν πόλιν ἀλώσεσθαι καὶ καταφλεγῆσεσθαι, τὰ ἅγια νόμῳ πολέμου στάσις ἐὰν κατασκήψῃ, καὶ χεῖρες οἰκείαι προμάνωσι τὸ τοῦ Θεοῦ τέμενος. *de Bel. Jud.* IV. 6. 3. The Jews applied this prophecy to the profanation of the temple by Antiochus Epiphanes: τὸ ἁγίασμα αὐτῆς ἡρμώθη ὡς ἔρημος. 1 Mac. i. 39. ἠκοδόμησαν βδέλυγμα ἐρμώσεως ἐπὶ τὸ θυσαστήριον. *ib.* 54.

Ibid. ὁ ἀναγινώσκων. Our Saviour would hardly have spoken of a person *reading* his prophecy. It might be thought that these three words were inserted by S. Matthew; in which case we might also infer,

that he published his Gospel during the siege. Outhovius, Hug. The same words, however, are used by Mark xiii. 14, and our Saviour may have alluded to persons *reading* the prophecy of Daniel. See Dan. ix. 27. xi. 31. xii. 11. but particularly the first.

16. Many persons wished to quit Jerusalem during the siege, but the zealots would not suffer them. Some however succeeded, and were allowed by Titus to escape. Josephus, *de Bel. Jud.* V. 10. 1. Epiphanius says, that the Christians were warned by an angel to quit Jerusalem, and went to Pella. Vol. II. p. 171. See Baierus, *de migratione Christianorum in Pellam*.

17. The reading is probably τὰ ἐκ τῆς οἰκίας.

21. Josephus, speaking of the destruction of Jerusalem, says, τὰ πάντων ἀπ’ αἰῶνος ἀνυχήματα, πρὸς τὰ Ἰουδαίων, ἡττάσθαι μοι δοκεῖ κατὰ σύγκρισιν. *de Bel. Jud.* I. proem. 4. — μήτε πόλιν ἄλλην τοιαῦτα πεπονθέιναι, μήτε γενέαν ἐξ αἰῶνος γεγενῆσθαι κακίας γονιμωτέραν. *Ibid.* V. 10. 5.

“ κόσμου ἕως τοῦ νῦν, οὐδ’ οὐ μὴ γένηται. καὶ εἰ μὴ 22
 “ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη
 “ πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται-

x Marc. 13. “ ται αἱ ἡμέραι ἐκείναι. * Τότε εἰάν τις ὑμῖν εἴπῃ, 23

21. Luc. 17.

23. et 21. 8. “ Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε. ’ Ε- 24

y Marc. 13.

22. “ γερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται,

“ καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλα-

“ νῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς. ἰδοὺ, προεί- 25

“ ρηκα ὑμῖν. εἰάν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ 26

“ ἐστὶ, μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πι-

“ στεύσητε. ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ 27

“ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται

z Job. 39. “ καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. * ὅπου γὰρ 28

30. Luc. 17.

37. “ εἰάν ᾧ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἱετοί.

a Marc. 13.

24. Luc. 21. “ Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, 29

25. Ezech.

“ ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ

22. οὐ — πᾶσα. See xii.
25.

Ibid. ἐκλεκτοὺς. See xx. 16.
It here perhaps means the
Christians, as ἐκλογὴ in Rom.
xi. 7.

24—26. Οἱ δὲ γόητες καὶ ἀπα-
τεῶνες ἄνθρωποι τὸν ὄχλον ἔπειθον
αὐτοῖς εἰς τὴν ἐρημίαν ἔπεσθαι,
δείξαι γὰρ ἔφασαν ἐναργὴ τέρατα
καὶ σημεῖα κατὰ τὴν τοῦ Θεοῦ πρό-
νοιαν γεγόμενα. καὶ πολλοὶ πει-
σθέντες τῆς ἀφροσύνης τιμωρίας
ὑπέσχον. Josephus, *Antiq.* XX.
8. 6. He also speaks of per-
sons ἀπατηθέντας ἀπὸ τινος ἄν-
θρώπου γόητος, σωτηρίαν αὐτοῖς
ἐπαγγελλομένου καὶ παύσαν κακῶν,
εἰ βουλευθεῖεν ἔπεσθαι μέχρι τῆς
ἐρημίας αὐτῶ. Ibid. 10.

27. This was unintelligible
then to the disciples, who ex-

pected Jesus to return soon in
visible pomp and glory: but
he himself knew that he should
not return till the day of judg-
ment; and he therefore says,
*Think nothing of these impostors
who pretend to be the Christ:
he will never come again, till he
come suddenly to judge the world.*
He then makes the secondary
application of the prophecy to
the destruction of Jerusalem:
*Christ will return to punish the
Jews as swift as the lightning,
or as eagles darting upon their
prey.*

28. τὸ πτώμα probably re-
fers to Jerusalem, οἱ αἱετοὶ to
the Roman armies. Wolfius.

29. If we apply this to the
destruction of Jerusalem, *the
sun, moon, and stars* mean the

- “ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ ^{32. 7. Esa. 13. 10.} οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθή-
^{Joel 2. 31. et 3. 15.} σονται. ^b καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ ^{Act. 2. 20. b Apoc. 1.} τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται ^{7.}
 “ πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ
 “ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ
³¹ “ μετὰ δυνάμεως καὶ δόξης πολλῆς. ^c καὶ ἀποστελεῖ ^{c 13. 41. 1 Cor. 15. 51. 1 Thess. 4. 16.}
 “ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς με-
 “ γάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ
 “ τῶν τεσσάρων ἀνέμων, ἀπ’ ἄκρων οὐρανῶν ἕως
 “ ἄκρων αὐτῶν.
³² “ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν
 “ ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς, καὶ τὰ φύλλα
³³ “ ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· ^d οὕτω καὶ ^{d Jac. 5. 9.}
 “ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς
³⁴ “ ἐστὶν ἐπὶ θύραις. ^e ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ^{e Marc. 13. 30, 31. Luc. 21. 32.}
³⁵ “ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. ^f Ὁ ^{33. 33. 15. 18.}
 “ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου

whole Jewish polity : but if to the end of the world, the meaning is, that the world will then be dissolved. See 2 Pet. iii. 10.

30. τὸ σημεῖον. Hippolytus, Cyril, Chrysostom, Augustin, Theophylact, &c. considered this *sign* to be a cross appearing in the heavens. Pfeiffer agreed with them. (Crit. Sacr.) But *the sign of the Son of man* probably meant merely *the Son of man*. See Mark xiii. 26. Luke xxi. 27.

Ibid. κόψονται. If there is allusion to Zech. xii. 12, καὶ κόψεται ἡ γῆ κατὰ φυλάς φυλάς,

the land of Judæa seems alone to be intended.

31. If the whole of this prophecy had a double application, this passage would mean that after the destruction of Jerusalem the gospel would be preached to all nations. For ἐκλεκτοὺς, see xxiv. 22. Ἀγγέλους would therefore mean, in the one case, literally *the angels* ; in the other, *the apostles and preachers* of the gospel.

34. This shews plainly, that one application at least of the prophecy is to the destruction of Jerusalem.

- g Marc. 13. 32. “ οὐ μὴ παρέλθωσι. ^h Περὶ δὲ τῆς ἡμέρας ἐκείνης 36
 “ καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐ-
 h Luc. 17. 26, 27. “ ρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. ^h Ὡσπερ δὲ αἱ 37
 i Pet. 3. 20. “ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ
 Gen. 6. 3, 4; 5. et 7. 5. “ υἱοῦ τοῦ ἀνθρώπου. ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέ- 38
 “ ραις ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ
 “ πίνοντες, γαμοῦντες καὶ ἐγκαμίζοντες, ἄχρι ἧς ἡμέ-
 “ ρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ οὐκ ἔγνωσαν, 39
 “ ἕως ἡλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας, οὕτως
 “ ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 i Luc. 17. 35. “ ¹ Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμ- 40
 “ βάνεται, καὶ ὁ εἰς ἀφίεται. δύο ἀλήθουσai ἐν τῷ 41
 “ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.
 k 25. 13. “ ^k Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ 42
 Marc. 13. 33, 35. “ κύριος ὑμῶν ἔρχεται. ¹ ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ 43
 i 1 Thess. 5. 2. 2 Pet. 3. 10. Luc. 12. 39. Apoc. 3. 3. et 16. 15. “ ἥδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτῃς ἔρχε-
 “ ται, ἐργηγόρησέν ἂν, καὶ οὐκ ἂν εἶασε διορυγῆναι
 “ τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοι- 44
 “ μοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου
 m Luc. 12. 42. “ ἔρχεται. ^m Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ 45
 “ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς

36. ἐκείνης. But concerning that other day, concerning which you ask me, viz. the day of judgment.

Ibid. εἰ μὴ is used for *but* in Luke iv. 26, 27. See Matt. xii. 4.

38. Νῶε. The case of the flood is quoted, not so much on account of its suddenness, (for long notice was given to Noah, and by him to mankind,) but because the warning was not heeded. Compare

Gen. vi. 3. i Pet. iii. 20.

40. παραλαμβάνεται — ἀφίεται. Perhaps allusion is still intended to the sudden approach of an hostile army: *one will be taken prisoner, another will be suffered to escape.* Elsner, Le Clerc, Schleusner.

41. That *women* ground at the mill, appears from Exod. xi. 5. Isaiah xlvii. 2. Elsner proves it also of the Lesbians and Athenians.

- “θεραπείας αὐτοῦ, τοῦ δίδοναι αὐτοῖς τὴν τροφήν ἐν
 46 “καίρῳ; ^{15.} μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ ⁿ Ἀποκ. 16.
 47 “κύριος αὐτοῦ εὐρήσει ποιῶντα οὕτως. Ὁ Ἀμὴν ^o 25. 21.
 “λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ ^{Luc. 22. 29,} 30.
 48 “καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος
 “ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου
 49 “ἐλθεῖν, καὶ ἄρξῃται τύπτειν τοὺς συνδούλους, ἐσθί-
 50 “ειν δὲ καὶ πίνειν μετὰ τῶν μεθύοντων, ἥξει ὁ κύ-
 “ριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ,
 51 “καὶ ἐν ᾧρᾳ ἣ οὐ γινώσκει, ^p καὶ διχοτομήσει αὐτόν, ^p 8. 12. et
 “καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. ^{13. 42. et} 25. 30.
 “ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
 25 “ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν

45. τροφήν may be understood of spiritual food, and the preachers of the gospel are alluded to. Ἐν καιρῷ is added, as meaning that the teacher should always be ready, and watch every opportunity.

46. ποιῶντα οὕτως. *Preaching the gospel.*

47. God will reward him as much as a master, who promotes his servant to a post of honour in his household.

49. The reading is probably *ἐσθίη δὲ καὶ πίνη.*

51. διχοτομήσει. Beza, Casaubon, and Valckenaer, considered this to mean, *He shall separate him from the rest of the servants.* But all the ancient versions interpret it literally, as did Boisius, Maius, Schmidius, &c. See Wolfius. What is added of καὶ τὸ μέρος κ. τ. λ. seems rather to favour the former.

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Ibid. ὑποκριτῶν. The warning is addressed to teachers of the gospel: see ver. 45: and if they neglect their duty, though they really believed the gospel, they will have the same punishment as those who merely pretended to believe.

CHAP. XXV.

1. Τότε. I conceive the meaning still to be, that at the destruction of Jerusalem there will be a marked difference between the Jews who have embraced the gospel and those who have not: though it may also allude to the distinction between the good and bad at the last day. All the Jews professed to be expecting their Messiah; but the wise among them embraced the gospel, and this was their protection, when he came to take vengeance on the nation.

“δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας
 αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. πέντε²
 δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραί.
 “αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν,³
 οὐκ ἔλαβον μεθ’ αὐτῶν ἔλαιον· αἱ δὲ φρόνιμοι⁴
 ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν
 λαμπάδων αὐτῶν. χρονίζοντος δὲ τοῦ νυμφίου,⁵
 ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. μέσης δὲ νυκτός⁶
 κραυγὴ γέγονεν, Ἴδου, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε
 εἰς ἀπάντησιν αὐτοῦ. Τότε ἠγέρθησαν πᾶσαι αἱ⁷
 παρθένοι ἐκείναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐ-
 τῶν. αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν⁸
 ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέν-
 νυνται. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι,⁹
 Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ
 μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἐαυ-
 ταῖς. Ἡ ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν¹⁰
 ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ’ αὐτοῦ εἰς
 τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρ-¹¹
 χονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε,
 κύριε, ἀνοιξον ἡμῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν,¹²
 Ἄμην λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Ὁ γρηγορεῖτε¹³
 οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν
 ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
 “Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς¹⁴

⁹ Luc. 13.
²⁵.

⁷ 7. 23.

⁸ 24. 42.

Marc. 13.

33, 35.

Luc. 21. 36.

¹ Cor. 16.

13. ¹ Pet. 5.

8. Apoc. 16.

15.

¹ Luc. 19.

12.

2. We should probably read
καὶ πέντε μωραί.

3. αἵτινες. Probably αἱ.

9. Μήποτε, i. e. ὁρᾶτε μήποτε.
Elsner, Alberti.

10. γάμους. The marriage
between Christ and his church
may be said to have been fi-

nally completed, when God
cast off the Jews, whom he had
before addressed as his wife.
Αἱ ἑτοιμοὶ mean the Jews who
had already embraced the gos-
pel.

14. There is a similar para-
ble in Luke xix. 11. This seems

- “ιδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα
 15 “αὐτοῦ· καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο,
 “ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπε-
 16 “δήμησεν εὐθέως. πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα
 “λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα
 17 “πέντε τάλαντα. ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε
 18 “καὶ αὐτὸς ἄλλα δύο. ὁ δὲ τὸ ἐν λαβὼν, ἀπελθὼν
 “ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ
 19 “κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ
 “κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ’ αὐ-
 20 “τῶν λόγον. καὶ προσελθὼν ὁ τὰ πέντε τάλαντα
 “λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων,
 “Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα
 21 “πέντε τάλαντα ἐκέρδησα ἐπ’ αὐτοῖς. ^{24. 47.} Ἔφη δὲ ^{Luc. 22. 29,}
 “αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ^{30.}
 “ἐπὶ ὀλίγα ἧς πιστὸς, ἐπὶ πολλῶν σε καταστήσω·
 22 “εἵσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελ-
 “θὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε, Κύριε,
 “δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα
 23 “ἐκέρδησα ἐπ’ αὐτοῖς. Ἔφη αὐτῷ ὁ κύριος αὐτοῦ,
 “Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἧς πιστὸς,
 “ἐπὶ πολλῶν σε καταστήσω· εἵσελθε εἰς τὴν χαρὰν
 24 “τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλ-
 “αντον εἰληφώς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς

to apply particularly, if not exclusively, to the day of judgment. *The man travelling into a far country* is our Saviour, who, before his departure from earth, made known to mankind the terms of salvation.

21. *χαρὰν*. The allusion is to a feast or banquet, to which

the faithful servant is here invited. Wolfius.

24. This is the argument of those who say that God requires too much: to which the answer is obvious, as in v. 26, that this is a reason why we should increase our exertions.

“ εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συν-
 “ ἄγων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεῖς, ἀπελ- 25
 “ θὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις
 “ τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, 26
 “ Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου
 “ οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα ;
 “ ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζί- 27
 “ ταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν
 “ τόκῳ. ἄρατε οὖν ἀπ’ αὐτοῦ τὸ τάλαντον, καὶ δότε 28
 “ τῷ ἔχοντι τὰ δέκα τάλαντα. * Τῷ γὰρ ἔχοντι 29
 “ παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ
 “ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ. Ὑ 30
 “ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ
 “ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 “ τῶν ὀδόντων.

x 13. 12.
 Marc. 4. 25.
 Luc. 8. 18.
 et 19. 26.
 7 8. 12. et
 13. 42. et
 22. 13.

z 16. 27.
 Zach. 14. 5.
 1 Thess. 4.
 16. 2 Thess.
 1. 7. Judas
 ver. 14.
 Apoc. 1. 7.
 a Rom. 14.
 10. 2 Cor.
 5. 10.
 Ezech. 20.
 38. et 34.
 17, 20.

“ * Όταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ 31
 “ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ’ αὐτοῦ, τότε
 “ καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, * καὶ συναχθήσεται 32
 “ ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐ-
 “ τοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ
 “ πρόβατα ἀπὸ τῶν ἐρίφων· καὶ στήσει τὰ μὲν πρό- 33
 “ βατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

26. Κοινοφελεῖς γὰρ αἱ τοῦ
 πρώτου ἡγεμόνος δωρεαί, ἃς διδω-
 σιν ἐνίοις, οὐχ ἵν’ ἐκεῖνοι λαβόντες
 ἀποκρύψωσιν ἢ καταχρήσωνται πρὸς
 ζημίαν ἐτέρων, ἀλλ’ ἵν’ εἰς μέσον
 προενεγκόντες ὥσπερ ἐν δημοβοι-
 νίᾳ, πάντας ὅσους οἶόν τε καλέσω-
 σιν ἐπὶ τὴν χρῆσιν καὶ ἀπόλαυσιν
 αὐτῶν. Philo Jud. vol. II. p.
 404.

27. τραπεζίταις, bankers; from
 τράπεζα, a table of accounts. See

Luke xix. 23.

29. περισσευθήσεται. Abunde
 dabitur. Wolfius.

Ibid. ὃ ἔχει. Luke has ὃ δο-
 κεῖ ἔχειν. viii. 18.

33. Δικαστὰς δὲ μεταξὺ τού-
 των καθῆσθαι, οὐς, ἐπειδὴ διαδικά-
 σειαν, τοὺς μὲν δικαίους κελεύειν
 πορεύεσθαι τὴν εἰς δεξιάν τε καὶ
 ἄνω διὰ τοῦ οὐρανοῦ — τοὺς δὲ
 ἀδίκους τὴν εἰς ἀριστεράν τε καὶ
 κάτω. Plato. Republ. X. p. 614.

- 34 “ Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ,
 “ Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομή-
 “ σατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ κατα-
 35 “ βολῆς κόσμου. ^b ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι ^b Esa. 58. 7.
 “ φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἦμην, ^{Ezech. 18. 7.}
 36 “ καὶ συνηγάγετέ με· γυμνὸς, καὶ περιεβάλετέ με· ^{Ecc. 7. 39.}
 “ ἡσθένησα, καὶ ἐπεσκέφασθέ με· ἐν φυλακῇ ἦμην, ^{Jac. 1. 27.}
 37 “ καὶ ἤλθετε πρὸς με. Τότε ἀποκριθήσονται αὐτῷ
 “ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σὲ εἶδομεν πει-
 “ νῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσα-
 38 “ μεν· πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν;
 39 “ ἢ γυμνὸν, καὶ περιεβάλομεν; πότε δέ σε εἶδομεν
 40 “ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; ^c Καὶ ^c Prov. 19.
 “ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ^{17. Heb. 6.}
 “ ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν
 “ μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
 41 “ ^d Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ^d 7. 23.
 “ ἀπ’ ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ^{Luc. 13. 27.}
 “ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ^{Psal. 6. 8.}
 42 “ ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδί-
 43 “ ψησα, καὶ οὐκ ἐποτίσατέ με· ξένος ἦμην, καὶ οὐ
 “ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με·
 “ ἀσθενὴς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέφασθέ με.
 44 “ Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες,
 “ Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ
 “ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ
 45 “ διηκονήσαμεν σοι; Τότε ἀποκριθήσεται αὐτοῖς, λέ-
 “ γων, Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἐν
 46 “ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. ^e Καὶ ^e Joh. 5. 29.
^{Dan. 12. 2.}

40. See note at v. 19.

“ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.”

^f Marc. 14. ¹ ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς 26

^{1.} Luc. 22.

λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, “Οἴδατε 2
“ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς
“τοῦ ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι.”
Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ 3
οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως
τοῦ λεγομένου Καϊάφα, καὶ συνεβουλεύσαντο ἵνα τὸν 4
Ἰησοῦν κρατήσωσι δόλῳ, καὶ ἀποκτείνωσιν. ἔλεγον δὲ, 5
Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

^g Marc. 14.

^{3.} Joh. 11.

^{2.} et 12. 3.

^g Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ 6
Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνή, ἀλά- 7

CHAP. XXVI.

2. τὸ πάσχα γίνεται, *The feast of the Passover begins.* Gerhardus, Raphael. This was spoken on Tuesday: see xxi. 18. xxvi. 17.

Ibid. παραδίδεται. It is probable that Judas had made his agreement with the chief priests while Jesus was delivering his prophecy, which will account for this intimation of his treachery.

3. ἀρχιερεῖς. At this time Caiaphas was properly the high priest: but the office was now frequently changed, and the persons who had held it retained the name. The heads of the twenty-four orders or courses of priests were also called ἀρχιερεῖς.

5. ἔλεγον δέ. But some among them said that they must not attempt a public execution: and therefore they devised the plan of delivering

him to Pilate.

6. This story is told in Mark xiv. 3. and John xii. 1. That in Luke vii. 37. happened at a different time. Matthew does not mention it in the order of time, for it happened six days before the passover; (John xii. 1.) he probably inserted it here to account for the treachery of Judas: γενομένου implies an event which was past; and τότε πορευθεῖς, in ver. 14, may be connected with the end of ver. 5. The proper place for this story would be at the end of chap. xx.

Ibid. Σίμωνος. Theophylact mentions a notion, that Simon was the father of Lazarus; which seems improbable. See John xii. 2, where Lazarus is mentioned as a guest. Simon had probably been cured by Jesus.

7. γυνή. This was Mary the

- βαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ
 8 τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. ἰδόντες δὲ οἱ μαθη-
 τὰι αὐτοῦ ἠγανάκτησαν, λέγοντες, “Εἰς τί ἡ ἀπώ-
 9 “ λεια αὕτη; ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι
 10 “ πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς.” Γνοὺς δὲ ὁ
 • Ἰησοῦς εἶπεν αὐτοῖς, “Τί κόπους παρέχετε τῇ γυ-
 11 “ ναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. ¹ πᾶν-¹ Deut. 15.
 “ τοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἐαυτῶν· ἐμὲ δὲ ^{11.} Joh. 12.
 12 “ οὐ πάντοτε ἔχετε. βαλοῦσα γὰρ αὕτη τὸ μύρον
 “ τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι
 13 “ με ἐποίησεν. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ
 “ τὸ εὐαγγέλιον τοῦτο, ἐν ὅλῳ τῷ κόσμῳ, λαληθή-
 “ σεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐ-
 “ τῆς.”
 14 ^k Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος ^k 10. 4.
^{10.} Luc. 22. ^{4.} Marc. 14.

sister of Lazarus, (John xii. 3.) who was also present. (2.)

Ibid. μύρον. *A pound of spikenard.* John xii. 3. For the phrase ἀλάβαστρον μύρου, see Alberti ad l. and Elsner at Luke vii. 37. Ἀλάβαστρον was used for a vessel of any material holding ointment.

Ibid. κατέχεεν. Plato mentions it as an honour, μύρον κατὰ τῆς κεφαλῆς καταχέειν. *De Republ.* III. p. 396.

8. οἱ μαθηταί. It was Judas who said this. John xii. 4.

9. πολλοῦ, for three hundred pence. Mark xiv. 5. John xii. 5.

10. Γνοὺς. Knowing the real sentiments of Judas. See John xii. 6.

Ibid. ἔργον καλόν. It is a good work, and one which you would approve of, if you knew

that I should soon require anointing.

12. βαλοῦσα γάρ. The particle γὰρ explains the words, ἐμὲ οὐ πάντοτε ἔχετε, *Ye will not have me always with you, for I am soon to die and to be buried.*

Ibid. πρὸς τὸ ἐντ. *She has done it with reference to the laying out of my body for burial:* see Mark xiv. 8.

13. τὸ εὐαγγέλιον is particularly connected with the allusion to his death in the preceding verse: *wherever the joyful news of this my death shall be announced, &c.*

14. Τότε. See note at ver. 6. He did not go to the chief priests immediately after the anointing of Jesus, but four days afterwards.

¹ Zach. 11. ^{12.} 'Ιούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, ¹ εἶπε, “Τί ¹⁵
 “ θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν;”
 Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια· καὶ ἀπὸ ¹⁶
 τότε ἐξήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.

^m Marc. 14. ^{12.} Luc. 22. ^{7.} ΤΗ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθη- ¹⁷
 τὰι τῷ Ἰησοῦ, λέγοντες αὐτῷ, “Ποῦ θέλεις ἐτοιμά-
 “ σωμέν σοι φαγεῖν τὸ πάσχα;” Ὁ δὲ εἶπεν, “Ὑπ- ¹⁸
 “ ἀγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἵπατε
 “ αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς
 “ ἐστί· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν
 “ μου.” Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐ- ¹⁹
 τοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

ⁿ Marc. 14. ^{18.} Luc. 22. ^{14.} Joh. 13. ^{21.} ⁿ Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. ²⁰

^{15.} ἔστησαν may either signify *weighed*, or *fixed*, *agreed upon*. The former is preferred by Beza, Raphel, Palaiet; the latter by Theophylact, L. de Dieu. Mark has ἐπηγγείλαντο, Luke συνέθεντο.

Ibid. τριάκοντα ἀργύρια. Eusebius quotes τρ. στατήρας. *Dem. Evang.* p. 479. Tillemont says that the sum was not more than ten crowns. *Memoires*, tom. I. p. 50. Drusius observes that the price for a slave was thirty silver shekels, of a free-man, sixty. It was also the price of a man-servant's life: *Exod.* xxi. 32.

^{17.} This was on Wednesday evening: they were to eat the passover on Thursday: or it may have been spoken on Thursday morning.

Ibid. Ποῦ θέλεις; the inhabitants of Jerusalem received no pay for the use of their houses at the festivals, but

opened them gratis. Saubert. (*Crit. Sacr.*) Lightfoot *ad l.*

^{18.} ποιεῖν τὸ πάσχα would be a phrase in good Greek, as Xenophon uses ποιεῖν τὰ Ὀλύμπια.

^{19.} οἱ μαθηταί. Peter and John. See Luke xxii. 8.

Ibid. Nicephorus and Cedrenus say that it was in the house of S. John. But it is highly improbable that at this time he had a house in Jerusalem. Beza thought it was the house of Mary the mother of John Mark, mentioned in Acts xii. 12. Theophylact mentions a notion of it being the house of Simon the leper: but that was in Bethany, ver. 6. Others have named Nicodemus and Joseph of Arimathea.

^{20.} Ὁψίας. On the evening of Thursday.

Ibid. ἀνέκειτο. Luke says ἀνέπεσε. They were obliged to *lie down*, not to *sit*, when the

- 21 καὶ ἐσθιόντων αὐτῶν εἶπεν, “ Ἀμὴν λέγω ὑμῖν, ὅτι
 22 “ εἰς ἐξ ὑμῶν παραδώσει με.” Καὶ λυπούμενοι σφό-
 δρα ἤρξαντο λέγειν αὐτῷ, ἕκαστος αὐτῶν, “ Μήτι
 23 “ ἐγὼ εἰμι, κύριε;” ὁ Ὁ δὲ ἀποκριθεὶς εἶπεν, “ Ὁ^{ο Marc. 14. 20.}
 “ ἐμβάψας μετ’ ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὐ-
 24 “ τὸς με παραδώσει. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπά-
 “ γει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ
 “ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παρα-
 “ δίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρω-
 25 “ πος ἐκεῖνος.” Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς
 αὐτὸν, εἶπε, “ Μήτι ἐγὼ εἰμι, ραββί;” Λέγει αὐτῷ,
 “ Σὺ εἶπας.”
- 26 Ὁ Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρ-^{p 1 Cor. 11. 24. Marc. 14. 22. Luc. 22. 19.}
 τον, καὶ εὐλογήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς,
 καὶ εἶπε, “ Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμα

passover was eaten. Saubert, *Crit. Sacr.* This is proved from rabbinical writings: but the original order might seem to imply that they were to eat it *standing*, (Exod. xii. 11.) and Theophylact supposes that they ate the paschal lamb standing, after which they lay down.

21. It would seem, from Luke xxii. 21, that our Saviour said this after the institution of the Lord's supper.

23. If these words are the same with those recorded by John xiii. 26, they were said privately to John, and not openly to all. Ἐμβάψας seems to imply that the action was passed, or then going on: Judas was perhaps at that time dipping his hand in the dish. Boisius thought that Jesus

meant merely to designate his own familiar friend, *one who has dipped his hand in the dish with me.*

24. This seems fully to prove that Judas did not act merely from mistaken zeal, or an error of judgment, as some have supposed.

25. Ἀποκριθεὶς. See John xiii. 27.

Ibid. Σὺ εἶπας. So Xenophon, αὐτὸς, ἔφη, τοῦτο λέγεις, ὃ Σώκρατες. *Mem.* III. p. 618. See Schmidius. The expression implies assent. See xxvi. 64. xxvii. 11. Mark xv. 2. Luke xxii. 70.

26. εὐλογήσας. It was the custom for one person to give the blessing. *Theo. Crit. Sacr.* part. I. p. 197. The reading is probably εὐχαριστήσας.

“μου.” Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, 27
ἔδωκεν αὐτοῖς, λέγων, “Πίετε ἐξ αὐτοῦ πάντες·

q 20. 28. “⁹ τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς δια- 28
Rom. 5. 15.

“θήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεισιν

r Marc. 14. “ἀμαρτιῶν. ¹ λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπ’ ἄρτι 29
25. Luc. 22.

18. “ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς
“ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ’ ὑμῶν καινὸν
“ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.”

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 30

s Marc. 14. “τότε λέγει αὐτοῖς ὁ Ἰησοῦς, “Πάντες ὑμεῖς σκανδα- 31
27. Joh. 16.

32. Zach. “λισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται
13. 7.

“γάρ, ‘Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσε-

t 28. 16. “ται τὰ πρόβατα τῆς ποιμνῆς.’ ¹ μετὰ δὲ τὸ ἐγερ- 32
Marc. 14.

28. et 16. 7.

28. περὶ πολλῶν. Theophylact observes that πολλῶν is put for πάντων. Perhaps our Saviour said πολλῶν on account of the prejudices of the apostles, who did not yet understand the universality of redemption. See Exod. xxiv. 8.

29. Irenæus quotes Papias, who had seen S. John, as saying, that when Jesus spoke these words, Judas asked, *Quomodo tales genitura a Domino perficientur?* to which Jesus replied, *Videbunt qui venient in illa.* p. 333.

Ibid. γεννήματος. Philo Judæus writes, ὁ μὲν οἶνον καὶ τὸ γεννητικὸν οἶνου φυτὸν ἀμπέλου κ. τ. λ. Vol. I. p. 679. We find in Anacreon γόνον ἀμπέλου. Most MSS. read γενήματος.

Ibid. ἐν τῇ βασιλείᾳ. Scaliger understood this to mean, *till after my resurrection.* Ad Luc. xxii. 16. So did Theo-

phylact. I conceive our Saviour merely to have intimated that this was the last meal he should eat with his disciples before his death. See the words as reported by Luke xxii. 18: and the note at Matt. i. 24, for the meaning of ἕως.

30. ὑμνήσαντες. An hymn was sung before and after the feast. That which was sung after consisted of Psalms cxv—cxviii. cxxxvi. *Theo. Crit. Sac.* part. I. p. 198.

31. Πατάξετε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα. LXX. The Alexandrian MS. agrees exactly with Matthew, except that it reads πάταξον, which is most like the Hebrew.

32. μετὰ δὲ τό. But though ye will all leave me and be dispersed, and go to your own homes again in Galilee, ye will find me arrived there before you. See xxviii. 7.

- 33 “θῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.” Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, “Εἰ καὶ πάντες
 “σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδα-
 34 “λισθήσομαι.” Ἔφη αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν ^u Marc. 14.
 “λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα ^{30. Luc. 22.}
 35 “φωνῆσαι, τρεῖς ἀπαρνήσῃ με.” Λέγει αὐτῷ ὁ Πέ- ^{34. Joh. 13.}
 τρος, “Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ^{38.}
 “ἀπαρνήσομαι.” Ὁμοίως καὶ πάντες οἱ μαθηταὶ
 εἶπον.
 36 ^x ΤΟΤΕ ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον ^x Marc. 14.
 λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, “Καθ- ^{32. Luc. 22.}
 “ίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ.” ^{39. Joh. 18.}
 37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζε- ^{7 4. 21.}
 38 βεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. τότε λέγει ^{Joh. 12. 27.}
 αὐτοῖς, “Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου·
 39 “μείνατε ὧδε καὶ γρηγορεῖτε μετ’ ἐμοῦ.” ^x Καὶ προ- ^x Heb. 5. 7,
 ελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευ- ^{8. Joh. 12.}
 χόμενος καὶ λέγων, “Πάτερ μου, εἰ δυνατόν ἐστι,
 “παρελθέτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ
 40 “ὥς ἐγὼ θέλω, ἀλλ’ ὥς σύ.” Καὶ ἔρχεται πρὸς
 τοὺς μαθητὰς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ
 λέγει τῷ Πέτρῳ, “Οὕτως οὐκ ἰσχύσατε μίαν ὥραν

34. πρὶν ἀλέκτορα φωνῆσαι. The ἀλεκτοροφωνία was properly at three in the morning. See Mark xiii. 35.

36. Γεθσημανῆ has been said to signify *vallis pinguium, prelium olei*, or *vallis signi*, i. e. *in signis vallis*. See L. de Dieu. Most MSS. read Γεθσημανεί.

38. Περίλυπος. For the agony of Jesus see Luke xxii. 44. Heb. v. 7.

Ibid. ἕως θανάτου. In Jonah

iv. 9, we find σφόδρα λελύπημαι ἐγὼ ἕως θανάτου, where it seems to mean, *I am in such pain, that I am almost dead.*

39. προσελθὼν. A great majority of MSS. read προσελθών.

Ibid. ποτήριον. This term may allude to the custom of a cup of some liquor being given to a person who was going to be executed. See Mark xv. 23, and Matt. xx. 22.

40. Οὕτως seems to answer

“γρηγορήσαι μετ’ ἐμοῦ; γρηγορεῖτε καὶ προσεύ- 41
 “χεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν
 “πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.” Πάλιν ἐκ 42
 δευτέρου ἀπελθὼν προσήυξατο, λέγων, “Πάτερ μου,
 “εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ’
 “ἐμοῦ, ἐὰν μὴ αὐτὸ πῖω, γεννηθήτω τὸ θέλημά σου.”
 Καὶ ἐλθὼν εὗρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν 43
 γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἀφείς 44
 αὐτοὺς, ἀπελθὼν πάλιν, προσήυξατο ἐκ τρίτου, τὸν
 αὐτὸν λόγον εἰπών. τότε ἔρχεται πρὸς τοὺς μαθητὰς 45
 αὐτοῦ, καὶ λέγει αὐτοῖς, “Καθεύδετε τὸ λοιπὸν καὶ
 “ἀναπαύεσθε; ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ
 “ἀνθρώπου παραδίδεται εἰς χεῖρας ἁμαρτωλῶν. ἐγεί- 46
 “ρεσθε, ἄγωμεν. ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.”

• Marc. 14. 43. Luc. 22. 47. Joh. 18. 3. * Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἰς τῶν 47
 δώδεκα ἦλθε, καὶ μετ’ αὐτοῦ ὄχλος πολὺς μετὰ μα-
 χαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυ-
 τέρων τοῦ λαοῦ. ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐ- 48
 τοῖς σημείων, λέγων, “*Οὐ ἂν φιλήσω, αὐτός ἐστι·
 “κρατήσατε αὐτόν.” Καὶ εὐθέως προσελθὼν τῷ 49
 Ἰησοῦ εἶπε, “Χαῖρε, ῥαββί,” καὶ κατεφίλησεν αὐτόν.
 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἐταῖρε, ἐφ’ ᾧ πάρει;” 50

to our expression, So! See
 1 Cor. vi. 5.

41. πνεῦμα — σὰρξ. Many
 of the Fathers interpreted these
 expressions of the divine and
 human nature of Jesus: but
 Polycarp, who had seen S. John,
 understood them of the disci-
 ples, as all modern interpreters
 do. *Ep. ad Phil.* 7. p. 189.

45. I have put a note of
 interrogation after ἀναπαύεσθε.
 So Luther, H. Stephens, Colo-

mesius, R. Simon, Wolfius.
*Are ye sleeping and resting your-
 selves for the remainder of the
 time?* Luke writes τί καθεύδετε;
 xxii. 46.

50. ἐφ’ ᾧ πάρει; *For what a
 purpose art thou come!* L. de
 Dieu, Palaiet, Alberti. Ra-
 phel shews that there is equal
 authority for ἐφ’ ᾧ, or ἐφ’ ὅ,
 but most MSS. in this place
 read ἐφ’ ὅ.

- Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰη-
 51 σούν, καὶ ἐκράτησαν αὐτόν. ^b Καὶ ἰδού, εἰς τῶν ^b Joh. 18.
 μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μά-
 52 χαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως,
 ἀφείλεν αὐτοῦ τὸ ὠτίον. ^c τότε λέγει αὐτῷ ὁ Ἰησοῦς, ^c Gen. 9. 6.
 “Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐ- ^{Apoc. 13.}
 53 “ τῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μα-
 χαίρᾳ ἀπολοῦνται. ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι
 54 “ παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι
 πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; ^d πῶς οὖν ^d Esa. 53. 7,
 “ πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ γενέσθαι;” ^{8, 10.}
 55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις,
 “ Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύ-
 “ λων συλλαβεῖν με; καθ’ ἡμέραν πρὸς ὑμᾶς ἐκαθ-
 “ ἐζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ
 56 “ με. ^e τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ ^e Marc. 14.
 “ γραφαὶ τῶν προφητῶν.” Τότε οἱ μαθηταὶ πάν- ^{49.}
 τες ἀφέντες αὐτὸν, ἔφυγον.
 57 ὍΙ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς ^f Marc. 14.
 Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ ^{53. Luc. 22.}
 58 πρεσβύτεροι συνήχθησαν. Ὁ δὲ Πέτρος ἠκολούθει ^{54. Joh. 18.}
 αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως·
 καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν
 59 τὸ τέλος. ^g Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ ^g Marc. 14.
 τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ ^{55.}

53. δώδεκα. Theophylact observes, that he named twelve legions on account of the twelve disciples.

56. I have followed the majority of commentators in making this a continuation of our

Saviour's words. See i. 22.

57. Καϊάφαν. The Apostolical Constitutions say that Caiaphas killed himself. VIII. 2. Jesus was taken first to Annas, who sent him to Caiaphas. John xviii. 13, 24.

Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι, καὶ οὐχ εὗρον· καὶ 60
πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὗρον.

^h Joh. 2. 19. ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες ^h εἶπον, 61

“Οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ,

“καὶ διὰ τριῶν ἡμερῶν οἰκοδομησάι αὐτόν.” Καὶ 62

ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, “Οὐδὲν ἀποκρίνη;

“τί οὗτοί σου καταμαρτυροῦσιν;” Ὁ δὲ Ἰησοῦς 63

ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ,

“Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν

ⁱ 16. 27. et ^{24.} 30. et ^{25.} 31. “εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.” ⁱ Λέ- 64

ⁱ Thess. 4. γει αὐτῷ ὁ Ἰησοῦς, “Σὺ εἶπας. πλὴν λέγω ὑμῖν ἀπ’

^{16.} Apoc. “ἄρτι ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ

^{1.} 7. Psal. “δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφε-

^{110.} 1. “λῶν τοῦ οὐρανοῦ.” Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ 65

ἱμάτια αὐτοῦ, λέγων, “Ὅτι ἐβλασφήμησε· τί ἐτι

“χρεῖαν ἔχομεν μαρτύρων; ἶδε, νῦν ἠκούσατε τὴν

59. οὐχ εὗρον. They did not find any which would enable them to put him to death. Ὅπως θανατώσωσιν αὐτὸν means, *that they might be able to effect his death*: such evidence as would procure his death. They probably tried to get some proof of his having spoken against the Roman government. See xxvi. 5.

60. The Talmud has been quoted as confirming the fact of two false witnesses being suborned against Jesus; but it is not certain. See Lightfoot ad l.

61. Matthew has not himself recorded this speech of Jesus. John supplies it, ii. 19. Some MSS. also insert it at Mark xiii. 2.

Ibid. διὰ τριῶν ἡμερῶν. This expression is used for *every third day*, i. e. *every other day*, by Philo Judæus, vol. II. p. 476. See Matt. xxvii. 40, where it is *ἐν τρισὶν ἡμέραις*.

64. ἀπ’ ἄρτι. Some have coupled these words with λέγω, some with ὤψεσθε. The latter is probably right; and the high priest charged Jesus with blasphemy for daring to announce the immediate presence of the Messiah: though he seems also to have understood that Jesus spoke of himself. See John xix. 7.

65. By the law of Moses it was unlawful for the high priest to rend his clothes. Levit. xxi. 10. But perhaps this only related to mourning for the dead.

- 66 “βλασφημίαν αὐτοῦ. τί ὑμῖν δοκεῖ;” Οἱ δὲ ἀπο-
 67 κριθέντες εἶπον, “Ἐνοχος θανάτου ἐστί.” ^κ Τότε ^{κ 27. 30. Esa. 50. 6.}
 ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν
 68 αὐτόν· οἱ δὲ ἐρράπισαν, ¹ λέγοντες, “Προφήτευσον ^{1 Marc. 14. 65. Luc. 22. 64.}
 “ ἡμῖν, Χριστὲ, τίς ἐστὶν ὁ παίσας σε;”
 69 ^μ Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ ^{μ Marc. 14. 66. Luc. 22. 55. Joh. 18. 17, 25.}
 προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, “Καὶ σὺ
 70 ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.” Ὁ δὲ ἡρνή-
 σατο ἔμπροσθεν πάντων, λέγων, “Οὐκ οἶδα τί λέ-
 71 γεις.” Ἐξελθόντα δὲ αὐτόν εἰς τὸν πυλῶνα, εἶδεν
 αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ, “Καὶ οὗτος ἦν μετὰ
 72 Ἰησοῦ τοῦ Ναζωραίου.” Καὶ πάλιν ἡρνήσατο μεθ’
 73 ὅρκου, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.” ^π Μετὰ ^{π Luc. 22. 59.}
 μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ,
 “ Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά
 74 σου δηλὸν σε ποιεῖ.” Τότε ἤρξατο καταναθεμα-
 τίζειν καὶ ὀμνύειν, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.”
 75 Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. ^ο καὶ ἐμνήσθη ὁ Πέ- ^{ο ver. 34. Luc. 22. 61.}
 τρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, “Ὅτι
 “ πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.” καὶ
 ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.
- 27 ^ρ ΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον πάν- ^{ρ Marc. 15. 1. Luc. 22.}

68. Προφήτευσον. Matthew does not mention that Jesus was blindfolded: (see Luke xxii. 64.) but it is implied in the word προφήτευσον.

70. We ought probably to read ἔμπροσθεν αὐτῶν πάντων.

71. Ἄλλη. Mark says it was the same maid, xiv. 69. Luke says it was a man, ἄνθρωπος, xxii. 58: but they may be reconciled by John, who says, εἶπον

αὐτῷ: there was more than one person who spoke to Peter.

73. For the corrupt dialect of Galilee, see Lightfoot, *Centur. Chorog.* LXXXVII. Wolfius.

74. ἐφώνησε. This was about three in the morning. See xxvi. 34.

CHAP. XXVII.

1. Πρωίας. On Friday morning.

66. et 23. 1. ¹τες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ
 Joh. 28. τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν· καὶ δήσαντες ²
 αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πι-
 12. λάτῳ τῷ ἡγεμόνι.

Τότε ἰδὼν Ἰούδας ὁ παραδιδὼνς αὐτόν, ὅτι κατε- ³
 κρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια
 τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, λέγων, “Ἡ- ⁴
 “μαρτον παραδὸς αἷμα ἀθῶον.” Οἱ δὲ εἶπον, “Τί
 “πρὸς ἡμᾶς; σὺ ὄψει.” Καὶ ρίψας τὰ ἀργύρια ἐν ⁵
 1 Act. 1. 18. τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγγατο, ⁶ Οἱ ⁶
 δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, “Οὐκ ἔξεστι
 “βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός
 “ἐστι.” Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐ- ⁷
 τῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις.
 1 Act. 1. 19. ⁷ διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος, ἕως τῆς ⁸

1. ὥστε θανατῶσαι αὐτόν. They consulted how they could procure his death. See xxvi. 59.

2. ἀπήγαγον. They took him to the prætorium, or governor's house. See ver. 27.

Ibid. τῷ ἡγεμόνι. *The procurator.* See Krebsius. The Greek term usually employed was ἐπίτροπος. Pilate was appointed A.D. 26, and removed in 36.

3. ὅτι κατεκρίθη, *that he was certain to be condemned, or, that it was settled he should die.*

4. σὺ ὄψει. Many commentators consider this as a Latinism, *Tu videris.* H. Stephens, Krebsius. They are opposed by Schwarzius.

5. ἐν τῷ ναῷ. This shews that the Sanhedrim met in the

temple.

Ibid. ἀπήγατο. It appears from Acts i. 18, that, as he was suspended, he fell down, and his bowels gushed out. Some ancient writers have said that an accident prevented his dying by suspension, and that his death did not ensue till some time after. Hammond and others have interpreted ἀπήγατο to mean, that he died of grief. See Biscoe, p. 583, Krebsius, Heinsius: note at Acts i. 18. Wolfius.

7. τοῖς ξένοις. Probably the foreign Jews, who attended the festivals.

8. ἕως τῆς σήμερον. This seems to shew that Matthew did not write very soon after the ascension. See xxviii. 15.

- σήμερον. τότε ἐπληρώθη· τὸ ρηθὲν διὰ Ἱερεμίου τοῦ
 προφήτου, λέγοντος, “Καὶ ἔλαβον τὰ τριάκοντα· ^{Zech. 11.}
 ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο, ^{12.}
 10 ἀπὸ υἱῶν Ἰσραὴλ· καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν
 τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.”
 11 “Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· ^{Marc. 15.}
 καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, “Σὺ εἶ ὁ ^{2. Luc. 23.}
 βασιλεὺς τῶν Ἰουδαίων;” Ὁ δὲ Ἰησοῦς ἔφη αὐ- ^{3. Joh. 18.}
 12 τῷ, “Σὺ λέγεις.” Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ^{33. 37.}
 ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπε- ^{Tim. 6.}
 13 κρίνατο. τότε λέγει αὐτῷ ὁ Πιλάτος, “Οὐκ ἀκούεις
 14 “πόσα σοῦ καταμαρτυροῦσι;” Καὶ οὐκ ἀπεκρίθη
 αὐτῷ πρὸς οὐδὲ ἐν ῥήμα, ὥστε θαυμάζειν τὸν ἡγε-
 μόνα λίαν.

9. Ἱερεμίου. But the quotation appears to come from Zech. xi. 13. Valckenaer thinks that *ζριου* had been changed into *ιριου*, (ad Luc. ii. 38.) Some have thought Matthew only wrote διὰ τοῦ προφήτου: the name is omitted in Syr. and Pers. Others have thought that Zech. ix—xi. were written by Jeremiah. (Hammond, Mede, Lowth.) The pseudo-Athanasius (p. 304.) and Epiphanius (p. 282.) suppose Matthew to have quoted both prophets. F. Woerger contends that he meant to quote Jer. xxxii. and alluded to the field which Jeremiah bought. The LXX version of Zech. xi. 13, is very different from Matthew: *κάθεσ αὐτοὺς εἰς τὰ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἐδοκίμασθην ὑπὲρ αὐτῶν· καὶ ἔλαβον τοὺς τριάκοντα ἀργυ-*

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ροῦς, καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου, εἰς τὸ χωνευτήριον. If in Matt. 10, we read *ἔδωκα*, (as does Syr.) his quotation nearly resembles the Hebrew. See Glassius, *Philol. Sacr.* I. p. 196. Wolfius.

Ibid. τοῦ τετιμημένου. Pretiosi, Syr. Honorati, *Æthiop.* *Æstimati*, *Beza*, *Castalio*, *Erasmus*, *Pagninus*. Innocentis, *Arab.* Pasor applies it to the field.

Ibid. ἀπὸ υἱῶν Ἰσραὴλ. These words are connected with *ἔλαβον* by Junius, Piscator, Pasor, and Heinsius: with *ἐτιμήσαντο*, or *τετιμημένου*, by Theophylact, Erasmus, Vatablus, Flacius, Schwartz.

11. Pilate put this question to Jesus, because the Jews who brought him said that he called himself *Christ, a King*. Luke xxiii. 2. John xviii. 34.

K

^u Marc. 15. ^u Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα 15
^{6. Luc. 23.}
^{17. Joh. 18.} τῷ ὄχλῳ δέσμιον, ὃν ᾔθελον. εἶχον δὲ τότε δέσμιον 16
ἐπίσημον, λεγόμενον Βαραββᾶν. συνηγμένων οὖν 17
αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, “Τίνα θέλετε ἀπο-
“ λύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον
“ Χριστόν;” Ἰδεὶ γὰρ ὅτι διὰ φθόνον παρέδωκαν 18
αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέ- 19
στείλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, “Μηδὲν
“ σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σή-
^x Marc. 15. “μερον κατ’ ὄναρ δι’ αὐτόν.” ^x Οἱ δὲ ἀρχιερεῖς καὶ 20
^{11. Luc. 23.}
^{18. Joh. 18.} οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται
^{40.}
^{7 Act. 3. 14.} τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν· ἵ ἀπο- 21
κριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, “Τίνα θέλετε ἀπὸ
“ τῶν δύο ἀπολύσω ὑμῖν;” Οἱ δὲ εἶπον, “Βαραβ-
“ βᾶν.” Λέγει αὐτοῖς ὁ Πιλάτος, “Τί οὖν ποιήσω 22
“ Ἰησοῦν τὸν λεγόμενον Χριστόν;” Λέγουσιν αὐτῷ
πάντες, “Σταυρωθήτω.” Ὁ δὲ ἡγεμὼν ἔφη, “Τί 23
“ γὰρ κακὸν ἐποίησεν;” Οἱ δὲ περισσῶς ἔκραζον,

15. A somewhat similar custom is alluded to by Suetonius, “Sed et Capitolino certamine cunctos ingenti consensu precantes ut Palfurium Suram restitueret, pulsum olim senatu” &c. *Domit.* 13. Κατὰ ἑορτὴν might mean, at every festival, or at every passover: John xviii. 39, would rather support the latter. See Wolfius.

17. συνηγμένων. It appears, from Mark xv. 8, that the people had begun to demand the customary release of a prisoner. This had probably been preconcerted by the priests, who knew that Barabbas was popu-

lar with the people. See Mark xv. 7. Συνηγμένων αὐτῶν may therefore refer to ὄχλῳ.

Ibid. Βαραββᾶν. Origen says that some copies read Ἰησοῦν Βαραββᾶν, ἢ Ἰησοῦν κ. τ. λ. Vol. III. p. 918. His name was perhaps Jesus as well as Barabbas.

18. διὰ φθόνον. Through envy at the esteem which his works and doctrine had gained him among the people. Clarke.

19. ἡ γυνὴ αὐτοῦ. Nicephorus calls her Procula, I. 30. Origen has preserved a tradition of her being converted by this vision. Vol. III. p. 918.

- 24 λέγοντες, “Σταυρωθήτω.” Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφέλει, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, “Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου
 25 “τούτου· ὑμεῖς ὀφείσθε.” Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, “Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ
 26 “τέκνα ἡμῶν.” * Τότε ἀπέλυσεν αὐτοῖς τὸν Βαρ- ^{2 Marc. 15. 15. Joh. 19. 1.} αββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.
 27 ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόν-
 28 τες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ’ αὐτὸν ὅλην τὴν σπεῖραν· καὶ ἐκδύσαντες αὐτὸν, πε-
 29 ριέθηκαν αὐτῷ χλαμύδα κοκκίνη· καὶ πλέξαντες

24. This was a Jewish custom: Deut. xxi. 6, 7: but I know no instance which shews it to have been a Roman custom. See Gerhardus, *Harm. Evang.* p. 1930. Wolfius.

26. φραγελλῶς and φραγέλιον, in John ii. 15, are formed from the Latin *flagellum*.

27. πραιτώριον. The governor's house, called also αἶλη in Mark xv. 16. It was connected with the barracks of the soldiers; and here it means that the soldiers took Jesus from the governor's house into their own quarters. Compare John xviii. 28.

Ibid. σπεῖραν is sometimes translated *Cohort*, but it seems to have been much smaller than a Cohort; at least it was so in the time of Polybius, (XI. 23.) It perhaps increased afterwards, for an ἑκατοντάρχης belonged to a σπεῖρα, Acts x. 1.

xxvii. 1; and even a χιλιάρχος, John xviii. 12. Acts xxi. 31. See Raphel, *ad l.* There were always soldiers in the tower of Antonia during the festivals. See Acts xxi. 31.

28, 29. The people of Alexandria treated Carabas in the same way: βύβλον εὐρύναντες ἀντὶ διαδήματος ἐπιτιθέασιν αὐτοῦ τῇ κεφαλῇ, χαμαιστρώτῳ δὲ τὸ ἄλλο σῶμα περιβάλλουσιν ἀντὶ χλαμύδος, ἀντὶ δὲ σκήπτρου βραχύ τι παπύρου τμήμα τῆς ἐγχωρίου καθ' ὃδὸν ἐρριμμένον ἰδόντες ἀναδιδάσιν. Philo Judæus, vol. II. p. 522.

28. χλαμύδα κοκκίνη. Mark says πορφύραν, xv. 17, and John ἱμάτιον πορφυροῦν, xix. 2. L. de Dieu thinks that two different dresses were put on: the χλαμύς was a military dress. Braunius thinks the colours may have been confounded. *De Vest. Sac.* I. 14, 15.

στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες, “Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων.” ^a καὶ ἐμπτύ- ³⁰σαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιζαν αὐτῷ, ³¹ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. ^b Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ³²ὀνόματι Σίμων· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

^c ΚΑΙ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθὰ, ὅς ³³ἐστὶ λεγόμενος Κρανίου τόπος, ^d ἔδωκαν αὐτῷ πιεῖν ³⁴οἶνον. ὅς ^eμετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. ^c Σταυρώσαντες δὲ αὐτὸν, διμερίσαντο ³⁵τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, ‘Διμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον

32. Basilides, in the second century, said that this Simon was crucified instead of Jesus. Irenæus, p. 101. Some have contended, without any proof, that he was the Simeon Niger mentioned Acts xiii. 1. See Mark xv. 21. Jesus set out bearing his own cross, John xix. 17. Scaliger supposed that Simon supported one end of it, but Wolfius thinks he carried it alone. Luke says ἔμπροσθεν τοῦ Ἰησοῦ. xxiii. 26.

Ibid. ἠγγάρευσαν. See v. 41.

33. Γολγοθὰ. There was a Jewish tradition, that Adam

was buried here. Epiphanius, vol. I. p. 394. Theophylact. See Suicer. tom. II. p. 156.

34. ὅς μετὰ χολῆς. Mark says ἐσμυρτισμένον οἶνον. xv. 23. The latter was customary: Lightfoot thinks that the former was given to aggravate the sufferings of Jesus: so also L. de Dieu, who considers χολή to be the same as σμύρνα. This is a different transaction from John xix. 29.

35. The passage ἵνα πληρωθῇ — ἔβαλον κλῆρον seems certainly to be an interpolation from John xix. 24.

- 36^c ‘ κλήρον.’ Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. ^f Καὶ ^f Marc. 15.
 37^c ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ ^g 26. Luc. 23.
 γεγραμμένην, “Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν ^h 38. Joh. 19.
 38^c “Ἰουδαίων.” ^e Τότε σταυροῦνται σὺν αὐτῷ δύο λη- ^g Esa. 53.
 σταί, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ ἐκωνύμων. ^h 12. Luc. 23.
 39^c ^h Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κι- ^h Psal. 22.
 40^c νούντες τὰς κεφαλὰς αὐτῶν, ⁱ καὶ λέγοντες, “Ὁ κα- ⁱ 7.
 “ταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, ⁱ 26. 61.
 “σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατὰβηθι ἀπὸ ^j Joh. 2, 19.
 41^c “τοῦ σταυροῦ.” Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαί-
 ζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλε-
 42^c γον, “^k Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ^k Sap. 2, 18.
 “εἰ βασιλεὺς Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ
 43^c “σταυροῦ, καὶ πιστεύσομεν αὐτῷ. ^l πέποιθεν ἐπὶ τὸν ^l Psal. 22, 8.
 “Θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν. εἶπε
 44^c “γάρ, Ὅτι Θεοῦ εἰμι υἱός.” ^m Τὸ δ’ αὐτὸ καὶ οἱ ^m Luc. 23.
 λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ. ^{39.}

36. ἐτήρουν. All these verbs agree with οἱ στρατιῶται. They now kept guard near the cross.

37. αἰτίαν might mean literally his accusation; for the Jews had accused him of making himself a king: but it perhaps means a title: see Mark xv. 26. John xix. 19.

Ibid. The four Evangelists give the inscription as follows.

Matt. xxvii. 37. ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Mark xv. 26. Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Luke xxiii. 38. ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

John xix. 19. ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

All agree in ὁ βασιλεὺς τῶν Ἰουδαίων, and Matthew and John both give Ἰησοῦς. It is not probable that οὗτός ἐστιν was repeated in all the languages, so that John has probably preserved the true inscription. See Wolfius.

42. The reading is probably πιστεύσομεν ἐπ’ αὐτῷ.

43. εἰ θέλει αὐτόν. There is a similar construction in Psalm xvii. 19. xl. 11. Deut. xxi. 14.

44. οἱ λησταί. Only one of the thieves. Luke xxiii. 39. So also compare Matt. xiv. 17, and John vi. 8. Matt. xxvi. 8,

Ἐκ τῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν 45
 ἡ γῆν ἕως ὥρας ἐννάτης· ἡ περὶ δὲ τὴν ἐννάτην ὥραν 46
 ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, “Ἡλὶ,
 “Ἡλὶ, λαμὰ σαβαχθανί;” τοῦτ’ ἐστὶ, “Θεέ μου,
 “Θεέ μου, ἵνατί με ἐγκατέλιπες;” Τινὲς δὲ τῶν ἐκεῖ 47
 ἐστῶτων ἀκούσαντες ἔλεγον, “Ὅτι Ἡλίαν φωνεῖ οὐ-
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and John xii. 4. Mark vi. 38, and John vi. 8. Some, however, have thought that both reviled him at first. They were perhaps charged with the same crime as Barabbas. See John xviii. 40.

45. σκότος. Phlegon, who lived A.D. 140, and Africanus, who lived A.D. 221, are said to have noticed this darkness. See Origen, vol. I. p. 414, 432. vol. III. p. 923. Euseb. Chron. ad Olymp. CCIII. Tertull. *Apol.* 21. Also Tillemont. *Mémoires*, tom. I. p. 246. Routh's *Reliq. Sacr.* vol. II. p. 335. Wolfius.

Ibid. ἐννάτης. Josephus says that the paschal lamb was killed ἀπὸ ἐννάτης ὥρας μέχρι ἐνδεκάτης. *De Bel. Jud.* VII. 45. The darkness lasted from twelve to three.

46. These words are not

quoted from the Hebrew, but from the Chaldee Paraphrase. Prideaux, part II. book 8. p. 548.

47. Ἡλίαν. They mistook Ἡλὶ, 'Hali, for Ἡλίας, 'Halias.

51. καταπέτασμα. "The veil shall divide unto you between the holy place and the most holy." Exod. xxvi. 33. See Heb. ix. 3. The rending of this veil was probably a token, that the distinction between Jew and Gentile was to be done away.

Ibid. ἐσείσθη. Africanus and Phlegon, as quoted at v. 45, bore testimony to the earthquake. Lucianus, and Cyril of Jerusalem, who wrote at the beginning and middle of the fourth century, spoke of traces being visible in their day. See Maundrell's Travels, p. 73.

- 52 πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεφύχθησαν,
καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη,
53 καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν
αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθη-
σαν πολλοῖς.
- 54 Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες<sup>† Marc. 15.
39. Luc. 23.</sup>
τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα,^{47.}
ἐφοβήθησαν σφόδρα, λέγοντες, “ Ἀληθῶς Θεοῦ υἱὸς
“ ἦν οὗτος.”
- 55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν^{† Luc. 8. 2.}
θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς
56 Γαλιλαίας, διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ
Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ
μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.
- 57 Ὁ ΨΙΑΣ δὲ γενομένης, ἦλθεν ἄνθρωπος πλού-<sup>† Marc. 15.
42. Luc. 23.
50. Joh. 19.
38.</sup>
σιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς

53. L. de Dieu approves of the Syriac version, which connects μετὰ τὴν ἔγερσιν αὐτοῦ with εἰσῆλθον.

54. ἐκατόνταρχος. Theophylact says that he was afterwards martyred.

55. μακρόθεν. The Virgin Mary and the other women had been near the cross before Jesus expired. John xix. 25.

56. Μαγδαληνὴ. From the country of Magdala. See xv. 39.

Ibid. Μαρία ἡ τοῦ Ἰακώβου. Theophylact says this was the Virgin Mary, who was called the mother of James and Joses, as being the wife of their father Joseph. But see note at xiii. 55.

Ibid. The mother of Zebedee's children was Salome.

Mark xv. 40. Theophylact says that some made her to be the daughter of Joseph.

57. Ἀριμαθαίας. It has been thought to be Ramatha (1 Sam. ii. 11. Joshua xix. 21.) or Aruma (Judg. ix. 41.) or Ramath (Josh. xiii. 26.) or Ramah (xix. 29.) Josephus calls Ramoth Gilead Ἀραμαθία. Reland says it was between Lydda and Joppa.

Ibid. Ἰωσήφ. Gregory of Tours says that he was imprisoned by the priests, and miraculously released. I. 21. Some have thought him to be the same with Joseph Gorionides, the brother of Nicodemus Gorionides, who is mentioned in the Talmud. See Wolfius, *Biblioth. Heb.* vol. II. p. 854.

ἐμαθήτευσεν τῷ Ἰησοῦ· οὗτος προσελθὼν τῷ Πιλάτῳ, 58
 ἡγήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέ-
 λευσεν ἀποδοθῆναι τὸ σῶμα. καὶ λαβὼν τὸ σῶμα ὁ 59
¹¹ Esa. 53. 9. Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ, ¹² καὶ ἔθηκεν 60
 αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν
 τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ
 τοῦ μνημείου, ἀπῆλθεν. ἦν δὲ ἐκεῖ Μαρία ἡ Μαγ- 61
 δαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ
 τάφου.

Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, 62
 συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πι-
 λάτον, λέγοντες, “Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ 63
 “πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρο-
 “μαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως 64
 “τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ
 “αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ ἐπωσι τῷ λαῷ,
 “Ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη
 “πλάνη χειρῶν τῆς πρώτης.” Ἐφῆ δὲ αὐτοῖς ὁ 65
 Πιλάτος, “Ἐχετε κουστωδία· ὑπάγετε, ἀσφαλί-

Ibid. ἐμαθήτευσε. This verb means properly to make disciples, xxviii. 19. Acts xiv. 21; and so it is taken here by Wolfius.

59. σινδόνι. This word is said to come from *Sidon*, where linen was manufactured.

60. μνημείῳ. Lucianus mentions the cave as seen in his time (A. D. 311.) *apud Rufin.* IX. 6. Athanasius speaks of the tomb being worshipped, p. 1196; and Cyril of τὸ μνημα τὸ πλησίον, ὅπου ἐτέθη, καὶ ὁ ἐπιτεθεὶς τῇ θύρᾳ λίθος, ὁ μέχρι σήμερον παρὰ τῷ μνημείῳ κείμενος.

Cateches. XIII.

Ibid. θύρα. See note at Mark xvi. 5.

62. παρασκευὴ was the day preceding any great festival: and the Sabbath, which followed the Friday of the crucifixion, was a great day. See John xix. 31.

63. Μετὰ τρεῖς ἡμέρας. In xvi. 21, xvii. 23, and xx. 19, it is τῇ τρίτῃ ἡμέρᾳ. In Deut. xiv. 27, μετὰ τρία ἔτη answers to ἐν τῷ ἔτει τῷ τρίτῳ in xxvi. 12.

65. Ἐχετε might be either indicative or imperative. The latter seems preferable. Wol-

66 “σασθε ὡς οἶδατε.” Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

- 28 ὉΥΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν^{x Marc. 16.}
 σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη^{2. Luc. 24.}
 2 Μαρία, θεωρῆσαι τὸν τάφον. Καὶ ἰδοὺ, σεισμὸς^{1. Joh. 20.}
 ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβάς ἐξ
 οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς
 3 θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ ἰδέα αὐτοῦ
 ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσεὶ χιῶν.
 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες,
 5 καὶ ἐγένοντο ὥσεὶ νεκροί. Ἀποκριθεὶς δὲ ὁ ἄγγελος
 εἶπε ταῖς γυναῖξιν, “Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ
 6 “ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. Ὁὐκ ἔστιν^{γ 12. 40.}
 “ ὧδε· ἡγέρθη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν^{et 16. 21.}
^{et 17. 23.}

fius. Ὡς οἶδατε means, in the best manner you can.

66. Chrysostom connects μετὰ τῆς κουστωδίας with σφραγίσαντες· but Raphelius supports the common construction, which connects them with ἡσφάλισαντο. Μετὰ is used for διὰ in Acts xiii. 17. xiv. 27. xv. 4.

CHAP. XXVIII.

1. Ὁψὶ σαββάτων. *Post Sabbatum, Sabbato transacto, seu in fine Sabbati.* Mark says διαγενομένου τοῦ σαββάτου. xvi. 1. Krebsius. It means early on Sunday morning.

Ibid. The time is thus marked by the four Evangelists.

Matt. xxviii. 1. ὁψὶ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων.

Mark xvi. 2. λίαν πρῶτὴ τῆς

μῆς σαββάτων — ἀνατείλωντος τοῦ ἡλίου.

Luke xxiv. 1. τῇ μᾶ τῶν σαββάτων, ὁρθρὸν βαθείος.

John xx. 1. τῇ μᾶ τῶν σαββάτων πρῶτῃ, σκοτίας ἔτι οὐσης.

It is plain that they meant to speak of the morning of Sunday, when day was beginning to dawn. Mark writes τῆς μῆς σαββάτων in xvi. 2, and πρῶτῃ σαββάτου, 9. See Beza, Casaub. *Exerc.* XVI. num. 170.

Ibid. ἡ ἄλλη Μαρία. The mother of James. Mark xvi. 1. Luke xxiv. 10.

2. ἄγγελος. Luke speaks of two men. xxiv. 4.

Ibid. ἀπεκύλισε. The stone was removed, not to let Jesus out, but to let the disciples in. Theophylact.

z 26. 32. “τόπον, ὅπου ἔκειτο ὁ Κύριος. ^a καὶ ταχὺ πορευθεῖ- 7
 “σαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ
 “τῶν νεκρῶν, καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλι-
 “λαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον ὑμῖν.” Καὶ 8
 ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ
 χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς
^a Marc. 16. αὐτοῦ. ^a ὥς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς 9
^{9. Joh. 20.} αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων,
^{14.} “Χαίρετε.” Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ
^b Joh. 20. τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. ^b τότε λέγει 10
^{17. Act. 1.} αὐταῖς ὁ Ἰησοῦς, “Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγ-
^{3.} “γεῖλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν
 “Γαλιλαίαν, κακεῖ με ὄψονται.”

Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας 11
 ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν
 ἅπαντα τὰ γενόμενα. καὶ συναχθέντες μετὰ τῶν 12
 πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ
 ἔδωκαν τοῖς στρατιώταις, λέγοντες, “Εἶπατε, Ὅτι οἱ 13
 “μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν
 “ἡμῶν κοιμωμένων, καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ 14
 “ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμε-
 “ρίμνους ποιήσομεν.” Οἱ δὲ λαβόντες τὰ ἀργύρια, 15

7. Γαλιλαίαν. The disciples appear to have returned to Galilee, and to have resumed their usual employments. John xxi. 1, 3, 7.

Ibid. ἰδοὺ, εἶπον ὑμῖν. Probably the whole passage, from *ὅτι ἡγέρθη* to *εἶπον ὑμῖν*, are the words which the women were to repeat to the disciples; and ἰδοὺ, εἶπον ὑμῖν means, *I told*

you before that I should do so. See xxvi. 32.

10. Μὴ φοβεῖσθε perhaps means, *Do not be afraid that I am going to leave you.* See John xx. 17.

15. Justin Martyr says that the Jews sent persons into every country to spread this story, p. 202.

ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος
οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

16 ^c Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γα- ^c 26. 32.

λιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.

17 καὶ ἰδόντες αὐτὸν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδί-

18 στασαν. ^d καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐ- ^d 11. 27.
τοῖς, λέγων, “Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ ^{Joh. 3. 35.}
^{et 13. 3.}

19 “ καὶ ἐπὶ γῆς. ^e πορευθέντες οὖν μαθητεύσατε πάντα ^{et 17. 2.}
^{Heb. 1. 2.}
“ τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πα- ^e Marc. 16.
^{et 2. 8.}

20 “ τρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἀγίου Πνεύματος, δι- ^{15. Luc. 24.}
^{47.}

“ δάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην

“ ὑμῶν· καὶ ἰδού, ἐγὼ μεθ’ ὑμῶν εἰμι πάσας τὰς ἡμέ-

“ ρας ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.”

Ibid. μέχρι τῆς σήμερον. See phrase without *οἱ μὲν*, see L.
note at xxvii. 8. Bos, and Raphel.

17. οἱ δέ, *some*. For this

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. MARK.

It is disputed, whether Mark the Evangelist is the same as John surnamed Mark, the cousin of Barnabas, mentioned in Acts xii. 12, 25. xiii. 5, 13. xv. 37—39. Col. iv. 10. 2 Tim. iv. 11. Philem. 24. but if the Evangelist died in the eighth year of Nero, (A. D. 61, or 62.) as is said by Eusebius, he could not be mentioned in the Second Epistle to Timothy, which was not written before A. D. 64, and perhaps in 66. He seems therefore to have been a different person, and the companion of S. Peter, by whom he was probably converted. He is said to have been with him at Rome : and to have written his Gospel at the request of the Christians in that city ; which would require us to fix its date not earlier than the year 58, perhaps a few years later. S. Mark is stated to have founded the church of Alexandria, and to have died in the eighth year of Nero.

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

- 1 ἌΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ
2 Θεοῦ· ὡς γέγραπται ἐν τοῖς προφήταις, Ἰδοῦ, ἐγὼ^f Mal. 3. 1.
ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, Matt. 11. 10.
Luc. 7. 27.
ὅς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.
3 Ὁ Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν^g Esa. 40. 3.
4 Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.^h Ἐγέ- Matt. 3. 3.
Luc. 3. 4.
νετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων Joh. 1. 15,
23.
5 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.ⁱ καὶ ἐξε-^b Matt. 3. 1.
Luc. 3. 3.
πορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱⁱ Matt. 3. 5.
Ἱεροσολυμίται· καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορ-
δάνῃ ποταμῷ ὑπὲρ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρ-

1. Some have considered this as a title, and not connected with what follows. See Raphel, ad l. and Wolfius.

2. ἐν τοῖς προφήταις. This expression is used, either because the quotation is made from two different prophets, Malachi and Isaiah; or with reference to the division of the scriptures into the Law, the Prophets, and Hagiographa.

4. τῇ ἐρήμῳ. The wilderness of Judæa. Matt. iii. 1.

Ibid. John did not himself forgive sins, but he exhorted men to repentance, and told them that a Person was com-

ing, who would forgive the sins of those who repented. He prepared the way for Jesus by making men believe that repentance and holiness were indispensable for salvation. Baptism was the sign of their believing this. Hence we may see why it was not improper for Jesus to be baptized. Since John's baptism did not convey remission of sins, it did not imply that Jesus had sins to be forgiven: but there was no reason why he should not make his public profession, that repentance and holiness were necessary for salvation.

- ^k Matt. 3. 4. ^l τίας αὐτῶν. ^k ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας κα- 6
 Lev. 11. 22. μήλου, καὶ ζώην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,
¹ Matt. 3. 11. καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. ¹ Καὶ ἐκήρυσσε, 7
 Luc. 3. 16. λέγων, “Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὐδ
 Joh. 1. 27. “ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑπο-
^m Act. 1. 5. “ δημάτων αὐτοῦ. ^m ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· 8
 et 2. 4. et “ αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.” ⁿ Καὶ 9
 11. 16. et ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ
ⁿ Matt. 3. 19. 4. Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου
 13. Luc. 3. 21. εἰς τὸν Ἰορδάνην. καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ 10
 32. ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεύ-
 9. 7. Psal. μα ὡσεὶ περιστερὰν καταβαίνον ἐπ’ αὐτόν. ^o καὶ φωνή 11
 2. 7. Esa. ἐγένετο ἐκ τῶν οὐρανῶν, “Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,
 42. 1. Matt. 3. 17. et “ ἐν ᾧ εὐδόκησα.” ^p Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκ- 12
 17. 5. 2 Pet. 1. 17. βάλλει εἰς τὴν ἔρημον. ^q καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας 13
^p Matt. 4. 1. 1. τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν
 Luc. 4. 1. 1. μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.
^q Matt. 4. 11. ^r ΜΕΤΑ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν 14
 12. Luc. 4. 14. ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον
 43. ^r Matt. 3. 2. τῆς βασιλείας τοῦ Θεοῦ, ^s καὶ λέγων, “Ὅτι πεπλή- 15
 15. 15. “ ρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ·
 “ μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.”
^t Matt. 4. 18. Luc. 5. 2. ^t Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, 16
 2. εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλ-

9. εἰς τὸν Ἰορδάνην. *Eis* is sometimes put for *ἐν* in the New Testament, (see. i. 39. ii. 2.) but here *ἐβαπτίσθη εἰς* is the correct expression, *immersus est in flumen*.

12. *ἐκβάλλει*. This verb is not used by S. Mark, as expressing violence. See i. 43.

13. See note at Mat. iv. 2.

14. See note at Mat. iv. 12.

15. *πιστεύετε ἐν τῷ εὐαγγελίῳ*. Believe in this good news which I have announced.

16. The reading is probably *Ἀνδρέαν τὸν ἀδελφὸν τοῦ Σίμωνος, ἀμφιβάλλοντας*.

- λοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ
 17 ἄλιεῖς· καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Δεῦτε ὀπίσω
 “μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἄλιεῖς ἀνθρώπων.”
 18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν
 19 αὐτῷ. Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν
 τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ
 20 αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. καὶ εὐ-
 θέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν
 Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον
 ὀπίσω αὐτοῦ.
 21 “Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως ^{u Matt. 4.}
 τοῖς σάββασιν εἰσελθὼν εἰς συναγωγὴν ἐδίδασκε. ^{13, 23. Luc. 4. 31.}
 22 *καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ δι- ^{z Matt. 7.}
 δάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ ^{28. Luc. 4. 32.}
 23 γραμματεῖς. *Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρω- ^{γ Luc. 4. 33.}
 24 πος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε *λέγων, ^{z Matt. 8.}
 “Ἐα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπ- ^{29.}
 “ολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.”
 25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, “Φιμώθητι,
 26 *καὶ ἔξελθε ἐξ αὐτοῦ.” Καὶ σπαράξαν αὐτὸν τὸ
 πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ,
 27 ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν πάντες, ὥστε
 συζητεῖν πρὸς αὐτοὺς, λέγοντας, “Τί ἐστι τοῦτο;

19. αὐτοὺς. Zebedee was with them: v. 20. and Matt. iv. 21.

21. τοῖς σάββασιν. Wolfius takes this literally in the plural, for several sabbaths. It seems to mean, immediately upon his going to Capernaum, he began the custom of teaching on the sabbaths.

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23. Ἐα. The Vulgate has *sine*, let us alone, as from *ἐπὶ*: but it may be merely an exclamation. Wolfius.

26. σπαράξαν probably means *having violently convulsed*: (see 2 Sam. xxii. 8. Jerem. iv. 19.) Luke says *μηδὲν βλάψαν αὐτόν*. iv. 35.

L

“ τίς ἡ διδαχὴ ἡ καὶνὴ αὕτη, ὅτι κατ’ ἐξουσίαν καὶ
 “ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπα-
 “ κούουσιν αὐτῷ ;” Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς 28
 εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

^a Matt. 8.
 14. Luc.
 4. 38.

^a Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον 29
 εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου
 καὶ Ἰωάννου. ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσ- 30
 σουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. καὶ 31
 προσελθὼν ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς·
 καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς εὐθέως, καὶ διηκόνει

^b Matt. 8.
 16. Luc. 4.
 40.

αὐτοῖς. ^b Ὀψίας δὲ γενομένης, ὅτε ἔδυν ὁ ἥλιος, ἔφε- 32
 ρον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς
 δαιμονιζομένους· καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν 33

^c Luc. 4. 41.
 Act. 16. 17,
 18.

πρὸς τὴν θύραν· ^c καὶ ἐθεράπευσε πολλοὺς κακῶς 34
 ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξε-
 βαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾗδειςαν
 αὐτόν.

^d Luc. 4. 42. ^d Καὶ πρῶτ’ ἔννυχον λῖαν ἀναστὰς ἐξῆλθε, καὶ ἀπ- 35
 ἦλθεν εἰς ἔρημον τόπον, κακεῖ προσήνυχeto. καὶ κατ- 36
 ἐδίωξαν αὐτόν ὁ Σίμων καὶ οἱ μετ’ αὐτοῦ· καὶ εὐρόν- 37
 τες αὐτόν λέγουσιν αὐτῷ, “Ὅτι πάντες ζητοῦσί σε.”

^e Luc. 4. 43. ^e Καὶ λέγει αὐτοῖς, “Ἀγωμεν εἰς τὰς ἐχομένας κωμο- 38
 “ πόλεις, ἵνα κακεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελέλυθα.”
 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς 39
 ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλον.

28. περίχωρον. Not the coun-
 tries surrounding Galilee, but
 the whole region of Galilee itself.
 L. de Dieu.

32. They waited till sunset,
 because they thought it un-

lawful to heal on the sabbath.
 Theophylact.

37. πάντες ζητοῦσί σε. The
 multitude had followed him to
 this place. Luke iv. 42.

- 40 ¹ Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐ- ^{f Matt. 8. 2.}
 τὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, “Ὅτι ^{Luc. 5. 12.}
 41 “ἐὰν θέλῃς, δύνασαί με καθαρίσαι.” Ὁ δὲ Ἰησοῦς
 σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ
 42 λέγει αὐτῷ, “Θέλω, καθαρίσθητι.” Καὶ εἰπόντος
 αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα, καὶ ἐκαθα-
 43 ρίσθη. Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν
 44 αὐτὸν, ^{g Levit. 14.} καὶ λέγει αὐτῷ, “Ὅρα μηδενὶ μηδὲν εἶπης· ^{2.}
 “ἀλλ’ ὑπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε
 “περὶ τοῦ καθαρισμοῦ σου ᾧ προσέταξε Μωσῆς,
 45 “εἰς μαρτύριον αὐτοῖς.” ^h Ὁ δὲ ἐξελθὼν ἤρξατο κη- ^{h Luc. 5.}
 ρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μη- ^{15.}
 κέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν·
 ἀλλ’ ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐ-
 τὸν πανταχόθεν.
- 2 ¹ Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι’ ἡμερῶν· ^{i Matt. 9. 1.}
 2 καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι, καὶ εὐθέως συνήχθησαν ^{Luc. 5. 18.}
 πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν·
 3 καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς αὐ-
 τὸν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.
 4 καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον,
 ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες

45. ἐξελθὼν. The report would be still more widely spread, if (as is most probable) our Saviour intended the leper to go and shew himself to the priest at Jerusalem.

CHAP. II.

1. δι’ ἡμερῶν. Xenophon uses διὰ χρόνου in the same sense. vid. Raphael, Elsner, Wolf. Bos. Some Latin MSS. have *post*

octo dies : whence Mill thinks that Mark may have written δι’ ἡ ἡμερῶν.

Ibid. οἶκον. Some have thought that this could not mean a private house. L. de Dieu. Wolfius.

4. Jesus may have been in the court (*impluvium*) of a house; and the στέγη may have been the curtain or awning, which

χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέ-
κειτο. Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ 5
παραλυτικῷ, “Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι
“σου.” Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθή- 6
μενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν,
ἡ Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται 7
“ἀφιέναι ἁμαρτίας, εἰ μὴ εἰς ὁ Θεός;” Καὶ εὐθέως 8
ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως δια-
λογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, “Τί ταῦτα δια-
“λογίξεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστὶν εὐκοπώ- 9
“τερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ
“ἁμαρτίαι· ἢ εἰπεῖν, Ἐγείραι καὶ ἄρον σου τὸν
“κράββατον, καὶ περπατάει; ἵνα δὲ εἰδῆτε, ὅτι ἐξου- 10
“σίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς
“ἁμαρτίας, (λέγει τῷ παραλυτικῷ,) Σοὶ λέγω, ἔγχειραι 11
“καὶ ἄρον τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν
“οἶκόν σου.” Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν 12
κράββατον, ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστα-
σθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, “Ὅτι
“οὐδέποτε οὕτως εἶδομεν.”

Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς 13
ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς.

¹ Matt. 9. 9. ¹ Καὶ παράγων εἶδε Λευὶν τὸν τοῦ Ἀλφαίου, καθή- 14
Luc. 5. 27.

was thrown over it. Ἐξορύξ-
awres is wanting in some MSS.
Jerom has *patefacientes*. But
Josephus uses the expression
τοὺς ὀρόφους τῶν οἰκῶν ἀνασκάπ-
των. Antiq. XIV. 15. 12. See
note at Luke v. 19.

12. πάντας, the multitude.
Matt. ix. 8.

13. πάλιν. See i. 16.

14. Λευὶν. Heracleon, as
quoted by Clem. Alex. (p. 595.)
seems to have considered Levi
and Matthew as different per-
sons. So did Eusebius. *Dem.*
Evang. p. 119, 439. Origen
says, that in some copies of
Mark's Gospel, Λεβῆς was men-

- μενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, “ Ἀκολουθεῖ
 15 “ μοι.” Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγέ-
 νετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ
 πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰη-
 σοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ
 16 ἠκολούθησαν αὐτῷ. καὶ οἱ γραμματεῖς καὶ οἱ Φαρι-
 σαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ
 ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, “ Τί ὅτι
 “ μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πί-
 17 “ νει;” ^m Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, “ Οὐ ^m Luc. 5.
 “ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ’ οἱ κακῶς ^{31, 32.}
 “ ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρ- ^{1 Tim. 1. 15.}
 18 “ τωλοὺς εἰς μετάνοιαν.” ^o Καὶ ἦσαν οἱ μαθηταὶ ⁿ Luc. 5.
 Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ^{33. Matt.}
 ἔρχονται καὶ λέγουσιν αὐτῷ, “ Διατί οἱ μαθηταὶ Ἰω-
 “ ἄννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ ^{9. 14.}
 19 “ σοὶ μαθηταὶ οὐ νηστεύουσι;” Καὶ εἶπεν αὐτοῖς ὁ
 Ἰησοῦς, “ Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ
 “ ὁ νυμφίος μετ’ αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον
 “ μεθ’ ἐαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νη-
 20 “ στεύειν· ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ’
 “ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκεί-
 21 “ ναις ταῖς ἡμέραις. καὶ οὐδεὶς ἐπίβλημα ῥάκους
 “ ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ,
 “ αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ,

tioned as a publican who fol-
 lowed Jesus, but that he was
 not one of the twelve. Vol. I.
 p. 376. Clement himself con-
 sidered Levi and Matthew to
 be the same. p. 942. Some
 authorities read *James the son*
of Alphaeus. See Wolfius.

15. See note at Matt. ix.
 10.

18. *ἔρχονται*. Matthew as-
 cribes this question to John's
 disciples. ix. 14.

21. By comparing this with
 Matt. ix. 16, the construction
 seems to be, τὸ πλήρωμα αὐτοῦ

“καὶ χεῖρον σχίσμα γίνεται. καὶ οὐδεὶς βάλλει οἶνον 22
 “νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος
 “ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ
 “ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς
 “καινοὺς βλητέον.”

o Matt. 12. ° Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάβ- 23
 1. Luc. 6. βασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ
 1. Deut. αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν. καὶ οἱ 24
 23. 25. Φαρισαῖοι ἔλεγον αὐτῷ, “Ἰδε, τί ποιούσῃ ἐν τοῖς.

p 1 Sam. 21. “σάββασιν, ὃ οὐκ ἔξεστι;” p Καὶ αὐτὸς ἔλεγεν αὐ- 25
 6. τοῖς, “Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαβὶδ, ὅτε
 “χρεῖαν ἔσχε καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ;

q Exod. 29. “Ἡ πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβι- 26
 32. Lev. 8. “ἄβαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέ-
 31. et 24. “σεως ἔφαγεν, οὗς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς
 5. 9. “ιερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;” Καὶ 27
 ἔλεγεν αὐτοῖς, “Τὸ σάββατον διὰ τὸν ἄνθρωπον
 “ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. ὥστε 28

(sc. τοῦ παλαιοῦ) τὸ καινὸν αἶρει
 [ἀπὸ] τοῦ παλαιοῦ.

23. ἤρξαντο ποιεῖν, for ἐποιεῖν.
 See iv. 1. vi. 7, 55. Acts i. 1.
 Ὁδὸν ποιεῖν merely means, to
 walk along.

26. Ἀβιάβαρ. In 1 Sam. xxi.
 the priest's name is Ahimelech.
 Matthew and Luke do not
 mention his name, and the
 words ἐπὶ Ἀ. τοῦ ἀρχιερέως
 are wanting in some old MSS.
 Ahimelech had a son called
 Abiathar. 1 Sam. xxii. 20.
 Theophylact observes, that A-
 himelech is only called *the*
priest, and that Abiathar may
 have been *the high priest*: but
 this is improbable. Michaelis

thinks the words may mean, in
 the chapter of Abiathar. See
 xii. 26. Rom. xi. 2. For ἐπὶ
 Ἀβιάβαρ meaning in the time of
 Abiathar, see Raphael.

27. The Sabbath was a po-
 sitive and arbitrary institution
 of God. He need not have
 appointed it at all, or might
 have appointed any other day.
 He appointed it for the good
 of man; that he might have
 rest for his body, and might be
 taught by it to think of his
 Creator. Consequently we are
 not to observe it so as to make
 it an injury to us: and the Son
 of God could not be mistaken
 as to the right observation of it.

“ κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαβ-
 “ βάτου.”

3 ¹ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ¹Matt. 12.
 2 ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα, καὶ παρ- ^{9.}Lnc. 6. 6.

ετήρουν αὐτὸν εἰ τοῖς σάββασι θεραπεύσει αὐτὸν,

3 ἵνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει τῷ ἀνθρώπῳ

τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, “ Ἐγείραι εἰς τὸ

4 “ μέσον.” Καὶ λέγει αὐτοῖς, “ Ἐξεστι τοῖς σάβ-

“ βασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶ-

5 “ σαι, ἢ ἀποκτεῖναι;” Οἱ δὲ ἐσιώπων. καὶ περιβλε-

ψάμενος αὐτοὺς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ

πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ,

“ Ἐκτείνων τὴν χεῖρά σου.” Καὶ ἐξέτεινε, καὶ ἀπο-

6 κατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὲς ὡς ἡ ἄλλη. ¹Καὶ ¹Matt. 22.

ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδια- ^{16.}

νῶν συμβούλιον ἐποιοῦν κατ’ αὐτοῦ, ὅπως αὐτὸν
 ἀπολέσωσι.

7 ¹ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν ¹Matt. 4.

αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ ^{25.}

8 τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰου-

δαίας, καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας,

καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σι-

δῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον

9 πρὸς αὐτόν. καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοι-

άριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ

10 θλίβωσιν αὐτόν. πολλοὺς γὰρ ἐθεράπευσεν, ὥστε

CHAP. III.

1. πάλιν, on another Sab-
 bath. Luke vi. 6.

4. The Cambridge MS. reads
 μάλλον ἢ ἀποκτεῖναι. See Matt.

xviii. 8.

6. Ἡρωδιανῶν. See note at
 Matt. xxii. 16. Jesus was now
 in the dominions of Herod An-
 tipas.

I. 4

ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μα-
στιγας· καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἰ-
έθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε λέγοντα,
^{u 1. 25.} “Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.” ^u Καὶ πολλὰ ἐπετίμα ¹²
^{x 6. 7.} αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι. ^x Καὶ ἀνα- ¹³
^{Matt. 10. 1.} βαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ᾗθελεν αὐ-
^{Luc. 6. 12.} ^{et 9. 1.} τός· καὶ ἀπῆλθον πρὸς αὐτόν. καὶ ἐποίησε δώδεκα, ¹⁴
ἵνα ὧσι μετ’ αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κη-
ρύσσειν, καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, ¹⁵
^{y Joh. 1. 42.} καὶ ἐκβάλλειν τὰ δαιμόνια· ^y καὶ ἐπέθηκε τῷ Σίμωνι ¹⁶
ὄνομα Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ ¹⁷
Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν
αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, υἱοὶ βροντῆς· καὶ ¹⁸
Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματ-
θαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου,
καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, καὶ Ἰού- ¹⁹
δαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.

Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ²⁰
ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.
καὶ ἀκούσαντες οἱ παρ’ αὐτοῦ ἐξῆλθον κρατῆσαι ²¹
αὐτόν· ἔλεγον γὰρ, “Ὅτι ἐξέστη.” ^x Καὶ οἱ γραμ- ²²

^x Matt. 9.
34. et 12.

14. ἐποίησε. Ποιεῖν is used in the same sense in 1 Sam. xii. 6.

17. Βοανεργές. רפאלי. See Drusius, Caninius, L. de Dieu.

21. ἐξῆλθον. They set out: their arrival is mentioned v. 31.

Ibid. Ὅτι ἐξέστη. Knatchbull translates this passage, “And some hearing of it went out from him to stay it, (the “multitude,) for they said, it

“was mad.” We read in Matt. xii. 23. ἐξίσταντο πάντες οἱ ὄχλοι. but Raphael has shewn that οἱ παρ’ αὐτοῦ means his relations, and that ἐξίστη is rightly interpreted, he is beside himself. So also Alberti. (See *Theol. Crit. Sacra*. part. II. p. 22.) Krebsius and Wolfius take οἱ παρ’ αὐτοῦ to mean his disciples. Tillemont understood that the relations of Jesus thought he had fainted from the crowd,

μαρτύριον οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, ^{24. Luc. 11. 15. Joh. 7. 20. et 8. 48. 52. et 10. 20.}
 2 “Ὅτι Βεελζεβούλ ἔχει,” καὶ, “Ὅτι ἐν τῇ ἀρχοντίᾳ
 23 τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.” ^a Καὶ προσ- ^a Matt. 12. 25.
 καλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς,
 24 “Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; καὶ
 “ἐὰν βασιλεία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δύναται στα-
 25 “θῆναι ἡ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν
 26 “μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη· καὶ
 “εἰ ὁ Σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ μεμέρισται, οὐ
 27 “δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. ^b οὐ δύναται ^b Matt. 12. 29.
 “οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰ-
 “κίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυ-
 “ρὸν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.
 28 “^c ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρ- ^c Matt. 12. 31. Luc. 12. 10. 1 Joh. 5. 16.
 “τήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι
 29 “ὅσας ἂν βλασφημῇσωσιν· ὅς δ’ ἂν βλασφημῇσιν
 “εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν
 30 “αἰῶνα, ἀλλ’ ἔνοχός ἐστιν αἰωνίου κρίσεως.” ὅτι
 31 ἔλεγον, “Πνεῦμα ἀκάθαρτον ἔχει.” ^d Ἐρχονται οὖν ^d Matt. 12. 46. Luc. 8. 19.
 οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπ-
 32 ἐστεῖλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν. καὶ ἐκάθητο
 ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, “Ἰδοὺ, ἡ μήτηρ
 33 “σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.” Καὶ
 ἀπεκρίθη αὐτοῖς λέγων, “Τίς ἐστιν ἡ μήτηρ μου ἢ
 34 “οἱ ἀδελφοί μου;” Καὶ περιβλεψάμενος κύκλῳ τοὺς
 περὶ αὐτόν καθημένους, λέγει, “Ἰδε, ἡ μήτηρ μου

and referred *ἄλλων*, not to the relations, but to the multitude, *on disoit*. (*Mémoires*, tom. I. p. 114.) Theophylact interprets as Raphael.

22. He had just cast out a

blind and dumb spirit. Matt.
xii. 22.

31. This seems to be a continuation of v. 21.

34. The reading is probably

τοὺς κύκλῳ περὶ αὐτόν.

“καὶ οἱ ἀδελφοί μου. ὅς γὰρ ἂν ποιήσῃ τὸ θέλημα³⁵
 “τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ
 “μήτηρ ἐστί.”

^eMatt. 13.
 1. Luc. 8.
 4.

“ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· 4
 καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν
 ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ· καὶ
 πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. καὶ²
 ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰς, καὶ ἔλεγεν
 αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, “Ἀκούετε. ἰδοὺ, ἐξῆλθεν³
 “ὁ σπείρων τοῦ σπείραι· καὶ ἐγένετο ἐν τῷ σπείρειν,⁴
 “ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ
 “τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό. ἄλλο δὲ ἔπεσεν⁵
 “ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ
 “εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς·
 “ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ⁶
 “ἔχειν ρίζαν ἐξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς⁷
 “ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν
 “αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. καὶ ἄλλο ἔπεσεν εἰς⁸
 “τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα
 “καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα, καὶ ἐν ἐξή-
 “κοντα, καὶ ἐν ἑκατόν.” Καὶ ἔλεγεν αὐτοῖς, “Ὁ ἔχων⁹

^fMatt. 13.
 10.

“ὅτα ἀκούειν, ἀκουέτω.” ¹⁰“Ὅτε δὲ ἐγένετο καταμό-
 νας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα
 τὴν παραβολήν. καὶ ἔλεγεν αὐτοῖς, “Ὑμῖν δέδοται¹¹
 “γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ·
 “ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γί-

^gEsa. 6. 9.
 Matt. 13.

14. Luc. 8.

10. Joh. 12.

40. Act. 28.

“νεταί· εἴνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ¹²
 “ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπι-
 “στρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.” Καὶ¹³

12. The words καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα are taken from

- λέγει αὐτοῖς, “Οὐκ οἶδατε τὴν παραβολὴν ταύτην; ^{26. Rom. 11. 8.}
- 14 “καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; ^hο ^hMatt. 13.
- 15 “σπείρων, τὸν λόγον σπείρει· οὗτοι δὲ εἰσιν οἱ παρὰ ^{19.}
- “τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκού-
 “σωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν
 “λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.
- 16 “καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρό-
 “μενοι, οἱ ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ
 17 “χαρᾶς λαμβάνουσιν αὐτὸν, καὶ οὐκ ἔχουσι ρίζαν ἐν
 “ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης
 “θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκαν-
 18 “δαλίζονται. καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπει-
 19 “ρόμενοι, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες, ^{11 Tim. 6.}
 “μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλού- ^{17.}
 “του, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι
 20 “συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. καὶ
 “οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες,
 “οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ
 “καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ
 21 “ἐν ἑκατόν.” ¹Καὶ ἔλεγεν αὐτοῖς, “Μήτι ὁ λύχνος ^{Matt. 5 15.}
 “ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, ^{Luc. 8. 16.}
 22 “οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; ^hοὐ γάρ ἐστὶ τι ^kMatt. 10.
 “κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπό- ^{26. Luc. 8.}
 23 “κρυφόν, ἀλλ’ ἵνα εἰς φανερόν ἔλθῃ. ¹εἴ τις ἔχει ὥτα ^{17. et 12.}
 24 “ἀκούειν, ἀκουέτω.” ^mΚαὶ ἔλεγεν αὐτοῖς, “Βλέπετε ^{1Matt. 11.}
^{15.} ^mMatt. 7. 2. ^{Luc. 6. 38.}

the Chaldee Paraphrase: the Hebrew and LXX have, *and I will heal them.*

16. οἱ σπειρόμενοι. *They that had the seed sown, or who received the seed.*

18. The second οὗτοί εἰσιν is perhaps to be omitted.

21. This is addressed to the disciples, who were not to suppress the doctrine, which they had heard from Jesus, but were to shine like lights in the world.

22. ἵνα. See note at Matt. i. 22.

“ τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται

ⁿ Matt. 13. “ ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. ” ^o δς 25
^{12. et 25.}
 29. Luc. 8. “ γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ
^{18. et 19.} “ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”
 26.

Καὶ ἔλεγεν, “ Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, 26
 “ ὡς ἐὰν ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς,
 “ καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ 27
 “ σπόρος βλαστάνῃ καὶ μηκύνῃται ὡς οὐκ οἶδεν αὐτός.
 “ αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, 28
 “ εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. ὅταν 29
 “ δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπα-
 “ νον, ὅτι παρέστηκεν ὁ θερισμός.”

^o Matt. 13. “ Καὶ ἔλεγε, “ Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ 30
^{31. Luc. 13.} Θεοῦ; ἡ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;
 18. “ ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, 31
 “ μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ
 “ τῆς γῆς· καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται 32
 “ πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους
 “ μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ
^p Matt. 13. “ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.” ^r Καὶ τοιαύ- 33
 34- ταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον,
 καθὼς ἠδύναντο ἀκούειν· χωρὶς δὲ παραβολῆς οὐκ 34

24. ἐν ᾧ μέτρῳ. If you freely dispense the instruction which you have received, you shall freely receive more.

25. ὃς γὰρ ἂν ἔχη. He that retains what he hears, and makes a good use of it.

26. This parable tells us, that though the gospel appears to be spread by human means, it is really God who nourishes it. See 1 Cor. iii. 6.

29. παραδῷ sc. ἐαυτόν.

31. The true reading seems to be ὡς κόκκον.

33. καθὼς ἠδύναντο ἀκούειν. What he had said of the gradual progress of the gospel, and its final extension to all mankind, was totally opposed to the Jewish notions of the kingdom of the Messiah: and if he had spoken plainer, they would not have borne it.

ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπ-
έλυε πάντα.

35 ¹ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁψίας γενο- ^{1 Matt. 8.}
36 μένης, “ Διέλθωμεν εἰς τὸ πέραν.” Καὶ ἀφέντες τὸν ^{18, 23. Luc. 8. 22.}

ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ·
37 καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ. καὶ γίνεται λαί-
λαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ
38 πλοῖον, ὥστε αὐτὸ ἦδη γεμίζεσθαι. καὶ ἦν αὐτὸς ἐπὶ
τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ
διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, “ Διδάσ-
39 “ καλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;” Καὶ διε-
γερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ,
“ Σιώπα, πεφίμωσο.” Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ
40 ἐγένετο γαλήνῃ μεγάλη. καὶ εἶπεν αὐτοῖς, “ Τί δειλοί
41 “ ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν;” Καὶ ἐφοβήθη-
σαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, “ Τίς
“ ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα
“ ὑπακούουσιν αὐτῷ;”

5 ¹ΚΑΙ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν ^{1 Matt. 8.}
2 χώραν τῶν Γαδαρηνῶν. καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ ^{28. Luc. 8.}
πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων

36. *ὡς ἦν* answers to our phrase, *just as he was*. Without making any alteration, they immediately complied with his orders, and took him, just as he was sitting in the boat. Raphael.

37. *ἐπέβαλλεν* may be either intransitive, and agree with κύματα (Raphael), or transitive and agree with λαίλαψ. Hombergius, Elsnerus, Wolfius, prefer the latter.

41. *ἐφοβήθησαν*. Not the disciples only, but the persons in the other boats: see v. 36. Matt. viii. 27.

Ibid. *Τίς οὗτος*; Wolfius quotes Libanius, *τοιοῦτο δὲ ἔργον ἀνθρώπου μὲν οὐδενός, Θεοῦ δὲ τινος καὶ τύχης, ὧν καὶ θαλάττης μανία κοιμίζεται*.

CHAP. V.

1. Γαδαρηνῶν. See note at Matt. viii. 28.

ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν ³
 εἶχεν ἐν τοῖς μνημείοις· καὶ οὔτε ἀλύσειν οὐδεὶς
 ἠδύνατο αὐτὸν δῆσαι, διὰ τὸ αὐτὸν πολλάκις πέδαις ⁴
 καὶ ἀλύσεισι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς
 ἀλύσεις, καὶ τὰς πέδας συντετριφθῆναι, καὶ οὐδεὶς αὐ-
 τὸν ἴσχυε δαμάσαι· καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ⁵
 ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασι ἦν κράζων καὶ
 κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν ⁶
 ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ, καὶ ⁷
 κράζας φωνῇ μεγάλῃ εἶπε, “Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ,
 “ υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου ; ὀρκίζω σε τὸν Θεόν,
 “ μὴ με βασανίσῃς.” ἔλεγε γὰρ αὐτῷ, “Ἐξέλθε, ⁸
 “ τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.” Καὶ ⁹
 ἐπηρώτα αὐτὸν, “Τί σοι ὄνομα;” Καὶ ἀπεκρίθη λέ-
 γων, “Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν.” Καὶ ¹⁰
 παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ
 ἔξω τῆς χώρας. ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοί- ¹¹
 ρων μεγάλη βοσκομένη· καὶ παρεκάλεσαν αὐτὸν ¹²
 πάντες οἱ δαίμονες, λέγοντες, “Πέμψον ἡμᾶς εἰς
 “ τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.” καὶ ἐπ- ¹³
 ἔτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἐξελθόντα τὰ
 πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους·
 καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
 θάλασσαν· ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν
 τῇ θαλάσῃ. Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, ¹⁴
 καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

2. ἄνθρωπος. Matthew men-
 tions two men. viii. 28.

3. μνημείοις. The reading is
 probably μνήμασι.

10. ἔξω τῆς χώρας. Luke

writes εἰς τὴν ἄβυσσον ἀπελθεῖν.
 viii. 31.

11. τὰ ὄρη. The reading is
 probably τῷ ὄρει.

- 15 καὶ ἐξῆλθον ἰδεῖν τί ἐστὶ τὸ γεγονός· καὶ ἔρχονται
 πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαίμονιζόμενον
 καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν
 16 ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. καὶ διη-
 γήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαίμονι-
 17 ζόμενῳ, καὶ περὶ τῶν χοίρων. * καὶ ἤρξαντο παρα- * Act. 16.
 18 καλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. ³⁹ Καὶ ^t Luc. 8. 38.
 ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ
 19 δαίμονισθεὶς, ἵνα ἦ μετ' αὐτοῦ. ὁ δὲ Ἰησοῦς οὐκ
 ἀφήκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, “Ὑπαγε εἰς τὸν
 “οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς
 20 “ὅσα σοὶ ὁ Κύριος ἐποίησε, καὶ ἡλέησέ σε.” Καὶ
 ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα
 ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.
 21 * **ΚΑΙ** διαπεράσας τοῦ Ἰησοῦ ἐν τῷ πλοίῳ ^u Matt 9. 1.
 πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτὸν, ^f Luc. 8. 40.
 22 καὶ ἦν παρὰ τὴν θάλασσαν. * Καὶ ἰδὼν, ἔρχεται εἰς ^x Matt. 9.
 τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐ- ^{18.} Luc. 8.
 23 τὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ· καὶ παρεκάλει
 αὐτὸν πολλὰ, λέγων, “Ὅτι τὸ θυγάτριόν μου ἐσχά-
 “τως ἔχει· ἵνα ἐλθὼν ἐπιθῆς αὐτῇ τὰς χεῖρας ὅπως
 24 “σωθῇ, καὶ ζήσεται.” Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ
 ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. ^y Lev. 15.
 25 ¹ Καὶ γυνή τις οὖσα ἐν ρύσει αἵματος ἔτη δώδεκα, ^{25.} Matt.
^{9.} 20. ^{Luc.} 8. 43.

21. εἰς τὸ πέραν. Matthew says εἰς τὴν ἰδίαν πόλιν, i. e. Capernaum, ix. 1.

Ibid. καὶ ἦν. This probably refers to the multitude, who were on the shore waiting for Jesus. It appears from Matt. ix. 10, 14, 18, that Jairus came to Jesus in Matthew's house.

22. ἀρχισυναγῶγων. For this office see Vitringa, *de Synag.* II. 10. III. part. 1. p. 610. There seems to have been more than one in a synagogue. Acts xiii. 15.

Ibid. Ἰάειρος. Josephus mentions Eleazarus son of Jairus. *De Bel. Jud.* II. 17. 9.

καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπα- 26
 νήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφελη-
 θεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ἀκού- 27
 σασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν,
 ἤψατο τοῦ ἱματίου αὐτοῦ· ἔλεγε γάρ, “Ὅτι καὶ τῶν 28
 “ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι.” Καὶ εὐθέως 29
 ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ
^z Luc. 6. 19. σώματι ὅτι ἵαται ἀπὸ τῆς μᾶστιγος. * καὶ εὐθέως ὁ 30
 Ἰησοῦς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξ-
 ελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, “Τίς μου
 “ἤψατο τῶν ἱματίων;” Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ 31
 αὐτοῦ, “Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέ-
 “γεις, Τίς μου ἤψατο;” Καὶ περιεβλέπετο ἰδεῖν τὴν 32
 τοῦτο ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, 33
 εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐ-
^a 10. 52. τῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. * ὁ δὲ εἶπεν 34
^{Matt. 9. 22.} αὐτῇ, “Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς
 “εἰρήνην, καὶ ἴσθι ὑγιὲς ἀπὸ τῆς μᾶστιγός σου.”
^b Luc. 8. 49. ^b Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρ- 35
 χισυναγώγου, λέγοντες, “Ὅτι ἡ θυγάτηρ σου ἀπ-
 “έθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον;” Ὁ δὲ 36
 Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον, λέ-
 γει τῷ ἀρχισυναγώγῳ, “Μὴ φόβου, μόνον πίστευε.”
 Καὶ οὐκ ἀφήκεν οὐδένα αὐτῷ συνακολουθῆσαι, εἰ 37
 μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελ-

26. πολλὰ παθοῦσα. Hombergius thinks this may mean, *had received various treatment.*

33. φοβηθεῖσα. She would be still more frightened on account of the command given in Numbers v. 2, 3.

35. ἀπὸ τοῦ ἀρχισυναγώγου. *From his house.*

37. οὐδένα. The father and mother were present. v. 40. Luke viii. 51. It therefore means *none of his disciples.*

38 φὸν Ἰακώβου. καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχι-
 συναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἄλα-
 39 λάζοντας πολλά. ^c καὶ εἰσελθὼν λέγει αὐτοῖς, “Τί^c ^{Joh 11.}

“θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθα-
 40 “νευ, ἀλλὰ καθεύδει.” Καὶ κατεγέλων αὐτοῦ. Ὁ
 δὲ ἐκβαλὼν ἅπαντας, παραλαμβάνει τὸν πατέρα τοῦ
 παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ, καὶ
 41 εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον. καὶ
 κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, “Τα-
 “λιθὰ κοῦμι.” ὃ ἐστὶ μεθερμηνευόμενον, “Τὸ κο-
 42 “ράσιον, (σοὶ λέγω,) ἔγχειται.” καὶ εὐθέως ἀνέστη
 τὸ κοράσιον καὶ περιεπάτει, ἣν γὰρ ἐτῶν δώδεκα.
 43 καὶ ἐξέστησαν ἐκστάσει μεγάλη. καὶ διεστείλατο
 αὐτοῖς πολλά, ἵνα μηδεὶς γνῶ τοῦτο· καὶ εἶπε δοθῇ-
 ναι αὐτῇ φαγεῖν.

6 ^d ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα ^d ^{Matt. 13.}
 αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ^{54- Luc. 4.}
 2 καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ
 διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέ-
 γοντες, “Πόθεν οὕτω ταῦτα; καὶ τίς ἡ σοφία ἡ
 “δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν
 3 “χειρῶν αὐτοῦ γίνονται; ^e οὐχ οὗτός ἐστιν ὁ τέκτων, ^e ^{Joh. 6. 42.}
 “ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ

38. ἀλαλάζοντας is used for sounds of sorrow as well as of joy. See Boisius, Elsner, and the LXX.

41. Ταλιθὰ κοῦμι in Syriac is κοράσιον, ἔγχειται. Σοὶ λέγω is added by S. Mark.

CHAP. VI.

1. πατρίδα. Nazareth. See Luke iv. 16.

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3. ὁ τέκτων. This is the only place where Jesus himself is called a carpenter. But it may only have been the opinion of the people, who knew the trade of Joseph. Justin Martyr says that Jesus worked at the same trade, and made ploughs and yokes. p. 186.

- “καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ
 “αὐτοῦ ὧδε πρὸς ἡμᾶς;” Καὶ ἐσκανδαλίζοντο ἐν
 αὐτῷ. ^f ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, “Ὅτι οὐκ ἔστι ⁴
^f Matt. 13. 57. Luc. 4. 24. Joh. 4. 44. “προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ
^g Matt. 13. 58. “ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.” ^g Καὶ
 οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ
 ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας, ἐθεράπευσε.
^h Matt. 9. 35. Luc. 13. 22. καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. ^b καὶ περιῆγε ⁶
 τὰς κώμας κύκλῳ διδάσκων.
ⁱ 3. 13. ⁱ ΚΑΙ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐ- ⁷
^h Matt. 10. 1. τὸν ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν
^e 9. 1. τῶν πνευμάτων τῶν ἀκαθάρτων. ^k καὶ παρήγγειλεν ⁸
^k Matt. 10. 9. Luc. 9. 3. αὐτοῖς, ἵνα μὴδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον
 μόνον· μὴ πῆραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλ-
 κόν· ἀλλ’ ὑποδεδεμένους σανδάλια· καὶ “μὴ ἐνδύ- ⁹
^m Matt. 10. 11. Luc. 9. 4. “σησθε δύο χιτῶνας.” ^m Καὶ ἔλεγεν αὐτοῖς, “Ὅπου ¹⁰
ⁿ Matt. 10. 14, 15. Luc. 9. 5. et 10. 10, 11, 12. “θῆτε ἐκεῖθεν. ⁿ καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μὴδὲ ¹¹
^o 13. 51. et 18. 6. “ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε
 τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρ-
 “τύριον αὐτοῖς. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται
 “σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ
 “πόλει ἐκείνῃ.” Καὶ ἐξεληθόντες ἐκήρυσσον ἵνα ¹²

Ibid. ἀδελφαί. Some have called them Esther, Thamar or Martha, and Salome.

Ibid. ἐσκανδαλίζοντο. They felt his low condition to be a stumblingblock in the way of their believing on him. See Matt. v. 29.

5. ἠδύνατο. It means, that he was not able to find so many instances of faith, as to give

him the opportunity of working miracles. See Alberti.

7. δύο δύο. So συμπόσια συμπόσια, 39. πρασιαὶ πρασιαί, 40.

8. They were to take nothing purposely for the journey: only the things which they had with them at the time.

9. σανδάλια. See note at Matt. x. 10.

- 13 μετανοήσωσι· ὁ καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ^oJac. 5. 14.
ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.
- 14 ^p Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ^pMat. 14. 1.
ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν, “Ὅτι Ἰωάννης ^{Luc. 9. 7.}
ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνε-
15 “ γούσιν αἱ δυνάμεις ἐν αὐτῷ.” ^q Ἄλλοι ἔλεγον, ^qMat. 16.
“Ὅτι Ἡλίας ἐστίν.” ἄλλοι δὲ ἔλεγον, “Ὅτι προ- ^{14.}
16 “ φήτης ἐστίν, ἣ ὡς εἰς τῶν προφητῶν.” Ἀκούσας
δὲ ὁ Ἡρώδης εἶπεν, “Ὅτι ὃν ἐγὼ ἀπεκεφάλισα
“ Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν.”
- 17 Ὁ αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν ^rLuc. 3. 19.
Ἰωάννην, καὶ ἔδωκεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρω-
διάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι
18 αὐτὴν ἐγάμησεν. ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, ^sLev. 18.
“Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ ^{16. et 20.} 21.
19 “ σου.” Ἡ δὲ Ἡρωδιάς ἐνείχεν αὐτῷ, καὶ ἤθελεν
20 αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. ὁ γὰρ Ἡρώδης ^tMat. 14.
ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ^{5. et 21.} 26.
ἁγίον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ
21 ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε. ^u καὶ γενομένης ἡμέ- ^uMat. 14.
ρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δέιπ- ^{6.}
νον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις

13. εἰαίφ. This has nothing to do with the question of extreme unction. Oil was used in the east for healing. See Luke x. 34.

14. ὁ βασιλεὺς. Herod was not properly a king, but tetrarch, as in Luke iii. 19.

15. Some said he was a prophet, or perhaps the prophet foretold in Deut. xviii. 15. others, that he was one of the old prophets risen again. See Luke ix.

8. The reading seems to be *προφήτης ἐστίν, ὡς εἰς τῶν πρ.*

17. The reading is probably *ἐν φυλακῇ.*

20. ἀκούσας αὐτοῦ, πολλὰ ἐποίει. He often listened to him, and did many things at his suggestion.

21. μεγιστᾶσιν. Used by Josephus *Antiq.* IX. 3. 2. XX. 2. 3. Sueton. *Calig.* 5. Tacitus *Annal.* xv. 27. See Salmasius *de Ling. Hellenist.* p. 110.

καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς 22
 θυγατρὸς αὐτῆς τῆς Ἑρωδιάδος, καὶ ὀρχησαμένης,
 καὶ ἀρεσάσης τῷ Ἑρώδῃ καὶ τοῖς συνανακειμένοις,
 εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, “ Αἵτησόν με ὃ ἐὰν
 “ θέλῃς, καὶ δώσω σοί.” καὶ ὤμοσεν αὐτῇ, “ Ὅτι ὃ 23
 “ ἐάν με αἰτήσῃς, δώσω σοί, ἕως ἡμίους τῆς βασι-
 “ λείας μου.” Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, 24
 “ Τί αἰτήσομαι;” Ἡ δὲ εἶπε, “ Τὴν κεφαλὴν Ἰωάννου
 “ τοῦ βαπτιστοῦ.” Καὶ εἰσελθοῦσα εὐθέως μετὰ 25
 σπουδῆς πρὸς τὸν βασιλέα, ᾗτήσατο λέγουσα, “ Θέλω
 “ ἵνα μοι δῶς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάν-
 “ νου τοῦ βαπτιστοῦ.” Καὶ περίλυπος γενόμενος ὁ 26
 βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους

* Matt. 14. οὐκ ἠθέλησεν αὐτὴν ἀβετῆσαι. * καὶ εὐθέως ἀποστεί- 27
 10. λας ὁ βασιλεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι
 τὴν κεφαλὴν αὐτοῦ. ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν
 αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ 28
 ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κο-
 ράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ ἀκού- 29
 σαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα
 αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.

† Luc. 9. 10. * Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, 30
 καὶ ἀπῆγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ
 ‡ 3. 20. ὅσα ἐδίδαξαν. * καὶ εἶπεν αὐτοῖς, “ Δεῦτε ὑμεῖς αὐτοὶ 31

Ibid. χιλιάρχοις may be taken generally for officers of rank in the army.

23. ἕως ἡμίους. This perhaps means, *though it might cost the value of half my dominions to procure it for you.*

25. ἐξ αὐτῆς. All the early editions read thus, and not

ἐξ αὐτῆς. Supply ὥρα.

27. σπεκουλάτωρα. From the Latin *spiculum*; though Casaubon derived it from *speculator*. It probably means one of the body guard of Herod.

31. αὐτοὶ, alone. Erasmus, Palaiet.

“κατ’ ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον.”

- Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ
 32 οὐδὲ φαγεῖν ἠνέκαίρουν. ^a καὶ ἀπῆλθον εἰς ἔρημον τόπον ^a Matt. 14.
 33 τῷ πλοίῳ κατ’ ἰδίαν. Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ^{13.} Luc. 9.
 ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ περὶ ἀπὸ πα- ^{10.} Joh. 6.
 σῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐ- ^{16.}
 34 τοὺς, καὶ συνῆλθον πρὸς αὐτόν. ^b καὶ ἐξελθὼν εἶδεν ὁ ^b Matt. 9.
 Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ’ αὐτοῖς, ὅτι ^{36.} et 14.
 ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο δι- ^{14.} Jer. 23.
 35 δάσκειν αὐτοὺς πολλά. ^c Καὶ ἤδη ὥρας πολλῆς γενο- ^{1.} Ezech.
 μένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, ^{34. 2.} Luc.
^{9. 11.}
 “Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· ^c Matt. 14.
 36 “ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ^{15.} Luc. 9.
 “ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί ^{12.} Joh. 6.
 37 “γὰρ φάγωσιν οὐκ ἔχουσιν.” Ὁ δὲ ἀποκριθεὶς εἶπεν
 αὐτοῖς, “Δότε αὐτοῖς ὑμεῖς φαγεῖν.” Καὶ λέγουσιν
 αὐτῷ, “Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων
 38 “ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν;” ^d Ὁ δὲ λέγει ^d Matt. 14.
 αὐτοῖς, “Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε.” ^{17.} Luc. 9.
 39 Καὶ γινόντες λέγουσι, “Πέντε, καὶ δύο ἰχθύας.” Καὶ ^{13.} Joh. 6.
 ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμ-
 40 πόσια ἐπὶ τῷ χλωρῷ χόρτῳ. καὶ ἀνέπεσον πρασιαὶ
 41 πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. καὶ λαβὼν
 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας
 εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρ-
 τούς, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν

Ibid. ἔρημον τόπον, not a desert, but a place not occupied by dwellings. Wolfius.

Ibid. πολλοί. They were going to the passover. John vi. 4.

33. The words οἱ ὄχλοι seem

to be an interpolation.

38. λέγουσι. It was Andrew, who said this. John vi. 8.

39. χόρτος is more properly hay than grass. Mark therefore adds χλωρῷ.

αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. καὶ ἔφα- 42
 γον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν κλασμάτων 43
 δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. καὶ 44
 ἦσαν οἱ φαγόντες τοὺς ἄρτους ὥσεί πεντακισχίλιοι
¹Matt. 14. ²². Joh. 6. ¹⁷. ἄνδρες. ¹Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ 45
 ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς
⁵Matt. 14. ²³. Βηθσαϊδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. ⁵καὶ ἀπο- 46
 ταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.
^hMatt. 14. ^{23, 24}. Joh. ^{6, 16, 17}. ^hΚαὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς 47
 θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. Καὶ εἶδεν αὐ- 48
 τοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος
 ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκ-
 τὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσ-
 σης· καὶ ἤθελε παρελθεῖν αὐτούς. οἱ δὲ ἰδόντες αὐτὸν 49
 περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα
 εἶναι, καὶ ἀνέκραξαν· πάντες γὰρ αὐτὸν εἶδον, καὶ 50
 ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ
 λέγει αὐτοῖς, “Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.”
 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν 51
 ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο,
 καὶ ἐθαύμαζον. οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν 52
 γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη.
¹Matt. 14. ³⁴. ⁱΚΑΙ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησα- 53
 ρèt, καὶ προσωρμίσθησαν. καὶ ἐξελθόντων αὐτῶν ἐκ 54

44. Beside women and children. Matt. xiv. 21. ὥσεί seems to be an interpolation.

45. πρὸς Βηθσαϊδάν. This seems to mean, that they were to go first towards Bethsaida, perhaps with an intention of misleading the people, and then to turn back and make for Capernaum.

See John vi. 17, 24, 59.

48. ἤθελε παρελθεῖν αὐτούς. He seemed as if he was wishing to pass them.

52. For the miracle of the loaves had not made them fully understand the miraculous power of Christ.

55 τοῦ πλοίου, εὐθὺς ἐπιγνόντες αὐτὸν, περιδραμόντες
ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραβ-
βάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον
56 ὅτι ἐκεῖ ἐστι. καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ
πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθε-
νοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπέ-
δου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο
αὐτοῦ, ἐσώζοντο.

7 ¹ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ ²Μatt. 15.
τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων,
καὶ ³ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοινᾶς χερσὶ,
τοῦτ' ἔστι ἀνίπτους, ἐσθίοντας ἄρτους, ἐμέμψαντο·
3 (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ
πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦν-
4 τες τὴν παράδοσιν τῶν πρεσβυτέρων· καὶ ἀπὸ ἀγο-
ραῖς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα
πολλὰ ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς πο-
5 τηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν) ἔπειτα
ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς,
“Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν

55. ὅπου κ.τ.λ. *Wherever they heard that he was in the coun- try.*

CHAP. VII.

2. ἐμέμψαντο seems to have been interpolated.

3. Vater observes, that πάντες οἱ Ἰουδαῖοι is to be connect- ed with κρατοῦντες τὴν π. τῶν πρ. for it was not true of *all the Jews.*

Ibid. πυγμῇ. “Ad cubitum “usque.” Theophylact, Bull. (Harm. Apost. Diss. Post. XVII. 1.) See Scaliger, *Elench. Tri- har.* c. VII. Drusius, *Præterit.*

Πυγμῇ is the arm from the el- bow to the end of the hand.

4. ἀπὸ ἀγορᾶς. *When they come from market.* “Ἄν μὴ εὐρω- μεν φαγεῖν ἐκ βαλανείου. Arrian. Epictet. III. 19. Ἐπεὶ ἀπὸ δείπνου γένωνται. Herodot. V. Raphel, Wolfius, Elsner, Pa- lairet. But Krebsius interprets it, *They will not eat what comes from the market, unless &c.*

Ibid. ξεστῶν. Erasmus deriv- ed it from ξέω, *rado*: but it more probably comes from the La- tin *Sextarius*. Josephus uses it, *Antiq.* VIII. 2. 9.

- “παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερ-
^{1 Esa. 29. 13.} “σὺν ἐσθίουσι τὸν ἄρτον;” Ὁ δὲ ἀποκριθεὶς εἶπεν 6
αὐτοῖς, “Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ
“ὕμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, ‘Οὗτος ὁ
“λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρ-
^{m Matt. 15. 9. Coloss. 2. 18. et seqq. Tit. 1. 14.} “ῥῶ ἀπέχει ἀπ’ ἐμοῦ. ^m μάτην δὲ σέβονταί με, 7
“διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.”
“Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν 8
“παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ
“ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποι-
“εῖτε.” Καὶ ἔλεγεν αὐτοῖς, “Καλῶς ἀθετεῖτε τὴν 9
“ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρή-
^{n Exod. 20. 12. Deut. 5. 16.} “σητε. ⁿ Μωσῆς γὰρ εἶπε, ‘Τίμα τὸν πατέρα σου 10
^{Matt. 15. 4. Eph. 6. 2. Exod. 21. 17. Levit. 20. 9. Deut. 27. 16. Prov. 20. 20.} “καὶ τὴν μητέρα σου, καὶ ὁ κακολογῶν πατέρα ἢ
“μητέρα, θανάτῳ τελευτάτω’ ὑμεῖς δὲ λέγετε, Ἐὰν 11
“εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, ὁ
“ἐστὶ, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς· καὶ οὐκέτι 12
^{o Matt. 15. 6.} “ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ
“μητρὶ αὐτοῦ, ^o ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ 13
“παραδόσει ὑμῶν ἣ παρεδώκατε· καὶ παρόμοια τοι-
^{p Matt. 15. 10, &c.} “αὐτὰ πολλὰ ποιεῖτε.” ^p Καὶ προσκαλεσάμενος 14
πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, “Ἀκούετέ μου πάν-
^{q Act. 10. 15. Rom. 14. 17, 20. Tit. 1. 15.} “τες, καὶ συνίετε. ^q οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώ- 15
“που εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν

9. Καλῶς is here used ironi-
cally.

11. Κορβᾶν. קרבן oblatio,
meant an offering without sa-
crifice. Josephus interprets it
to mean δῶρον, *Antiq.* IV. 4.
and δῶρον Θεοῦ, *cont. Apion.* I.
He says also that persons bound

by a vow were called Κορβᾶν,
Antiq. I. c.

12. οὐκέτι ἀφίετε αὐτὸν οὐδὲν
ποιῆσαι is the same as ἀφίετε
αὐτὸν οὐκέτι οὐδὲν ποιῆσαι, *ye suf-
fer him to forbear doing any
thing else for his father or mo-
ther.* See Matt.

- “κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ, ἐκείνᾳ
 16 “ἐστὶ τὰ κοινούντα τὸν ἄνθρωπον. ἴ τις ἔχει ὧτα” Matt. 11.
 17 “ἀκούειν, ἀκουέτω.” Ἔτι καὶ ὅτε εἰσῆλθεν εἰς οἶκον¹⁵ Matt. 15.
 ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ¹⁵.
 18 περὶ τῆς παραβολῆς. καὶ λέγει αὐτοῖς, “Οὕτω καὶ
 “ὕμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν
 “εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐ-
 19 “τὸν κοινῶσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν
 “καρδίαν, ἀλλ’ εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἄφε-
 “δρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.”
 20 Ἐλεγε δὲ, “Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμε-
 21 “νον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. ἔσωθεν γὰρ ἐκ¹⁹ Matt. 15.
 “τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ^{19. Gen. 6.}
 22 “κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, κλο-^{5. et 8. 21.}
 “παί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλ-^{Prov. 6. 14.}
 “μὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη.
 23 “πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ
 “κοινοῖ τὸν ἄνθρωπον.”
 24 Ἔτι καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια²¹ Matt. 15.
 Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐ-
 25 δένα ἤθελε γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. ἀκού-
 σασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον
 αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς
 26 τοὺς πόδας αὐτοῦ· ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοί-

19. καθαρίζον. Not only is it true that οὐ δύναται κοινῶσαι, but καθαρίζει πάντα τὰ βρώματα.

22. ἀσέλγεια. “Injuria,” a love of injury. Raphael. Ὀφθαλμὸς πονηρὸς is envy or jealousy. See Matt. xx. 15. Ἀφροσύνη is perhaps to be taken in opposition to σωφροσύνη.

24. The reading is probably εἰς οἰκίαν.

26. Ἑλληνίς. This merely means an *heathen*, as opposed to the Jews. Hackspanius. Some have thought she was a proselyte. Heinsius, Clarke.

Ibid. Συροφοίνισσα. Matthew calls her Χανααῖα. xv. 22. Ju-

νισσα τῷ γένει· καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον
^{x Matt. 15. 26.} ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς. ²⁷ ὁ δὲ Ἰησοῦς εἶπεν
 αὐτῇ, “²⁸ Ἀφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ
 “ γὰρ καλὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τεκνῶν, καὶ
 “ βαλεῖν τοῖς κυναρίοις.” Ἡ δὲ ἀπεκρίθη καὶ λέγει ²⁸
 αὐτῷ, “Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς
 “ τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων.”
 Καὶ εἶπεν αὐτῇ, “Διὰ τοῦτον τὸν λόγον, ὕπαγε· ²⁹
 “ ἐξεληλύθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.”
 Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ δαιμό- ³⁰
 νιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ
 τῆς κλίνης.

^{y Matt. 15. 29.} **ΚΑΙ** πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ ³¹
 Σιδῶνος, ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας,
^{z Matt. 9. 32. Luc. 11. 14.} ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. ³² καὶ φέρουσιν
 αὐτῷ κωφὸν μογιάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα
^{a 8. 23. Joh. 9. 6.} ἐπιθῇ αὐτῷ τὴν χεῖρα. ³³ καὶ ἀπολαβόμενος αὐτὸν
 ἀπὸ τοῦ ὄχλου κατ’ ἰδίαν, ἔβαλε τοὺς δακτύλους αὐ-
 τοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσ-
^{b Joh. 11. 41. et 17. 1.} σης αὐτοῦ, ³⁴ καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε,
 καὶ λέγει αὐτῷ, “Ἐφφαθά,” ὃ ἐστὶ, “διανοίχθητι.”
 καὶ εὐθέως διηνοιχθησαν αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη ³⁵
 ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.
 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ ³⁶
 αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκή-

venal uses Syrophœnix, VIII. 160. The reading is probably Συραφονίικισσα.

31. ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως, through the borders of Decapolis. See Matt. iv. 25.

34. Ἐφφαθά. ΠΛΗΘΗ or ΠΛΗΘΗ.

36. μᾶλλον περισσότερον. See 2 Cor. vii. 13. Herodotus has μᾶλλον ὀλιώτερος. I. 32. See. Palaiet.

37 ρυσσον. καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες,
 “ Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ
 “ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.”

8 ^c ἘΝ ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ^c Matt. 15.
 ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ³².

2 ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς, “ Σπλαγ-
 “ χνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη ἡμέρας τρεῖς προσ-

3 “ μένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ ἔαν

“ ἀπολύσω αὐτοὺς νήσταις εἰς οἶκον αὐτῶν, ἐκλυ-

“ θήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν

4 “ ἦκασιν.” Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ,

“ Πόθεν τούτους δυνησεται τις ὧδε χορτάσαι ἄρτων

5 “ ἐπ’ ἐρημίας;” Καὶ ἐπηρώτα αὐτοὺς, “ Πόσους ἔχετε

6 “ ἄρτους;” Οἱ δὲ εἶπον, “ Ἑπτά.” Καὶ παρήγγειλε

τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς

ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς

μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ

7 ὄχλῳ. καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας, εἶπε

8 παραθεῖναι καὶ αὐτά. ἔφαγον δὲ καὶ ἐχορτάσθησαν·

καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σφυρίδας.

9 ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυ-

σεν αὐτούς.

10 ^d Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθη- ^d Matt. 15.

11 τῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. ^e καὶ ³⁹ ^e Matt. 12.

ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ^{38. et 16. 1.}

ζητοῦντες παρ’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πει- ^{Luc. 11. 29.} ^{Joh. 6. 30.}

CHAP. VIII.

2. ἡμέρας. The true reading is probably ἡμέραι, as in Matt. xv. 32.

9. Beside women and children. Matt. xv. 38.

10. Δαλμανουθά. Matthew says Μαγδαλά, xv. 39. Both places were at the southern end of the lake. Lightfoot.

11. πειράζοντες. Not that they really cared to see such

[†]Matt. 16. ⁴ράζοντες αὐτόν. [†]καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ, ¹²λέγει, “Τί ἢ γενεὰ αὕτη σημεῖον ἐπὶζητεῖ; ἀμὴν
“λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.”
Καὶ ἀφεὶς αὐτοὺς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλ- ¹³
θεν εἰς τὸ πέραν.

^gMatt. 16. ⁵Καὶ ἐπελάβοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρ- ¹⁴
^hMatt. 16. ⁵τον οὐκ εἶχον μεθ’ ἐαυτῶν ἐν τῷ πλοίῳ. ^hκαὶ διεσ- ¹⁵
⁶Luc. 12. ¹τέλλετο αὐτοῖς, λέγων, “Ὁρᾶτε, βλέπετε ἀπὸ τῆς
“ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.”
Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες, “Ὅτι ¹⁶
¹⁶52. “ἄρτους οὐκ ἔχομεν.” [†]Καὶ γνοὺς ὁ Ἰησοῦς λέγει ¹⁷
αὐτοῖς, “Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε;
“οὐπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε
“τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; ¹⁸
“καὶ ὧτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε;
^k6. 41. [†]“ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισ- ¹⁹
Matt. 14. ¹⁹“χιλίους, πόσους κοφίνους πλήρεις κλασμάτων
16. Joh. 6. ¹¹“ἤρατε;” Λέγουσιν αὐτῷ, “Δώδεκα.” ¹⁷“Ὅτε δὲ ²⁰
1ver. 5. [†]“τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυ-
Matt. 15. ³⁴“ρίδων πληρώματα κλασμάτων ἤρατε;” Οἱ δὲ
εἶπον, “Ἐπτὰ.” καὶ ἔλεγεν αὐτοῖς, “Πῶς οὐ συν- ²¹
ίετε;”

a sign, but they wished to try his power, and to expose him if he failed.

12. εἰ is here used for a strong negation. If the sentence were complete, it would contain some form of abjuration: e. g. *peream, si &c.* or as we read in 2 Sam. iii. 35. *τάδε ποιῆσαι μοι ὁ Θεὸς καὶ τάδε προσθείη.* See Heb. iii. 11.

13. εἰς τὸ πέραν. Towards

Bethsaida at the north eastern end of the lake, 22.

15. Ἡρώδου. Matthew writes *Σαδδουκαίων*, xvi. 6. from which it might be inferred that Herod was a sadducee. But see Matt. xiv. 2.

16. Ὅτι. See note at Matt. xvi. 7.

18. οὐ μνημονεύετε; Hombergius would connect this with *πόσους κοφίνους*.

- 22 ΚΑΙ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψῃται.
- 23 ^m καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν ^{m7. 32, 33.} αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν, εἴ τι
- 24 βλέπει; Καὶ ἀναβλέψας ἔλεγε, “Βλέπω τοὺς ἀν-
- 25 “θρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.” Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη,
- 26 καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας. καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ, λέγων, “Μηδὲ εἰς τὴν κώμην “εἰσελθῆς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.”
- 27 ⁿ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς ^{n Matt. 16. 13. Luc. 9. 18.} τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, “Τίνα
- 28 “με λέγουσιν οἱ ἄνθρωποι εἶναι;” Οἱ δὲ ἀπεκρίθησαν, “Ἰωάννην τὸν βαπτιστὴν· καὶ ἄλλοι Ἠλίαν·
- 29 “ἄλλοι δὲ ἓνα τῶν προφητῶν.” Καὶ αὐτὸς λέγει αὐτοῖς, “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;” Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, “Σὺ εἶ ὁ Χριστός.”
- 30 Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

23. κώμης. Luke calls it πόλις ix. 10.

24. The restoration of a blind man to sight would require a double miracle; the organ of vision must be made perfect, and the mind must be made capable of comprehending the ideas which external objects present. If a blind man was suddenly to recover his sight he would not know one object from another, because he had never seen them before. Our Saviour

therefore must always have given this double power: but in the present instance he chose to give it by two distinct operations.

26. This may perhaps have been on account of the want of faith in the people of Bethsaida. See Matt. xi. 21.

30. Theophylact observes that Mark omits the answer of our Saviour to Peter, (Matt. xvi. 17—9.) that he might not seem to flatter Peter.

- °9. 31. et
 10. 33.
 Matt. 16. τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
 21. et 17.
 22. et 20. ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων,
 18. Luc. 9.
 22. et 18. καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·
 31. et 24. 7.
 καὶ παρῥησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος 32
 p² Sam. 19. αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. Ῥό δὲ ἐπι- 33
 22.
 στραφεῖς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ
 Πέτρῳ, λέγων, “Ὑπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ
 “ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.”
 q¹ Matt. 10. °Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθη- 34
 38. et 16.
 24. Luc. 9. ταῖς αὐτοῦ, εἶπεν αὐτοῖς, “Ὅστις θέλει ὀπίσω μου
 23. et 14.
 27. “ ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυ-
 r¹ Matt. 10. “ ρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ὃς γὰρ ἂν θελή 35
 39. et 16.
 25. Luc. “ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν
 9. 24. et 17.
 33. Joh. 12. “ ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγ-
 25.
 “ γελίου, οὗτος σώσει αὐτήν. τί γὰρ ὠφελήσει αὐ- 36
 “ θρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ
 s¹ Psal. 49. 7. “ τὴν ψυχὴν αὐτοῦ; * ἢ τί δώσει ἄνθρωπος ἀντάλ- 37
 t¹ Matt. 10.
 33. Luc. 9. “ λαγμα τῆς ψυχῆς αὐτοῦ; ὃς γὰρ ἂν ἐπαισχυνηθῇ 38
 26. et 12. 8,
 9. Rom. 1. “ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ
 16. 2 Tim.
 2. 12. 1 Joh. “ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 2. 23.
 “ ἐπαισχυνηθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ
 “ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.”

31. μετὰ τρεῖς ἡμέρας. Luke
 writes τῇ τρίτῃ ἡμέρᾳ. So in
 Deut. xiv. 28. μετὰ τρία ἔτη an-
 swers to ἐν τῷ ἔτει τρίτῳ in
 xxvi. 12. Josephus uses μετ’ ὀγ-
 δόην ἡμέραν, (Antiq. I. 12. 2.)
 and ὀγδόῃ ἡμέρᾳ, (ib. 10.) as
 equivalent. Krebsius. Beza has
 shewn that μετὰ τρεῖς ἡμέρας
 means *after the arrival of the*

third day. See also Pearce and
 Newcome.

32. παρῥησίᾳ. Not, *publicly*,
in the hearing of the people: but,
plainly, without disguise, so that
 the disciples could not misun-
 derstand.

34. ἐλθεῖν. The reading is
 probably ἀκολουθεῖν.

- 9^a Καὶ ἔλεγεν αὐτοῖς, “ Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τι- ^u Matt. 16.
 “ νες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται ^{28. Luc. 9.}
 “ θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐλ-
 “ λυθῆναι ἐν δυνάμει.”
- 2^a Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν ^u Matt. 17.
 Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀνα- ^{1. Luc. 9.}
 φέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν μόνους· καὶ
 3 μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ
 ἐγένετο στίλβοντα, λευκὰ λίαν ὥς χιῶν, οἷα γναφεὺς
 4 ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. καὶ ὥφθη αὐτοῖς
 Ἡλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ
 5 Ἰησοῦ. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ,
 “ Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσω-
 “ μεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ
 6 “ Ἡλίᾳ μίαν.” οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ
 7 ἔκφοβοι. ^{71. 11.} καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· ^{Esa. 42. 1.}
 καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, λέγουσα, “ Οὗτός ^u Matt. 3. 1.
 8 “ ἐστὶν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.” Καὶ ^{et 17. 5.}
 ἑξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ ^{Luc. 3. 22.}
 9 τὸν Ἰησοῦν μόνον μεθ’ ἑαυτῶν. ^{et 9. 35.} Καταβαινόντων ^{2 Pet. 1. 17.}
 δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μη- ^{Deut. 18.}
 10 δὲν διηγῇσονται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀν- ^u Matt. 17.
 11 θρώπου ἐκ νεκρῶν ἀναστῇ. καὶ τὸν λόγον ἐκράτησαν ^{9. Luc. 9.}
 πρὸς ἑαυτοὺς, συζητοῦντες, τί ἐστὶ τὸ ἐκ νεκρῶν ἀνα- ^{36.}
 11 στῆναι. ^a Καὶ ἐπηρώτων αὐτὸν, λέγοντες, “ Ὅτι λέ- ^a Malach. 4.
 5.

CHAP. IX.

5. καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι. Peter said this, as not wishing to go down, and see Jesus suffer what he had just before foretold. *Theophylact.*

7. λέγουσα is probably an in-

terpolation.

11. Ὅτι for διὰ τί; So in ver. 28. and 1 Chron. xvii. 6. See Krebsius. Perhaps we are to understand, *Is this what the scribes mean, when they say that Elias must first come?* The dis-

“ γουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶ-
 “ τον ;” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “ Ἡλίας μὲν ¹²
^{b Psal. 22.} “ ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα. ^b καὶ πῶς γέ-
^{6. Esa. 53.} “ γραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ
^{3, &c. Dan.} “ πάθῃ καὶ ἐξουδενωθῇ ; ^c ἀλλὰ λέγω ὑμῖν, ὅτι καὶ ¹³
^{9. 26.} “ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν.
^{c Luc. 1. 17.} “ καθὼς γέγραπται ἐπ’ αὐτόν.”
^{Matt. 11.}
^{14. et 17.}
^{10, &c.}

^{d Matt. 17.} ^d Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πο- ¹⁴
^{14. Luc. 9.} λὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς.
^{37.} καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ ¹⁵
 προστρέχοντες ἠσπάζοντο αὐτόν. καὶ ἐπηρώτησε τοὺς ¹⁶
^{e Matt. 17.} γραμματεῖς, “ Τί συζητεῖτε πρὸς αὐτούς ;” ^e Καὶ ¹⁷
^{14. Luc. 9.} ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπε, “ Διδάσκαλε, ἦν-
^{38.} “ εγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλα-
 “ λον. καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, ¹⁸
 “ καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξη-
 “ ραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ
 “ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν.” Ὁ δὲ ἀποκριθεὶς ¹⁹
 αὐτῷ λέγει, “ ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς
 “ ἔσομαι ; ἕως πότε ἀνέξομαι ὑμῶν ; φέρετε αὐτόν

ciples did not know what was meant by *rising from the dead*; and they thought our Saviour might have alluded to Elias having just appeared.

12. Our Saviour's answer is designedly obscure. He tells them that Elias was really to come; but he again returns to what he had said in v. 9. of *the Son of man*, and asks them to explain *how it was written of the Son of man that he should suffer many things and be set at nought*? If they could have un-

derstood this, they might have known that he was to die and rise again: but at present they did not; and our Saviour does not wait for their answer.

13. *καθὼς γέγραπται ἐπ’ αὐτόν* refers to *ἐλήλυθε*. Clarke.

18. *ξηραίνεται*, is *wasting away*. Grotius, Heinsius, Olearius.

19. *ἄπιστος*. This shews that there was a want of faith in the parents of the child, which seems also to be implied in the words *εἰ δύνασαι* in v. 23. See Matt. xvii. 17.

- 20 “πρὸς με.” ¹Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ¹1. 26.
 ἰδὼν αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτὸν, καὶ
 21 πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. Καὶ ἐπηρώ-
 τησε τὸν πατέρα αὐτοῦ, “Πόσος χρόνος ἐστὶν ὡς
 “τοῦτο γέγονεν αὐτῷ;” Ὁ δὲ εἶπε, “Παιδιόθεν.
 22 “καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα,
 “ἵνα ἀπολέσῃ αὐτόν· ἀλλ’ εἴ τι δύνασαι, βοήθησον
 23 “ἡμῶν, σπλαγχνισθεὶς ἐφ’ ἡμᾶς.” ⁵Ὁ δὲ Ἰησοῦς ⁵ Luc. 17.
 εἶπεν αὐτῷ, “Τὸ, Εἰ δύνασαι, πιστεῦσαι· πάντα δυ-
 24 “νατὰ τῷ πιστεύοντι.” Καὶ εὐθέως κράζας ὁ πατὴρ
 τοῦ παιδίου μετὰ δακρύων ἔλεγε, “Πιστεύω, κύριε,
 25 “βοήθει μου τῇ ἀπιστίᾳ.” Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι
 ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκα-
 θάρτῳ, λέγων αὐτῷ, “Τὸ πνεῦμα τὸ ἄλαλον καὶ
 “κωφὸν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ
 26 “μηκέτι εἰσέλθῃς εἰς αὐτόν.” Καὶ κράζαν, καὶ πολ-
 λὰ σπαράζαν αὐτόν, ἐξῆλθε· καὶ ἐγένετο ὥσεί νε-
 27 κρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. ὁ δὲ Ἰη-
 σοῦς κρατήσας αὐτόν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ
 ἀνέστη.
 28 ^h Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐ- ^h Matt. 17.
 τοῦ ἐπηρώτων αὐτόν κατ’ ἰδίαν, “Ὅτι ἡμεῖς οὐκ

20. καὶ ἰδὼν αὐτόν. For the nominative absolute, see Raphel.

23. Τὸ, Εἰ δύνασαι, πιστεῦσαι. These words refer to εἴ τι δύνασαι in v. 22. “Believe what you have expressed by εἴ τι δύνασαι, believe the εἰ δύνασαι, and all things are possible &c.” So Plato, Οὐδὲν γὰρ δεόμεναι τὸ, Εἰ βούλει τοῦτο, καὶ Εἴ σοι δοκεῖ, ἐλέγχεσθαι. *Protag.* p. 551. Τὸ γὰρ, Εἰ βούλει, ῥηθὲν
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λύει πάντα φόβον. *Phileb.* p. 20. The article τὸ is used in the same manner in Luke i. 62. ix. 46. xxii. 2, 4, 23, 24, 37. Acts xxii. 30. Rom. viii. 26. See Krebsius.

25. ἐγὼ σοὶ ἐπιτάσσω. The word ἐγὼ is here very emphatical. You before obeyed not my disciples: now I myself command you. Clarke.

28. Ὅτι for διὰ τί; as in v. 11: see Raphel, who has ad-

“ἡδυνήθημεν ἐκβαλεῖν αὐτό;” Καὶ εἶπεν αὐτοῖς, 29
 “Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ
 “ἐν προσευχῇ καὶ νηστεία.”

ⁱ Matt. 16. 21. et 17. 22. Luc. 9. 22, 44. et 18. 31. et 24. 7. ⁱ ΚΑΙ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς 30
 Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τὶς γινῶ. ἐδίδασκε 31
 γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, “Ὅτι
 “ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀν-
 “θρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς,
 “τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.” Οἱ δὲ ἡγνούντο τὸ 32
 ῥῆμα, καὶ ἐφοβούντο αὐτὸν ἐπερωτῆσαι.

^k Matt. 18. 1. Luc. 9. 46. et 20. 24. ^k Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ 33
 γενόμενος ἐπηρώτα αὐτοὺς, “Τί ἐν τῇ ὁδῷ πρὸς
 “ἑαυτοὺς διελογίζεσθε;” Οἱ δὲ ἐσιώπων· πρὸς ἀλ- 34
 λήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. ⁱ καὶ 35
^l 10. 43. Matt. 20. 26. καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, “Εἰ
 “τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ
^m 10. 16. “πάντων διάκονος.” ^m Καὶ λαβὼν παιδίον, ἔστησεν 36
 αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ,
ⁿ Matt. 10. 40. et 18. 5. Luc. 9. 48. Joh. 13. 20. εἶπεν αὐτοῖς, “ⁿ Ὃς ἐὰν ἐν τῶν τοιούτων παιδίων 37
 “δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς
 “ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀπο-
 “στείλαντά με.”

^o Luc. 9. 49. ^o Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων, “Διδά- 38
 “σκαλε, εἰδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα
 “δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν

duced many instances from Herodotus.

34. This disputing is mentioned by Luke ix. 46.

37. ἐπὶ τῷ ὀνόματί μου probably means at the mention of my name, i. e. as soon as he hears

that he is a Christian.

Ibid. οὐκ ἐμὲ δέχεται, receives not me only. Hacksparius.

38. Ἀπεκρίθη. This is perhaps an instance, where ἀποκρίνομαι is used, though the speech is not really an answer.

- 39 “ αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.” Ὁ δὲ Ἰησοῦς εἶπε,
 “ Μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν, ὃς ποιήσει
 “ δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ
 40 “ κακολογῆσαί με. ^p ὃς γὰρ οὐκ ἔστι καθ’ ὑμῶν, ^p Matt. 12.
 41 “ ὑπὲρ ὑμῶν ἐστιν. ^a ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτὴ- ^q Matt. 10.
 “ ριον ὕδατος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστὲ, ⁴²
 “ ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
 42 “ Ἐὰν ὃς ἀν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευ- ^r Matt. 18.
 “ ὄντων εἰς ἐμέ, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περὶ- ^{6. Luc. 17.}
 “ κείται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ
 43 “ βέβληται εἰς τὴν θάλασσαν. ^s Καὶ ἐὰν σκανδαλίξῃ ^s Matt. 5.
 “ σε ἢ χεῖρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ ^{29 et 18. 8.}
 “ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ^{Deut. 13. 6.}
 “ ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ
 44 “ ἄσβεστον, ^t ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ ^t Esa. 66.
 45 “ τὸ πῦρ οὐ σβέννυται. καὶ ἐὰν ὁ πούς σου σκαν- ²⁴
 “ δαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ σοι εἰσελ-
 “ θεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα
 “ βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,
 46 “ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ
 47 “ σβέννυται. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ
 “ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ μονόφθαλμον
 “ εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο
 “ ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ
 48 “ πυρὸς, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ
 49 “ πῦρ οὐ σβέννυται. ^u Πᾶς γὰρ πυρὶ ἀλισθήσεται, ^u Lev. 2. 13.

41. This verse seems to be connected immediately with v. 37; our Saviour's discourse about the child having been interrupted by the question put by John.

43. καλὸν — ἦ. See Matt. xviii. 8.

49. It seems difficult to imagine that the *πυρὶ* in this verse is not connected with *γένναν* τοῦ πυρὸς in v. 47: and there-

- ^u Matt. 5. “καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται. ^uκαλὸν τὸ ἄλας· 50
^{13.} Luc. 14. 34. “ἐὰν δὲ τὸ ἄλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρ-
^x Rom. 12. “τύσετε; ἔχετε ἐν ἑαυτοῖς ἄλας, ^xκαὶ εἰρηνεύετε ἐν
^{18.} Heb. 12. 14. “ἀλλήλοις.”
^y Matt. 19. 1. ^yΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς ΙΟ
^{1.} Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου. καὶ συμπο-
² ρεύονται πάλιν ὄχλοι πρὸς αὐτόν· καὶ ὥς εἰώθει,
² πάλιν ἐδίδασκεν αὐτούς. Καὶ προσελθόντες οἱ Φα-
³ ρισαῖοι ἐπηρώτησαν αὐτόν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα
³ ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν
⁴ αὐτοῖς, “Τί ὑμῖν ἐνετείλατο Μωσῆς;” ^z Οἱ δὲ εἶπον, 4
^{1.} Jer. 3. 1. ^z “Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ
^{1.} Matt. 5. 31. “ἀπολῦσαι.” Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, 5
² “Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν
^a Gen. 1. 27. et 5. 2. “ἐντολὴν ταύτην· ^aἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν 6
⁴ Matt. 19. 4. “καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. ^b ἔνεκεν τούτου 7
^b Gen. 2. 24. “καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν
¹ Cor. 6. 16. Eph. 5. 31. “μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα
⁸ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε 8
^c Matt. 19. 6. “οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. ^c ὁ οὖν ὁ Θεὸς 9
¹⁰ “συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.” Καὶ ἐν τῇ
¹⁰ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώ-

fore *pās* means *every person who is cast into hell*. Our Saviour says, *For every such person shall be as a sacrifice which is salted, (Lev. ii. 13.) and then consumed in the fire.* Le Clerc thinks that our Saviour used the ambiguous word **חֶמֶץ**, which signifies *shall be salted, and shall be destroyed*.

50. The salt, which I have mentioned as used in the sa-

crifice, is an excellent thing: and it may remind you of the doctrine, which is to keep your minds from corruption: but if either of them lose their virtue, they are good for nothing.

CHAP. X.

2. The article before **Φαρισαῖοι** is perhaps to be expunged.

Ibid. *ἀπολῦσαι*. Matthew adds *κατὰ πᾶσαν αἰτίαν*. xix. 3.

- 11 ^d τησαν αὐτόν. ^d καὶ λέγει αὐτοῖς, “^a Ὃς ἐὰν ἀπολύσῃ ^d Matt. 5.
 “ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ^{32. et 19. 9.}
 12 “ ἐπ’ αὐτήν· καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐ- ^{Luc. 16. 18.}
 “ τῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.” ^{1 Cor. 7. 10,}
- 13 ^e Καὶ προσέφερον αὐτῷ παῖδια, ἵνα ἅψῃται αὐ- ^e Matt. 19.
 τῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. ^{13. Luc. 18.}
- 14 ^f Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς, ^f Matt. 18.
 “ Ἀφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κω- ^{3. et 19. 14.}
 “ λυτετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία ^{1 Cor. 14.}
 15 “ τοῦ Θεοῦ· ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξῃται τὴν ^{20. 1 Pet.}
 “ βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς ^{2. 2.}
 16 “ αὐτήν.” ^g Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς ^g 9. 36.
 χεῖρας ἐπ’ αὐτὰ, ἠνύλογε αὐτά. ^{Matt. 19. 15.}
- 17 ^b Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν ^b Matt. 19.
 εἰς καὶ γονυπετήσας αὐτόν, ἐπηρώτα αὐτόν, “ Διδά- ^{16. Luc. 18.}
 “ σκαλε ἀγαθὲ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονο-
 18 “ μῇσω;” Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “ Τί με λέγεις
 19 “ ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. ⁱ τὰς ⁱ Exod. 20.
 “ ἐντολὰς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ ^{12. Deut.}
 “ κλέψῃς· μὴ ψευδομαρτυρήσης· μὴ ἀποστερήσης· ^{5. 16.}
 20 “ τίμα τὸν πατέρα σου καὶ τὴν μητέρα.” Ὁ δὲ ἀπο- ^{Rom. 13. 9.}
 κριθεὶς εἶπεν αὐτῷ, “ Διδάσκαλε, ταῦτα πάντα ἐφύ-

11. μοιχᾶται ἐπ’ αὐτήν, *commits adultery as far as relates to her*. There is the same construction of ἐπὶ in ix. 12.

15. παιδίον is probably the accusative, (see ix. 37.) though it might be the nominative.

17. εἰς. Luke calls him ἀφ’ ἑκτῶν. xviii. 18.

19. Mark puts the seventh commandment before the sixth: as do Luke xviii. 20. and S.

Paul Rom. xiii. 9. Philo Judæus names οὐ μοιχεύσεις as the first commandment of the second table. Vol. II. p. 207, (see note there,) 300. They are so arranged in the Vatican MS. See Vossius, vol. VI. p. 457. Colomesius, *Obs. Sacr.* p. 98.

Ibid. μὴ ἀποστερήσης. This probably alludes to the tenth commandment.

- ^k Matt. 6. “λαξάμην ἐκ νεότητός μου.” ^k Ὁ δὲ Ἰησοῦς ἐμ- 21
 19. Luc. 12. βλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, “Ἐν
 33. et 16 9. “σοι ὑστερεῖ ὑπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς
 “τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ
 “δεῦρο ἀκολούθει μοι, ἄρας τὸν σταυρόν.” Ὁ δὲ 22
 στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν
 1Job. 31. 24 γὰρ ἔχων κτήματα πολλά. ¹ Καὶ περιβλεψάμενος ὁ 23
 Psal. 62. 10 Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, “Πῶς δυσκόλως
 Prov. 11. “οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ
 28. Matt. “εἰσελεύσονται.” Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς 24
 19 23. Luc. 18. 24. λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει
 1Tim. 6. 17. αὐτοῖς, “Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιοῦσας
 “ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ
 “εἰσελθεῖν. εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυ- 25
 “μαλιᾶς τῆς ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν
 “βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.” Οἱ δὲ περισσῶς 26
 ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτοὺς, “Καὶ τίς δύ-
 mJob. 42. 2. “ναται σωθῆναι;” ^m Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς 27
 Jer. 32. 17. λέγει, “Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ
 Zach. 8. 6. Luc. 1. 37. “τῷ Θεῷ· πάντα γὰρ δυνατὰ ἐστί παρὰ τῷ Θεῷ.”
ⁿ Matt. 4. ⁿ Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, “Ἰδού, ἡμεῖς 28
 20. et 19. “ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι.” Ἀπο- 29
 27. Luc. 5. 11. et 18. κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “Ἀμὴν λέγω ὑμῖν, οὐδεὶς

20. ἐκ νεότητός μου. Accord-
 ing to Matthew, xix. 20, he
 was still a young man, νε-
 νίσκος.

21. ἠγάπησεν αὐτόν. *Addlan-*
ditus est ei, laudavit eum ac stu-
dium quod legi servandæ impen-
derat, amicisque eum super hac re
verbis compellavit. L. de Dieu.
He looked kindly upon him, as
 in Psalm lxxviii. 36.

Ibid. Ἐν σοι ὑστερεῖ. Ac-
 cording to Matt. xix. 20. the
 young man had asked, τί ἔτι
 ὑστερῶ;

26. Καὶ τίς κ. τ. λ. Καὶ in
 this place is not a Hebraism.
 See L. Bos, Elsner, Raphel
 ad l.

29. Καὶ γὰρ λεγῖται τρόπον τινα
 φυγάδες εἰσὶν ἔνεκα ἀρεσκείας Θεοῦ,
 γονεῖς καὶ τέκνα καὶ ἀδελφοὺς καὶ

- “ ἔστιν ὃς ἀφῆκεν οἰκίαν, ἡ ἀδελφοὺς, ἡ ἀδελφὰς, ἡ
 “ πατέρα, ἡ μητέρα, ἡ γυναῖκα, ἡ τέκνα, ἡ ἀγροὺς,
 30 “ ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, εἰ μὴ λάβῃ ἑκα-
 “ τονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ
 “ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ
 “ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχο-
 31 “ μένῳ ζωὴν αἰώνιον. ὁ πολλοὶ δὲ ἔσονται πρῶτοι ^{o Matt. 19.}
 “ ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.” ^{30. et 20.}
 32 ἮΣΑΝ δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσό- ^{16. Luc. 13.}
 λυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμ- ^{30.}
 βούντο, καὶ ἀκολουθοῦντες ἐφοβούντο. καὶ παρα- ^{p 8. 31. et}
 λαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ ^{9. 31. Matt.}
 33 μέλλοντα αὐτῷ συμβαίνειν. “^q Ὅτι ἰδοὺ, ἀναβαίνο- ^{16. 21. et}
 “ μεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ^{17. 22. et}
 “ παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμμα- ^{20. 17. Luc.}
 “ τεῦσι, καὶ κατακρινούσιν αὐτὸν θανάτῳ, καὶ παρα- ^{9. 22. et 18.}
 34 “ δώσουσιν αὐτὸν τοῖς ἔθνεσι, καὶ ἐμπαΐξουσιν αὐ- ^{31. et 24. 7.}
 “ τῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν
 “ αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ
 “ ἀναστήσεται.”
 35 Ἐκὰς προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάν- ^{r Matt. 20.}
 νης οἱ υἱοὶ Ζεβεδαίου λέγοντες, “ Διδάσκαλε, θέλο- ^{20.}
 36 “ μεν ἵνα ὁ εἰς αἰτήσωμεν, ποιήσης ἡμῖν.” Ὁ δὲ

πᾶσαν τὴν θνητὴν συγγένειαν ἀπο-
 λελοιπότες. Philo Judæus, vol.
 I. p. 559. He also speaks of
 the Essenes καταλιπόντες ἀδελ-
 φούς, τέκνα, γυναῖκας, γονεῖς, πο-
 λυανθρώπους συγγενείας, φιλικὰς
 ἐταιρείας, τὰς πατρίδας. Vol. II.
 p. 474.

30. ἑκατονταπλασίονα. What
 is infinitely more valuable, viz.
 spiritual blessings.

Ibid. Most MSS. read καὶ
 πατέρας καὶ μητέρας.

31. In this place, πρῶτοι and
 ἔσχατοι seem to allude to the
 worldly condition, as in ix. 35:
 those who were accounted first
 in this world, will be found last
 in the world to come.

35. According to Matthew,
 xx. 20, their mother came with
 them.

εἶπεν αὐτοῖς, “Τί θέλετε ποιῆσαί με ὑμῖν;” Οἱ δὲ 37
εἶπον αὐτῷ, “Δὸς ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου καὶ
“εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.”

• Matt. 20. 38. “Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐκ οἶδατε τί αἰτείσθε. 38
22. Luc. 12. 50. “δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ

“βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;” Οἱ 39
δὲ εἶπον αὐτῷ, “Δυνάμεθα.” Ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς, “Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πίεσθε· καὶ
“τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·

† Matt. 25. 34. “τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων 40
34. “μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται.”

• Matt. 20. 24. Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ 41
24.

• Matt. 20. 25. Ἰακώβου καὶ Ἰωάννου. ὁ δὲ Ἰησοῦς προσκαλεσά- 42
25. Luc. 22. 25. μενος αὐτοὺς, λέγει αὐτοῖς, “Οἶδατε ὅτι οἱ δοκοῦντες

“ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ
“μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτω 43
“δὲ ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ἐὰν θέλῃ γενέσθαι μέγας

† 9. 35. “ἐν ὑμῖν, ἔσται διάκονος ὑμῶν· ἡ καὶ ὃς ἂν θέλῃ 44
1 Pet. 5. 3.

• Joh. 13. 45. “ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος· ἡ καὶ 45
14. Phil. 2.

7. Eph. 1. 7. “γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι,
Col. 1. 14.

1 Tim. 2. 6. “ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύ-
Tit. 2. 14.

“τρον ἀντὶ πολλῶν.”

• Matt. 20. 46. Καὶ ἔρχονται εἰς Ἱεριχὼ· καὶ ἐκπορευομένου αὐ- 46
29. Luc. 18. 35.

τοῦ ἀπὸ Ἱεριχῶ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου
ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο
παρὰ τὴν ὁδὸν προσαιτῶν. καὶ ἀκούσας ὅτι Ἰησοῦς 47
ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, “Ὁ

37. ἐν τῇ δόξῃ. They evidently alluded to a state of earthly glory, which they expected Jesus to assume.

46. Matthew mentions two blind men, xx. 30; and Luke says that Jesus was approaching Jericho, xviii. 35.

48 “ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με.” Καὶ ἐπετίμων
 αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον
 49 ἔκραζεν, “ Ὑιὲ Δαβὶδ, ἐλέησόν με.” Καὶ στὰς ὁ
 Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν
 τυφλὸν, λέγοντες αὐτῷ, “ Θάρσει· ἔγχειται, φωνεῖ
 50 “ σε.” Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς
 51 ἦλθε πρὸς τὸν Ἰησοῦν· καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ
 Ἰησοῦς, “ Τί θέλεις ποιήσω σοί;” Ὁ δὲ τυφλὸς
 52 εἶπεν αὐτῷ, “ Ῥαββονὶ, ἵνα ἀναβλέψω.” ^{b 5. 34.} Ὁ δὲ Ἰη- ^{Matt. 9. 22.}
 σοὺς εἶπεν αὐτῷ, “ Ὑπαγε· ἡ πίστις σου σέσωκέ
 “ σε.” Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰη-
 σοῦ ἐν τῇ ὁδῷ.

ΙΙ ° ΚΑΙ ὅτε ἐγγίξουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθ- ^{c Matt. 21.}
 φαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀπο- ^{1. Luc. 19.}
 1 στέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς,
 “ Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ
 “ εὐθέως εἰσπορευόμενοι εἰς αὐτήν, εὑρήσετε πῶλον
 “ δεδεμένον, ἐφ’ ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύ-
 3 “ σαντες αὐτὸν ἀγάγετε. καὶ εἰάν τις ὑμῶν εἴπῃ, Τί
 “ ποιεῖτε τοῦτο; εἴπατε, Ὅτι ὁ κύριος αὐτοῦ χρειάν
 4 “ ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε.” Ἀπῆλθον
 δὲ, καὶ εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν
 5 ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν. καὶ τινες
 τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, “ Τί ποιεῖτε λύον-
 6 “ τες τὸν πῶλον;” Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετεί-

CHAP. XI.

1. πρὸς τὸ ὄρος τῶν Ἐλαιῶν.
*In the direction of, or journeying
 toward, the mount of Olives, for
 Bethany was fifteen stadia from
 the city, (John xi. 18.) and the
 mount of Olives five or six sta-*

dia. Josephus, *Antiq.* XX. 6.
de Bel. Jud. V. 2. 3.

3. ἀποστελεῖ. The reading
 seems to be ἀποστέλλει.

4. Most MSS. read πῶλον
 without the article.

- d Joh. 12. λατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. ^d καὶ ἤγαγον 7
 14. 2 Reg. τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ
 9. 13. ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ. πολλοὶ δὲ τὰ 8
 ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοι-
 βάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννουν εἰς
 e Ps. 118. τὴν ὁδόν. ^e καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες 9
 25, 26. ἔκραζον λέγοντες, “Ὁσαννά· εὐλογημένος ὁ ἐρχό-
 Matt. 21. μενος ἐν ὀνόματι Κυρίου. εὐλογημένη ἡ ἐρχομένη 10
 9. et 23-39. “ βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δα-
 “ βὶδ' Ὁσαννά ἐν τοῖς ὑψίστοις.” Καὶ εἰσῆλθεν εἰς 11
 Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περι-
 βλεψάμενος πάντα, ὁψίας ἤδη οὔσης τῆς ὥρας,
 ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.
 f Matt. 21. ^f Καὶ τῇ ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βη- 12
 18. θανίας, ἐπεινάσε· καὶ ἰδὼν συκὴν μακρόθεν, ἔχουσιν 13
 φύλλα, ἦλθεν εἰ ἄρα εὐρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν
 ἐπ' αὐτήν, οὐδὲν εὔρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν και-
 ρὸς σύκων. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, 14
 “Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι.”
 h Matt. 21. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. ^h Καὶ ἔρχονται εἰς 15
 12. Lnc. 19.
 45. Joh. 2.
 14.

8. στοιβάδας seems to mean branches of trees thick with leaves.

10. βασιλεία and τοῦ πατρὸς ἡμῶν Δαβὶδ are connected together.

12. τῇ ἐπαύριον. Tuesday morning.

13. μακρόθεν. He saw it at some distance off: the tree itself was by the way-side. Matt. xxi. 19.

13. οὐ γὰρ ἦν καιρὸς σύκων. Why then did he expect to find any? Καιρὸς may mean the

time of gathering figs, as in xii. 2. Matt. xxi. 34. Luke xx. 10. and γὰρ may connect these words, not with the last sentence, but the last but one, εἰ ἄρα εὐρήσει τι ἐν αὐτῇ, as in xvi. 3, 4. The meaning then would be, “Jesus thought that there might be figs on the tree, (though perhaps not quite ripe,) for the time of gathering them was not yet come.” Kidder, *Demonst.* p. 100.

14. ἀποκριθεὶς. See Matt. iii. 15.

- Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν
 ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας
 ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν,
 καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότερας κατ-
 16 ἔστρεψε· καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος
 17 διὰ τοῦ ἱεροῦ. ¹ καὶ ἐδίδασκε, λέγων αὐτοῖς, “Οὐ γέ- <sup>i 1 Reg. 8.
29. Esai.
56. 7. Jer.
7. 11.</sup>
 “ γραπται, “Οτι ὁ οἶκός μου, οἶκος προσευχῆς κλη-
 “ θήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε
 18 “ αὐτὸν σπήλαιον ληστῶν.” ^κ Καὶ ἤκουσαν οἱ γραμ- ^{κ Joh. 7. 19.}
 ματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπο-
 λέσουσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος
 ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.
 19 Καὶ ὅτε ὄψε ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.
 20 ¹ Καὶ πρωὶ παραπορευόμενοι, εἶδον τὴν συκὴν ἐξη- <sup>1 Matt. 21.
20.</sup>
 21 ραμμένην ἐκ ῥιζῶν. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει
 αὐτῷ, “Ραββὶ, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξήρανται.”
 22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, “Ἐχετε πίσ-
 23 “ τιν Θεοῦ. ^μ ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ <sup>μ Matt. 17.
20. et 21.
21. Luc.
17. 6.</sup>
 “ ὄρει τούτῳ, Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν,
 “ καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πι-
 “ στεύσῃ ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. <sup>ν Matt. 7. 7.
et 21. 22.
Luc. 11. 9.
Joh. 14. 13.
et 15. 7.
et 16. 23.
Jac. 1. 5,
6. 1 Joh. 3.
22. et 5. 14.
o Matt. 6.
14. Eph. 4.</sup>
 24 “ ^ν διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχό-
 “ μενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται
 25 “ ὑμῖν. ^ο Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε
 “ εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν
 26 “ τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματά ὑμῶν. εἰ

18. ἐφοβοῦντο γάρ. The par-
 ticle γάρ conveys the reason why
 they found it difficult to kill
 him, and were obliged to con-
 sult about the means. Compare
 Luke xix. 48. xxii. 2.

20. πρωί, on Wednesday morn-
 ing.

22. πίστιν Θεοῦ, i. e. ἐν Θεῷ.
 See Luke vi. 12. Rom. iii. 22,
 26. Gal. ii. 16, 20.

32. Col. 3. " δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
13. Eccl.
28. 2. " οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν."
- ρ Matt. 21. ρ ΚΑΙ ἔρχονται πάλιν εἰς Ἱεροσόλυμα καὶ ἐν τῷ 27
23. Luc.
20. 1. ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ
9 Exod. 2. ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ἡ καὶ 28
14. Act. 4. λέγουσιν αὐτῷ, " Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ;
7. " καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦ-
" τα ποιῇς ; " Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐ- 29
τοῖς, " Ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ ἀπο-
" κρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
" ποιῶ. Τὸ βάπτισμα Ἰωάννου, ἐξ οὐρανοῦ ἢ, ἢ 30
" ἐξ ἀνθρώπων ; ἀποκρίθητέ μοι." Καὶ ἐλογίζοντο 31
πρὸς ἑαυτοὺς, λέγοντες, " Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ,
6. 20. " ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ ; ἡ ἄλλ' ἐὰν 32
Matt. 14-5. " εἴπωμεν, Ἐξ ἀνθρώπων," ἐφοβοῦντο τὸν λαόν·
ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως προφήτης
ἦν. καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, " Οὐκ οἶ- 33
" δαμεν." Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς,
" Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ."
- 8 Matt. 21. ρ ΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, Ἄμ- 1 2
33. Luc. 20. " πελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγ-
9. Psal. 80. " μόν, καὶ ὥρυξεν ὑπολήνιον, καὶ ῥοδόμησε πύργον,
8. Esai. 5. " καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. καὶ ἀπ- 2
1. Jer. 2. " ἔστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα
21. et 12. " παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμ-
10. " πελῶνος. οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστει- 3
" λαν κενόν· καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον 4

32. Nearly all the MSS. Luke only mention one para-
omit ἐὰν before εἴπωμεν.

CHAP. XII.

xxi. 28. xxii. 1.

1. παραβολαῖς. Mark and

- “δούλον” κάκεινον λιθοβολήσαντες ἐκεφαλαίωσαν,
 5 “καὶ ἀπέστειλαν ἠτιμωμένον. καὶ πάλιν ἄλλον ἀπέ-
 “στείλε· κάκεινον ἀπέκτειναν· καὶ πολλοὺς ἄλλους,
 6 “τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. ἔτι οὖν
 “ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐ-
 “τὸν πρὸς αὐτοὺς ἔσχατον, λέγων, “Ὅτι ἐντραπήσον-
 7 “ται τὸν υἱόν μου. ἑκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ^{t Psal. 2. 7.}
 “ἑαυτοὺς, “Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀπο- ^{Matt. 26. 3.}
 8 “κτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. καὶ
 “λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ
 9 “ἀμπελῶνος. τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπε-
 “λῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ
 10 “δῶσει τὸν ἀμπελῶνα ἄλλοις. “οὐδὲ τὴν γραφὴν ^{u Ps. 118.}
 “ταύτην ἀνέγνωτε; “Λίθον, ὃν ἀπεδοκίμασαν οἱ οἱ- ^{22. Esa.}
 “κοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. ^{28. 16.}
 11 “παρὰ Κυρίου ἐγένετο αὕτη· καὶ ἔστι θαυμαστὴ ἐν ^{Matt. 21.}
 12 “ὀφθαλμοῖς ἡμῶν.” Καὶ ἐζήτουν αὐτὸν κρατήσαι, ^{42. Luc. 20.}
 καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐ-
 τοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν, ἀπῆλ-
 θον.
 13 *Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρι- ^{* Matt. 22.}
 σαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι. ^{15. Luc. 20.}
 14 λόγῳ. οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, “Διδάσκαλε,
 “οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐ-
 “δενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,
 “ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.

4. ἐκεφαλαίωσαν. It is gene-
 rally translated, *they wounded*
him in the head: but Theophy-
 lact understood it to mean, *they*
summed up all their violence:
 L. de Dieu also renders it *bre-*

viter egerunt. Alberti thinks it
 may mean, *they beat him with*
sticks.

14. ἐπ’ ἀληθείας. Really, in-
 deed. Palaiet.

“ ἔξεστι κῆνσον Καίσαρι δοῦναι ἢ οὐ; δῶμεν, ἢ μὴ ¹⁵
 “ δῶμεν;” Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν
 αὐτοῖς, “ Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα
 “ ἴδω.” Οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, “ Τίνος ἢ ¹⁶
 “ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;” Οἱ δὲ εἶπον αὐτῷ,
 γ Matt. 22. “ Καίσαρος.” ¹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐ- ¹⁷
 21. Rom.
 13. 7. τοῖς, “ Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ
 “ Θεοῦ τῷ Θεῷ.” Καὶ ἐθαύμασαν ἐπ’ αὐτῷ.

z Matt. 22. ² Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες ¹⁸
 23. Luc. 20.
 27. Act. 23. λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐ-
 8.
 a Deut. 25. τὸν, λέγοντες, “ ^a Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ¹⁹
 5. 6. “ ὅτι εἴαν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλείπῃ γυ-
 “ ναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐ-
 “ τοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα
 “ τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ ²⁰
 “ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε
 “ σπέρμα· καὶ ὁ δεῦτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, ²¹
 “ καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύ-
 “ τως· καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν ²²
 “ σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. ἐν ²³
 “ τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν
 “ ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.”
 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “ Οὐ διὰ ²⁴
 “ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν

b Matt. 22. “ δύνάμιν τοῦ Θεοῦ; ^b ὅταν γὰρ ἐκ νεκρῶν ἀναστῶ- ²⁵
 30. Luc. 20.
 35. σιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ’ εἰσὶν

c Exod. 3. 6. “ ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. ^c περὶ δὲ τῶν νε- ²⁶
 Matt. 22.
 31, 32. “ κρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ
 Heb. 11. 16.

24. διὰ τοῦτο perhaps refers cause of your error, that you do
 to μὴ εἰδότες. Is not this the not know &c.

- “Μωσέως, ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς
 “λέγων, ‘Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ,
 27 “καὶ ὁ Θεὸς Ἰακώβ;’ οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλ-
 “λὰ Θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.”
- 28 ^d Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας ^d Matt. 22.
 αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρί- ^{34. Luc. 10.}
 θη, ἐπηρώτησεν αὐτὸν, “Ποία ἐστὶ πρώτη πασῶν
 29 “ἐντολή;” ^c Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, “Ὅτι ^e Deut. 6. 4.
 “πρώτη πασῶν τῶν ἐντολῶν, ‘Ἄκουε, Ἰσραήλ· ^{Luc. 10. 27.}
 30 “Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἰς ἐστὶ. καὶ ἀγαπή-
 “σεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας
 “σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς
 “διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου.” αὕτη
 31 “πρώτη ἐντολή. ‘καὶ δευτέρα ὁμοία αὕτη, ‘Ἀγα- ^f Lev. 19.
 “πήσεις τὸν πλησίον σου ὡς σεαυτόν.’ Μείζων τού- ^{18. Matt.}
 32 “των ἄλλη ἐντολή οὐκ ἔστι.” Καὶ εἶπεν αὐτῷ ὁ ^{22. 39.}
 γραμματεὺς, “Καλῶς, διδάσκαλε, ἐπ’ ἀληθείας εἶπας, ^{Luc. 10. 27.}
 “ὅτι εἰς ἐστὶ Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ. ^{Rom. 13. 9.}
 33 “καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ^{Gal. 5. 14.}
 “ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ^{Jac. 2. 8.}
 “ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς
 “ἑαυτὸν, πλείον ἐστὶ πάντων τῶν ὀλοκαυτωμάτων
 34 “καὶ τῶν θυσιῶν.” Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι
 νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, “Οὐ μακρὰν εἰ ἀπὸ

26. ἐπὶ τῆς βάτου. This has been thought to mean, the chapter or section of the bush. See Luke xx. 37. Rom. xi. 2. and note at Mark ii. 26. See Jablonski *præf. ad Bibl. Heb.* Wolfius thinks it may mean simply, *cum apud rubum esset*, as ἐπὶ is used in Acts xxiv. 20.

28. εἰς τῶν γραμματέων. Mat-

thew calls him νομικός. xxii. 35.

Ibid. πασῶν. The true reading seems to be πάντων.

29. Κύριος κ. τ. λ. *Jehovah is our God, Jehovah is one.* Vittinga. *Archisynag.* p. 130.

32. Θεὸς is probably an interpolation.

34. μακρὰν, i. e. κατὰ μακρὰν ὁδόν. Bos, *de Ellips.* p. 339.

“τῆς βασιλείας τοῦ Θεοῦ.” Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

- g Matt. 22. 8 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ 35
41. Luc. 20. 41. ἱερῷ, “Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς
h Ps. 110. 1. “υἱὸς ἐστὶ Δαβίδ;” αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ 36
Act. 2. 34. “πνεύματι τῷ ἁγίῳ, ‘Εἶπεν ὁ Κύριος τῷ κυρίῳ μου,
1 Cor. 15. 25. Heb. 1. “Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου
13. et 10. 13. “ὑποπόδιον τῶν ποδῶν σου.’ Αὐτὸς οὖν Δαβὶδ λέ- 37
“γεί αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστί;” Καὶ
ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.
- 1 Matt. 23. 1 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, “Βλέπετε 38
3. &c. Luc. 11. 43. et 20. 46. “ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς
“περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ 39
“πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτο-
k Matt. 23. “κλισίας ἐν τοῖς δείπνοις·” οἱ κατεσθιόντες τὰς οἰ- 40
13. Luc. 20. 47. “κίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχό-
“μενοι· οὗτοι λήψονται περισσότερον κρίμα.”
- 1 Luc. 21. 1. 2 Reg. 12. 9. 1 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυ- 41
λακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ
γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·
καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ 42
m 2 Cor. 8. 12. ἐστὶ κοδράντης. m καὶ προσκαλεσάμενος τοὺς μαθη- 43

Our Saviour meant, that he was not far from that frame of mind, which fitted him to receive the gospel.

37. ὁ πολὺς ὄχλος, *the greater part of the crowd.*

40. οἱ κατεσθιόντες instead of τῶν κατεσθιόντων. So Herodotus, *Λακεδαιμονίων φαμένων εἶναι ἀνάστημα· οὐκ ὀρθῶς λέγοντες.* See Raphel. Grotius would begin a new sentence, *They that devour &c. these shall receive greater*

damnation.

41. γαζοφυλάκιον. There were thirteen boxes to receive this money in the court of the women. See Reland, *de Spol. Templ.* c. XII.

42. λεπτὰ δύο. The Talmud speaks of two *prutahs*, *מנשר*, being equal to a quadrans. The prutah was the smallest Jewish coin. Compare Matt. v. 26. Luke xii. 59.

τὰς αὐτοῦ, λέγει αὐτοῖς, “ Ἀμὴν λέγω ὑμῖν, ὅτι ἡ
 “ χήρα αὕτη ἡ πτωχὴ πλείον πάντων βέβληκε τῶν
 44 “ βαλόντων εἰς τὸ γαζοφυλάκιον. πάντες γὰρ ἐκ τοῦ
 “ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστε-
 “ ρήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
 “ βίον αὐτῆς.”

- 13 ¹ ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει ² Matt. 24.
 αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, “ Διδάσκαλε, ἴδε, πο- ^{1. Luc. 21.}
 2 “ ταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.” ^ο Καὶ ὁ Ἰη- ^{ο 1 Reg. 9.}
 σους ἀποκριθεὶς εἶπεν αὐτῷ, “ Βλέπεις ταύτας τὰς ^{7, 8.}
 “ μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ^{Mich. 3. 12.}
 3 “ ὅς οὐ μὴ καταλυθῇ.” ¹ Καὶ καθημένου αὐτοῦ εἰς ² Matt. 24.
 τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων ^{3. Luc. 21.}
 αὐτὸν κατ’ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης
 4 καὶ Ἀνδρέας, “ ⁴ Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ ⁴ Act. 1. 6.
 “ τί τὸ σημεῖον, ὅταν μέλλῃ πάντα ταῦτα συντελεί-
 5 “ σθαι;” ¹ Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο ¹ Jer. 29. 8.
 6 λέγειν, “ Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. ² πολλοὶ ² Matt. 24. 4.
 “ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, ³ Ὅτι ³ Eph. 5. 6.
 7 “ ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ ^{3. 1 Joh. 4.}
 “ ἀκούσῃτε πολέμους καὶ ἀκοὰς πολέμων, μὴ θρο- ² Jer. 14. 14.
 et 23. 21.

CHAP. XIII.

1. Josephus speaks of stones in the building forty cubits long. *De Bel. Jud.* V. 5. 1. Those of the foundations were twenty-five cubits long, twelve broad, and eight high. *Antiq.* XV. 11. 3. Titus tried in vain for six days to batter the walls of the temple: ἀλλὰ καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ ἡ ἀρμονία τῶν λίθων ἦν ἀμείνων. *De Bel. Jud.* VI. 4. 1. It is said, that the eastern portico to-

wards the mount of Olives was part of Solomon's original building. See 1 Kings v. 17.

2. After this verse the Cambridge MS. reads καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἀνευ χειρῶν. Cyprian also has the same reading: *Testim.* I. 15: but it was probably inserted to account for what is said in xiv. 58. See Matt. xxvi. 61.

3. εἰς τὸ ὄρος towards or facing the mount. See xi. 1.

- “ εἰσθε· δεῖ γὰρ γενέσθαι. ἀλλ’ οὐπω τὸ τέλος.
 t Esa. 19. 2. “ Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία 8
 “ ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους,
 u Matt. 10. “ καὶ ἔσονται λιμοὶ καὶ ταραχαί. ^u ἀρχαὶ ὠδίνων
 17, 18. et
 24. 9. Luc. “ ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς. παραδώσουσι 9
 21. 12. Joh.
 15. 19. et “ γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρή-
 16. 2.
 Apoc. 2. 10. “ σεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε
 x Matt. 24. “ ἔνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς. ^x καὶ εἰς πάντα 10
 14.
 “ τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον.
 y Matt. 10. “ Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμε- 11
 19. Luc. 12.
 11. et 21. “ ριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ’ ὃ ἐάν
 14.
 “ δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ
 “ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ
 z Ezech. 38. “ ἅγιον. ^z παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνα- 12
 21. Mich. 7.
 5, 6. “ τον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα
 a Matt. 10. “ ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς· ^a καὶ ἔσεσθε 13
 22. et 24.
 13. Luc. 21. “ μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὃ δὲ
 19. Apoc. 2.
 7, 10. et 3. “ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
 10.
 b Matt. 24. “ ^b Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, 14
 15. Luc. 21.
 20, 21. “ τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὸς ὅπου
 Dan. 9. 27. “ οὐ δεῖ· (ὃ ἀναγινώσκων νοεῖτω·) τότε οἱ ἐν τῇ
 et 12. 11.
 “ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ὃ δὲ ἐπὶ τοῦ δώ- 15
 “ ματος, μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω
 “ ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ· καὶ ὃ εἰς τὸν ἀγρὸν 16
 “ ὦν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἄραι τὸ ἱμάτιον
 “ αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς 17
 “ θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσεύχεσθε 18
 “ δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. ἔσονται 19

9. εἰς μαρτύριον αὐτοῖς, *that you may bear witness of my religion in their presence.*

11. τὸ πνεῦμα τὸ ἅγιον. *Luke makes our Saviour say ἐγὼ δώσω κ. τ. λ. xxi. 15.*

- “ γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα οὐ γέγονε τοιαύτη
 “ ἀπ’ ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν,
 20 “ καὶ οὐ μὴ γένηται. καὶ εἰ μὴ Κύριος ἐκολόβωσε
 “ τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ
 “ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέ-
 21 “ ρας. ^cΚαὶ τότε ἕαν τις ὑμῖν εἴπῃ, Ἴδου, ὦδε ὁ Χρι- ^cMatt. 24.
 22 “ στος, ἡ ἰδοὺ ἐκεῖ, μὴ πιστεύσητε. ^dἐγερθήσονται ^{23. Luc. 17.}
 “ γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι ^{23. et 21. 8.}
 “ σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, ^dDent. 13.
 23 “ καὶ τοὺς ἐκλεκτούς. ^eὙμεῖς δὲ βλέπετε· ἰδοὺ, προ- ^e 2 Pet. 3.
 24 “ εἰρήκα ὑμῖν πάντα. ^fἌλλ’ ἐν ἐκείναις ταῖς ἡμέραις, ^f Esa. 13.
 “ μετὰ τὴν θλίψιν ἐκείκην, ὁ ἥλιος σκοτισθήσεται, ^{10. Ezech.}
 25 “ καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἄσ- ^{2. 10, 31.}
 “ τέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ ду- ^{et 3. 15.}
 26 “ νάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. ^gκαὶ ^{Matt. 24.}
 “ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν ^{29. Luc. 21.}
 27 “ νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. καὶ ^{25. Apoc. 6.}
 “ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυν- ^{12.}
 “ ἄξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ^g 14. 62.
 “ ἀνέμων, ἀπ’ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. ^{Dan. 7. 10.}
 28 “ ^hἈπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ^{Matt. 16.}
 “ ὅταν αὐτῆς ἦδῃ ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκ- ^{27. et 24.}
 “ φυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ^{30. Luc.}
 29 “ ἐστίν· οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, ^{21. 27. Act.}
 30 “ γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ⁱ Ἀμὴν λέγω ^{1. 11.}
 “ ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ ^{1 Thess. 4.}
 31 “ πάντα ταῦτα γένηται. ^k ὁ οὐρανὸς καὶ ἡ γῆ παρ- ^{16. 1 Thess.}
 “ ελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. ^{1. 10. Apoc.}

19. θλίψις. Wolfius com- ἀνθρωπος συμφορῇ. Herodot. p. 8.
 pares this phrase with πᾶς ἐστι

¹Matt. 24. "Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας, οὐδεὶς ³²
³⁶Act. 1. "οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ
^{7.} "μὴ ὁ πατήρ.

^mMatt. 24. "Ἐν βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἶ- ³³
^{42. et 25.} "δατε γὰρ πότε ὁ καιρὸς ἐστίν. ὥς ἄνθρωπος ἀπό- ³⁴
^{13. Luc.} "δημος ἀφείδεν τὴν οἰκίαν αὐτοῦ, καὶ δούους τοῖς δούλοις
^{12. 40. et} "αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστη τὸ ἔργον αὐτοῦ,
^{21. 36.} "καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή. γρηγορεῖτε ³⁵
¹Thess. 5. "οὐν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρ-
^{6.} "χεται, ὅψεν, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ
³⁶ "πρωτῆ· μὴ ἐλθὼν ἐξαίφνης εὖρη ὑμᾶς καθεύδοντας. ³⁶
³⁷ "ἂ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε."

ⁿMatt. 26. "ἮΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· ¹⁴
^{1. Luc. 22.} καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐ-
^{1. Joh. 11.} τὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· ἔλεγον δὲ, ²
^{55. et 13. 1.} "Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ."

^oMatt. 26. "Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος ³
^{6. Joh. 11.} τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα
^{2. et 12. 3.} ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ

^{32.} ἐκείνης. See Matt. xxiv.
^{36.}

^{34.} For the construction of this sentence see Raphelius, who illustrates it from Polybius.

^{35.} These were the hours of 9, 12, 3, and 6.

CHAP. XIV.

^{3.} πιστικῆς. Some have derived it from πίνω, *bibo*, and interpreted it to mean *liquid*. (Casaubon, Beza, Tossanus, Maldonatus, H. Stephanus, &c.) We find *liquida nardus* in Ovid. (de Art. III.) and *νάρδον κα- ταπίνεν* in Athenæus, VI. But

the adjective from πίνω is πιστός. (Æsch. Prom. 479.) Others have derived it from the country: (Augustin, Cyril, Camerarius:) e. g. *Opis* near Babylon; (Hartungus, Schultetus;) or *Pist* in India. (de Dieu.) Camerarius also thought it might be a Latin term, *Spicata*. But the adjective πιστικός is formed from πίστις, or πείθω. Origen uses it for *calculated* to *persuade*, vol. I. p. 492. as does Epiphanius, vol. I. p. 534. and Eusebius uses it for *pure*, or *genuine*. This is probably the true meaning; and so Syr. Arab.

- συντρίψασα τὸ ἀλαβαστρον, κατέχεεν αὐτοῦ κατὰ
 4 τῆς κεφαλῆς. ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυ-
 τοὺς, καὶ λέγοντες, “Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύ-
 5 “ρου γέγονεν; ἡδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω
 “τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς.”
 6 καὶ ἐνεβριμῶντο αὐτῇ. Ὁ δὲ Ἰησοὺς εἶπεν, “Ἀφετε
 “αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰρ-
 7 “γάσατο εἰς ἐμέ. ¹ Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε ² *Deut. 15.*
 “μεθ’ ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εἶ” ¹¹.
 8 “ποιῆσαι· ἐμέ δὲ οὐ πάντοτε ἔχετε. ὃ εἶχεν αὕτη,
 “ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν
 9 “ἐνταφιασμόν. ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ
 “τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ
 “ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐ-
 10 “τῆς.” ⁴ Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώ- ¹ *Matt. 26.*
 δεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῶ αὐτὸν ¹⁴ *Luc. 22.*
 11 αὐτοῖς. Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγεί-
 λαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτηι πῶς εὐκαί-
 ρως αὐτὸν παραδῶ.
 12 ¹ ΚΑΙ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ¹ *Matt. 26.*
 ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Ποῦ θέλεις ¹⁷ *Luc. 22.*
 “ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;” ⁷ *Exod. 12.*
¹⁷ *Deut.*
 13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει ¹⁶ *5.*

Theophylact, L. de Dieu, Salmasius, Scaliger, Boisius. Pliny speaks of a *pseudonardus*, XIII. 1. See Thes. Crit. Sac. part. I. p. 203.

Ibid. συντρίψασα. *Having shaken the cruse together.* Knatchbull, Hammond.

6. εἰς ἐμέ. All the best MSS. read ἐν ἐμοί.

8. προέλαβε μυρίσαι. Wolfius compares Alciphron *Epist.* p. 323. στεφάνιά μοι καὶ ῥόδα ὡσπερ δώρφ τάφῳ πέμπει. Jesus perhaps alluded to the women wishing to embalm him *after* his burial, and not being able on account of his resurrection.

13. δύο. Peter and John. See Luke xxii. 8.

αὐτοῖς, “ Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν
 “ ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθή-
 “ σατε αὐτῷ, καὶ ὅπου ἂν εἰσέλθῃ, εἴπατε τῷ οἴκο- 14
 “ δεσπότῃ, Ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἐστὶ τὸ
 “ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
 “ φάγω ; καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρω- 15
 “ μένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.” Καὶ ἐξήλ- 16
 θον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ
 εὑρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

ἡ Matt. 26. ἡ Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· 17
 20. Luc. 22. ἡ καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰη- 18
 14. ἡ 21. Joh. 13. σουὺς, “ Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει
 21. Paul. ἡ 41. 9. Act. “ με, ὁ ἐσθίων μετ’ ἐμοῦ.” Οἱ δὲ ἤρξαντο λυπεῖσθαι, 19
 1. 16.

καὶ λέγειν αὐτῷ εἰς καθ’ εἷς, “ Μή τι ἐγώ ;” καὶ ἄλ-
 λος, “ Μή τι ἐγώ ;” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, 20
 “ Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ’ ἐμοῦ εἰς
 “ τὸ τρυβλίον. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, 21
 ἡ Matt. 26. ἡ 24. Luc. 22. “ καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ
 22. Joh. 13. ἡ 18. “ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται·
 “ καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.”

ἡ Matt. 26. ἡ 26. Luc. 22. ἡ 19. 1 Cor. 11. 23. ἡ Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, 22
 εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς καὶ εἶπε, “ Λά-
 “ βετε, φάγετε. τοῦτό ἐστι τὸ σῶμά μου.” Καὶ λα- 23
 βὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ

19. εἷς καθ’ εἷς, for εἷς καθ’
 ἑνα. Beza wrote εἷς καθ’ εἷς for
 εἷς καὶ εἷς. See John viii. 9.
 Rom. xii. 5.

22. ἐσθιόντων might be either
 while they were eating, or when
 they had eaten. Clarke.

Ibid. φάγετε is wanting in
 many MSS.

23. It appears from hence,
 that at the passover each per-
 son had not a separate cup,
 but all drank out of the same
 cup : and it is said by R. Mor-
 dechai, that twenty-two per-
 sons might drink out of the
 same cup. *Theos. Crit. Sacr.*
 part. I. p. 199.

- 24 ἔπιον ἐξ αὐτοῦ πάντες· καὶ εἶπεν αὐτοῖς, “Τοῦτο
 “ἐστὶ τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ
 25 “πολλῶν ἐκχυνόμενον. ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι
 “οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς
 “ἡμέρας ἐκείνης, ὅταν αὐτὸ πῖνω καινὸν ἐν τῇ βασι-
 “λείᾳ τοῦ Θεοῦ.”
- 26 Ἔκαι ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. ^γ Matt. 26.
 27 ^α καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, “Ὅτι πάντες σκανδα- ^{30. Luc. 22.}
 “λισθησέσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγρα- ^{39. Joh.}
 “πται, ‘Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσε- ^{18. 1.}
 “ται τὰ πρόβατα.’ ἀλλὰ μετὰ τὸ ἐγερθῆναί με, ^{2. Matt. 26.}
 28 “προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.” ^{31. Luc. 22.}
 29 ^β Ὁ δὲ Πέτρος ^{31. Joh. 16.}
 εἶπεν αὐτῷ, “Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ’ ^{32. Zach.}
 30 “οὐκ ἐγώ.” ^{13. 7.} Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν ^{16. 7.}
 “λέγω σοι, ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ ^{Matt. 26.}
 31 “δὺς ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.” ^{32. et 28.} Ὁ δὲ ^{10.}
 ἐκ περισσοῦ ἔλεγε, “Μᾶλλον ἐάν με δέῃ συναποθα- ^β Matt. 26.
 32 “νεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι.” Ὡσαύτως δὲ ^{33. Luc. 22.}
 καὶ πάντες ἔλεγον. ^{34. Joh. 13.}
- 32 ^γ ΚΑΙ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθση- ^{36. Luc. 22.}
 μανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, “Καθίσατε ^{39. Joh. 18.}
 33 “ὧδε, ἕως προσεύξωμαι.” Καὶ παραλαμβάνει τὸν ^{1.}
 Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην μεθ’ ἑαυτοῦ.
- 34 Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. ^γ καὶ λέγει ^γ Matt. 26.
 αὐτοῖς, “Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου.” ^{38. Luc. 22.}
 35 “μεῖνατε ὧδε καὶ γρηγορεῖτε.” ^{44. Joh. 12.} Καὶ προελθὼν μι- ^{27.}
 κρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο, ἵνα εἰ δυ- ^{8. Luc. 22.}
 41.

27. The words ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ are wanting in many MSS.

30. πρὶν ἢ δὺς ἀλέκτορα φωνῆ-

σαι. Before the second cock-crowing, which was said to be at three in the morning. See

xiii. 35.

^h Joh. 6. 38. νατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα· ^h καὶ ἔλεγεν, 36

“ Ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι. παρένεγκε τὸ
“ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω,

¹ Matt. 26. “ ἀλλὰ τί σύ.” ¹ Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς 37

^{40. Luc.} 22. 45· καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, “ Σίμων, καθεύ-

¹ Gal. 5. 17. “ δεις ; οὐκ ἴσχυσας μίαν ὥραν γρηγορήσαι ; ¹ γρη- 38

“ γορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πει-

“ ρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ

“ ἀσθενής.” Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν 39

αὐτὸν λόγον εἰπών. καὶ ὑποστρέψας εὗρεν αὐτοὺς 40

πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν

βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, “ Καθεύ- 41

“ δετε τὸ λοιπὸν καὶ ἀναπαύεσθε ; ἀπέχει, ἦλθεν ἡ

“ ὥρα· ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς

“ χεῖρας τῶν ἀμαρτωλῶν. ἐγείρεσθε, ἄγωμεν· ἰδοὺ, 42

“ ὁ παραδιδούς με ἤγγικε.”

¹ Matt. 26. ¹ Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται 43

^{47. Luc. 22.} 47. Joh. 18. Ἰούδας, εἰς ὧν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πο-

^{3.} λὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων

καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. δεδώκει 44

δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, “ Ὁν

“ ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπα-

^{m 2 Sam.} “ γάγετε ἀσφαλῶς.” ^m Καὶ ἐλθὼν, εὐθέως προσελ- 45

^{20. 9.} θὼν αὐτῷ λέγει, “ Ῥαββὶ, ραββὶ.” καὶ κατεφίλησεν

36. Ἀββᾶ. See Gal. iv. 6.

41. ἀπέχει. Sufficit. So Anacreon, ἀπέχει· βλέπω γὰρ αὐτήν. XXVIII. penult. Herodotus also writes καὶ μοι παρέχει νῦν ἡμέων ἀρχεῖν, III. Beza, Raphel.

44. ἀσφαλῶς. Elsner translates it *without danger or fear of a rescue*: but it probably means *securely, in safe custody*. See Acts xvi. 23.

46 αὐτόν· οἱ δὲ ἐπέβαλον ἐπ' αὐτόν τὰς χεῖρας αὐτῶν,
καὶ ἐκράτησαν αὐτόν.

47 Εἰς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μά-
χαιραν, ἔπαισε τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν

48 αὐτοῦ τὸ ὠτίον. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐ-
τοῖς, “Ὡς ἐπὶ ληστήν ἐξήλθετε μετὰ μαχαिरῶν καὶ

49 “ ξύλων συλλαβεῖν με ; καθ' ἡμέραν ἤμην πρὸς ὑμᾶς

“ ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ὁ ἀλλ' ^{n Psal. 22.}

50 “ ἵνα πληρωθῶσιν αἱ γραφαί.” ὁ Καὶ ἀφέντες αὐτόν ^{6. et 69. 10.}

51 πάντες ἔφυγον. καὶ εἰς τις νεανίσκος ἠκολούθει αὐτῷ, ^{Esai. 53. 12.}

52 αὐτόν οἱ νεανίσκοι· ὁ δὲ καταλιπὼν τὴν σινδόνα γυ- ^{Matt. 26.}

μνὸς ἔφυγεν ἀπ' αὐτῶν. ^{56. Luc. 24.}

53 ^p ΚΑΙ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· ^{25.}

καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρε- ^{o Job. 19.}

54 σβύτεροι καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μα- ^{13. Psal.}

κρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ^{88. 8.}

ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν,

55 καὶ θερμαίνόμενος πρὸς τὸ φῶς. ^{q Matt. 26.} οἱ δὲ ἀρχιερεῖς καὶ

ὄλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυ- ^{59. Act. 6.}

ρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὗρισκον. ^{13.}

56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ

51. This has been said to be St. John by Ambrose, Gregory, Bede, &c. It is opposed by Tillemont, *Mémoires*, tom. I. p. 1082. and Casaubon ad l. Epiphanius seems to have thought it was James, the brother of our Lord. Vol. I. p. 1045. So also Theophylact: and Petrus de Natalibus said it was James, who was mistaken for our Lord

from his likeness, IV. 108.

52. γυμνός. Perhaps he had only his under garment on.

54. φῶς is used for a fire in Xen. *Cyrop.* VII. 5. 27.

56. οὐκ ἴσαι is said to mean, *not sufficient to condemn him*, by Budæus, Grotius, Heupelius: but it more probably means, *not consistent with each other*: H. Stephens, Wolfius.

μαρτυρίαι οὐκ ἦσαν. καὶ τινες ἀναστάντες ἐψευδο- 57
r 15. 29. μαρτύρουν κατ' αὐτοῦ, λέγοντες, ^t “Ὅτι ἡμεῖς ἡκού- 58
Joh. 2. 19. “σαμεν αὐτοῦ λέγοντος, “Ὅτι ἐγὼ καταλύσω τὸν
“ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμε-
“ρῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.” Καὶ οὐδὲ 59
u Matt. 26. οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. *Καὶ ἀναστὰς ὁ 60
62. ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν Ἰησοῦν, λέ-
γων, “Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρ-
t Esa. 53. 7. “τυροῦσιν;” ^t “Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. 61
Act. 8. 32. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ,
u Dan. 7. 10. “Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ;” ^u “Ὁ δὲ 62
Matt. 16. Ἰησοῦς εἶπεν, “Ἐγὼ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ
27. et 24. ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ
30. et 25. “ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.” Ὁ δὲ 63
31. et 26. ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει, “Τί
64. Luc. 21. “ἔτι χρειάν ἔχομεν μαρτύρων; ἡκούσατε τῆς βλα- 64
27. et 22. “σφημίας· τί ὑμῖν φαίνεται;” Οἱ δὲ πάντες κατέ-
69. Act. 1. κριναν αὐτὸν εἶναι ἔνοχον θανάτου. *Καὶ ἤρξαντο 65
11. 1Thess. τινας ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον
4. 16. αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, “Προ-
2 Thess. 1. “φήτευσον.” καὶ οἱ ὑπηρέται ραπίσμασιν αὐτὸν
10. Apoc. ἐβαλλον.
1. 7. *Καὶ οὗτος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται 66
y Matt. 26. μία τῶν παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν 67
58, 69. Luc. Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, “Καὶ
22. 55. Joh. “σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.” Ὁ δὲ ἤρ- 68
18. 16. νήσατο λέγων, “Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέ-
“γεις.” Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ

57. See note at xiii. 2.

68. Οὐκ οἶδα, I know him not. See ver. 71.

69 ἀλέκτωρ ἐφώνησε. ² Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ^z Matt. 26
 πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν, “Ὅτι οὗτος ^{71. Luc. 2; 58. Joh. 18}

70 “ἐξ αὐτῶν ἐστίν.” ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ ^{25.}

μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, “Ἄ-

“ληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ

71 “λαλιά σου ὁμοιάζει.” Ὁ δὲ ἤρξατο ἀναθεματίζειν

καὶ ὀμνύνει, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν

72 “λέγετε.” ^a Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. καὶ ^a Matt. 26

ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος, οὗ εἶπεν αὐτῷ ^{34, 75. Luc. 22. 61. Joh. 13. 38. et}

Ἰησοῦς, “Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρ- ^{18. 27.}

“νήσῃ με τρίς.” καὶ ἐπιβαλὼν ἔκλαιε.

15 ^b ΚΑΙ εὐθέως ἐπὶ τὸ πρῶτὸ συμβούλιον ποιήσαντες ^b Psal. 2. 1

οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, ^{Luc. 22. 61}

καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγ- ^{et 23. 1. Joh. 18. 21}

2 καν καὶ παρέδωκαν τῷ Πιλάτῳ. ^c καὶ ἐπηρώτησεν ^c Matt. 27

αὐτὸν ὁ Πιλάτος, “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;” ^{2, 11. Luc. 23. 3. Joh. 18. 33.}

3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, “Σὺ λέγεις.” Καὶ κατ-

4 ηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά· ^d ὁ δὲ Πιλάτος ^d Matt. 27

πάλιν ἐπηρώτησεν αὐτὸν, λέγων, “Οὐκ ἀποκρίνη οὐ- ^{13. Joh. 19}

5 “δέν; ἴδε, πόσα σου καταμαρτυροῦσιν.” Ὁ δὲ Ἰη-

σοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πι-

λάτον.

6 ^e Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον, ὃν- ^e Matt. 27

7 περ ᾗτουντο. Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ ^{15. Luc. 23}

^{17. Joh. 18}

^{39.}

^f Matt. 27.

70. ὁμοιάζει, is like to their speech.

72. ἐπιβαλὼν. Theophylact says, ἐπικαλυφάμενος τὴν κεφαλὴν, ἢ ἀντὶ τοῦ ἀρξάμενος μετὰ σφοδρότητος. So Salmasius, Bos, Elsnerus, Wolfius, Krebsius. Cum se foras proripuisse, Beza, L. de

Dieu, Raphael. Casaubon approves of either the first, or quum hoc animadvertisset. Respiciens ipsum, Hammond, Palair.

CHAP. XV.

1. If we compare xiii. 35. πρῶτὶ means six o'clock.

16. Luc. 23. τῶν συστασιαστῶν δεδεμένους, οἵτινες ἐν τῇ στάσει
19. Joh. 18. φόνον πεποιήκεισαν. καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο 8
40. αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς. ὁ δὲ Πιλάτος 9
ἀπεκρίθη αὐτοῖς λέγων, “Θέλετε ἀπολύσω ὑμῖν τὸν
“ βασιλέα τῶν Ἰουδαίων;” Ἐγίνωσκε γὰρ ὅτι διὰ 10
5 Matt. 27. φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 8 οἱ δὲ 11
20. Luc. 23. ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαρ-
18. Joh. 18. αββᾶν ἀπολύσῃ αὐτοῖς. ὁ δὲ Πιλάτος ἀποκριθεὶς 12
40. Act. 3. 14. πάλιν εἶπεν αὐτοῖς, “Τί οὖν θέλετε ποιήσω ὃν λέγετε
“ βασιλέα τῶν Ἰουδαίων;” Οἱ δὲ πάλιν ἔκραξαν, 13
“ Σταύρωσον αὐτόν.” Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, 14
“ Τί γὰρ κακὸν ἐποίησεν;” Οἱ δὲ περισσοτέρως
h Matt. 27. ἔκραξαν, “ Σταύρωσον αὐτόν.” 15
26. Joh. 19. 1. ὁ δὲ Πιλάτος βου- 15
λόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐ-
τοῖς τὸν Βαραββᾶν καὶ παρέδωκε τὸν Ἰησοῦν, φρα-
γελλώσας, ἵνα σταυρωθῇ.
- 1 Matt. 27. 1 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐ- 16
27. Joh. 19. 1. λῆς, ὃ ἐστὶ πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν
σπεῖραν, καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτι- 17
θέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, καὶ ἤρ- 18
ξαντο ἀσπάξασθαι αὐτόν, “ Χαῖρε, βασιλεῦ τῶν Ἰου-
“ δαίων.” καὶ ἔτυπον αὐτοῦ τὴν κεφαλὴν καλάμῳ, 19
καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύν-
ουν αὐτῷ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐ- 20
τὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ

7. ἐν τῇ στάσει. Josephus mentions two seditions at the beginning of Pilate's government, in which there was much bloodshed: and since they arose from a love of liberty, we may suppose that Barabbas was po-

pular, and his release was much desired. *Antiq.* XVIII. 3. 2.

14. περισσοτέρως. The true reading is probably *περισσῶς*.

16. See note at Matt. xxvii. 27.

- ἴδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν.
- 21 ^k καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρη- ^k Matt. 27.
ναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου ^{32. Luc. 23.}
καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
- 22 ¹ ΚΑΙ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστὶ ¹ Matt. 27.
23 μεθερμηνεύμενον, κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ ^{33. Luc. 23.}
24 πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε. ^m Καὶ ^m Ps. 22.
σταυρώσαντες αὐτόν, διεμέριζον τὰ ἱμάτια αὐτοῦ, ^{17. Matt.}
25 βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. ⁿ ἦν δὲ ὥρα ^{Luc. 23. 34.}
26 τρίτη, καὶ ἐσταύρωσαν αὐτόν. ^o Καὶ ἦν ἡ ἐπιγραφὴ ⁿ Matt. 27.
τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, “Ὁ βασιλεὺς τῶν ^{45. Luc. 23.}
27 “Ἰουδαίων.” ^p Καὶ σὺν αὐτῷ σταυροῦσι δύο λη- ^o Matt. 27.
28 στὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐωνύμων αὐτοῦ. ^q καὶ ^{37. Luc. 23.}
ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, “Καὶ μετὰ ἀνόμων ^p Matt. 27.
29 “ἐλογίσθη.” ^r Καὶ οἱ παραπορευόμενοι ἐβλασφή- ^{38. Luc. 23.}
μουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέ- ^{32.}
γοντες, “Οὐαὶ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ^q Esa. 53.
30 “ἡμέραις οἰκοδομῶν” σῶσον σεαυτὸν, καὶ κατάβα ^{12. Luc. 22.}
31 “ἀπὸ τοῦ σταυροῦ.” ^r Ομοίως δὲ καὶ οἱ ἀρχιερεῖς ^{37. et 69. 20.}
^{et 109. 25.} Matt. 27.
^{39. Luc. 23.}

21. Ῥούφου. S. Paul salutes Rufus and his mother in Rom. xvi. 13, at which time they were living at Rome; and S. Mark's Gospel was probably published at Rome, which may account for the mention of Rufus in this place. Simon was probably a disciple of Jesus, and therefore singled out to carry his cross.

23. This was a custom observed towards criminals, and said to be founded on Prov. xxxi. 6. We find in the Talmud, “Prodeunti ad supplicium capitis potum dederunt,

“granum thuris in poculo vini, ut turbaretur intellectus ejus.” Lightfoot. See Matt. xxvii. 34. Newcome observes that this action did not contradict the declaration of Jesus in xiv. 25, for the Jews did not consider *δξος* as wine; he quotes Spartianus, “Jussit vinum in expeditione neminem bibere: sed aceto universos esse contentos.”

25. ἦν δὲ ὥρα τρίτη. Some have separated this from καὶ ἐσταύρωσαν αὐτόν, and connected it with what goes before.

16. Luc. 23. τῶν συστασιαστῶν δεδεμένους, οἵτινες ἐν τῇ στάσει
 19. Joh. 18. 40. φόνον πεποιήκεισαν. καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο 8
 αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς. ὁ δὲ Πιλάτος 9
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 λόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐ-
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 γελλώσας, ἵνα σταυρωθῇ.

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22¹ ΚΑΙ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστὶ¹ Matt. 27.

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25 βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. ⁿ ἦν δὲ ὥρα^{Luc. 23. 34.}

26 τρίτη, καὶ ἐσταύρωσαν αὐτόν. ^o Καὶ ἦν ἡ ἐπιγραφήⁿ Matt. 27.

τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, “Ὁ βασιλεὺς τῶν^{45. Luc. 23.}

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μουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέ-^q Esa. 53.

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“expeditione neminem bibere:
“sed *aceto* universos esse con-
“tentos.”

25. ἦν δὲ ὥρα τρίτη. Some have separated this from καὶ ἐσταύρωσαν αὐτόν, and connected it with what goes before.

35. ^{supr.} ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων
14. 58.
Joh. 2. 19. ἔλεγον, “^z Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.
“ ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν 32
“ ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεῦσωμεν.”
- ^s Matt. 27. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν. ^{Γε-} 33
45. ^{Luc. 23.} νομένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο ἐφ’ ὅλην τὴν
44.
^t Psal. 22. 1. γῆν, ἕως ὥρας ἑννάτης· ⁱ καὶ τῇ ὥρᾳ τῇ ἑννάτῃ ἐβό- 34
Matt. 27. ησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, “^u Ἐλωὶ, Ἐλωὶ,
46. “ λαμμᾶ σαβαχθανί;” ὃ ἐστι μεθερμηνευόμενον, “^o Ὁ
“ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;” Καὶ 35
τινὲς τῶν παρεστηκότων ἀκούσαντες, ἔλεγον, “ⁱ Ἰδοὺ,
^u Psal. 69. “^u Ἥλιον φωνεῖ.” ^u Δραμὼν δὲ εἰς, καὶ γεμίσας 36
21. Joh. 19. σπόγγον ὄξους, περιθεὶς τε καλάμῳ, ἐπότιζεν αὐτόν,
29. λέγων, “^z Ἀφετε, ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν
“ αὐτόν.”
- ^x Matt. 27. ^x Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην, ἐξέπνευσε. 37
50. ^{Luc. 23.} 46. Joh. 19. ^y καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ 38
30.
^y 2 Par. 3. ἄνωθεν ἕως κάτω. ^z Ἰδὼν δὲ ὁ κεντυρίων ὁ παρ- 39
14. Matt. εστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράζας ἐξέπνευ-
27. 51. ^{Luc. 23. 45.} σεν, εἶπεν, “^z Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν
^z Matt. 27. 54. ^{Luc. 23.} “ Θεοῦ.” ^a Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν 40
47.
^a Matt. 27. θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ
55. ^{Luc. 23.} 49. Μαρία ἡ τοῦ Ἰακώβου τῆς μικροῦ καὶ Ἰωσὴ μήτηρ,
^b Luc. 8. 2, καὶ Σαλώμη, ^b αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολού- 41
3. θουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ
αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.
- ^c Matt. 27. ^c Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὃ 42
57. ^{Luc. 23.} 50. ^{Joh. 19.} ἐστὶ προσάβατον, ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, 43
38.

40. τοῦ μικροῦ. S. Paul uses
μείζων and ἐλάσσων for older and
younger. Rom. ix. 12.

Ibid. Σαλώμη is said to have
been the wife of Zebedee.
Compare Matt. xxvii. 56.

- εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος
τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς
44 Πιλάτον, καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ
Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλε-
σάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι
45 ἀπέθανε· καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο
46 τὸ σῶμα τῷ Ἰωσήφ. ^d καὶ ἀγοράσας σινδόνα, καὶ ^d Matt. 27.
καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι. καὶ κατέθηκεν ^{59. Luc. 23.}
αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας. ^{53. Joh. 19.}
καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. ^{41, 42.}
47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθεώ-
ρουν ποῦ τίθεται.
- 16 ^e ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγ- ^e Matt. 28.
δαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἡγό- ^{1. Luc. 24.}
2 ρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ ^{1. Joh. 20.}
λίαν πρῶτὴ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνη-
3 μεῖον, ἀνατείλαντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυ-
τάς, “Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας
4 “τοῦ μνημείου;” Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι
5 ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. ^f καὶ ^f Matt. 28.
εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθή- ^{2. Joh. 20.}

43. εὐσχήμων seems to mean a person of condition. See Acts xiii. 50. xvii. 12.

Ibid. βουλευτῆς, *Decurio*. Vulg. Casaub. But from Luke xxiii. 51. he would seem to have been a member of the council or sanhedrim at Jerusalem. Theophylact says that his office was to take care of the mar-

ket.
44. ἐθαύμασεν εἰ. Raphel gives similar instances of εἰ for ὅτι after θανατῶν from Xeno-

phon and Herodotus. Krebsius does the same from Josephus.

46. ἐκ πέτρας. According to Salmasius, this does not mean cut out of a rock, but made of wrought stone. Ad Solin. p. 85 1.

CHAP. XVI.

4. ἦν γὰρ μέγας σφόδρα. This is to be connected with τίς ἀποκυλίσει κ. τ. λ. See xi. 13.

5. εἰς τὸ μνημεῖον. This seems not to agree with Matt. xxviii. 2, where we read that the angel was sitting on the stone,

- μενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευ-
 5 Matt. 28. κήν· καὶ ἐξεθαμβήθησαν. ⁵ ὁ δὲ λέγει αὐταῖς, “Μὴ 6
 5. Luc. 24. “ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν
 5. “ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος
 h 14. 28. “ὅπου ἔθηκαν αὐτόν. ^h ἀλλ’ ὑπάγετε, εἶπατε τοῖς 7
 Matt. 26. “μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς
 32. et 28. “εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶ-
 10. Act. 1. “πεν ὑμῖν.” ⁱ Καὶ ἐξελθούσαι ταχὺ ἔφυγον ἀπὸ 8
 1 Cor. 15. 5. ⁱ Matt. 28. τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις·
 8. Luc. 24. καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.
 9. Joh. 20. ^k Ἀναστὰς δὲ πρωτὴ πρώτη σαββάτου ἐφάνη πρῶ- 9
 14, 16. ^k Luc. 8. 2. τον Μαρία τῇ Μαγδαληνῇ, ἀφ’ ἧς ἐκβεβλήκει ἐπὶ τὰ
 10. δαιμόνια. ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ’ 10
 11. αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. κἀκεῖνοι 11
 11. ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ’ αὐτῆς, ἠπίστησαν.
 1 Luc. 24. ^l Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφα- 12
 13. ^l νερῶθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. κἀ- 13
 13. κείνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκεί-

which he had rolled ἀπὸ τῆς θύρας. But a μνημεῖον consisted of two parts, the sepulchre, or inner part, where the bodies were deposited, the entrance to which was closed with a stone; and the outer approach or vestibule. The stone therefore was rolled from the mouth of the sepulchre, but was still within the vestibule, into which the women entered, and saw the angel. See John xx. 1, which reconciles Matthew and Mark. See Wolfius.

8. ταχὺ is wanting in most MSS.

Ibid. οὐδὲν εἶπον. i. e. they told no one on the road.

9. For the genuineness of the remaining part of this Gospel, see Mill in his edition of the New Testament.

Ibid. This appearance of Jesus to Mary Magdalene is told at length in John xx. 14, &c.

12. δυσὶν. Some have thought these were not the two mentioned by S. Luke xxiv. 13, who went to Emmaus; because Mark adds, that the disciples did not believe them. But perhaps some believed and some doubted, as in Matt. xxviii. 17.

13. οὐδὲ ἐκείνοις ἐπίστευσαν. This seems to contradict Luke xxiv. 33—36. Theophylact says

- 14 νοῖς ἐπίστευσαν. ^m Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ^m Luc. 24.
 ἔνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν ^{36.} Joh. 20.
 καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγη- ^{19.} 1 Cor.
^{15.} 5, 7.
- 15 γερμένον οὐκ ἐπίστευσαν. ⁿ Καὶ εἶπεν αὐτοῖς, “ Πο- ⁿ Matt. 28.
 ρευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐ- ^{19.} Joh. 15.
^{16.}
- 16 “ ἀγγέλιον πάσῃ τῇ κτίσει. ^o ὁ πιστεύσας καὶ βαπτ- ^o Joh. 3, 18,
 “ τισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθή- ^{36.} et 12.
^{48.}
- 17 “ σεται. ^p σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρα- ^p Luc. 10.
 “ κολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· ^{17.} Act. 5.
^{16.} et 8. 7.
- 18 “ γλώσσαις λαλήσουσι καιναῖς· ^q ὅφεις ἄρουσι· καὶ ^{et} 16. 18. et
 “ θανάσιμόν τι πίνωσιν, οὐ μὴ αὐτοὺς βλάβει· ἐπὶ ^{2.} 4. et 10.
 “ ἄρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.” ^{46.} et 19. 6.
^{1.} Cor. 12.
- 19 ^r Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνε- ^{10,} 28.
 λήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ ^q Luc. 10.
^{19.} Act. 28.
^{3,} 8.
- 20 Θεοῦ· ^r ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ ^r Psal. 110.
 Κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιούντος διὰ ^{1.} Luc. 24.
^{50,} 51. Act.
^{1.} 2, 3, 9.
⁸ Act. 14. 3.
^{Heb.} 2. 4.

that by τοῖς λοιποῖς Mark did not mean the apostles.

14. τοῖς ἔνδεκα. But there were only ten, for Thomas was not there. See John xx. 24. So Xenophon calls the tyrants οἱ τριάκοντα, after Critias and Hippomachus had been killed. *Hellen.* II. 4. 24.

16. σωθήσεται, will be put in the way of salvation: he will be released from all his former sins, and at the moment of his baptism will be in a state of salvation, and reconciled with God.

Ibid. κατακριθήσεται. This does not necessarily mean that he will be punished for his unbelief as a positive and specific

sin; but he was born under a sentence of condemnation, and if he does not believe in Christ, he rejects the only means of having that sentence removed. *He that does not believe in Christ, will have the sentence executed which was already hanging over him.* See John iii. 17, 18. 36. v. 24. viii. 24. xii. 47, &c.

17. σημεῖα. These miracles were very common among believers in the first century, and our Saviour's words were literally fulfilled.

20. πανταχοῦ. This seems to shew that St. Mark did not write his Gospel till many years after the ascension.

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ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

•

S. LUKE.

Luke was a physician, (Col. iv. 14.) and perhaps a proselyte of Antioch. Nothing is known as to the time of his conversion : but he accompanied S. Paul from Troas in 46, (Acts xvi. 10.) and was with him on several occasions afterwards. He probably wrote his Gospel during the imprisonment of S. Paul at Cæsarea, A. D. 53-55 ; and the Acts during his imprisonment at Rome, A. D. 56-58. He seems to have been particularly connected with the church at Philippi ; and the earliest traditions represent him to have died in Achaia.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

- 1 **ἘΠΕΙΔΗΠΕΡ** πολλοὶ ἐπεχείρησαν ἀνατάξασθαι
διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγ-
2 μάτων, ¹ καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται ^t Heb. 2. 3.
3 καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ^u ἔδοξε καὶ μοι, ¹ Joh. 1. 1.
^u Act. 1. 1.
παρηκολουθηκóτι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοὶ
4 γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῶς περὶ ὧν κατ-
ηγήθης λόγων τὴν ἀσφάλειαν.
5 **ἜΓΕΝΕΤΟ** ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασι- ^x Matt. 2. 1.
λέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ^γ 1 Par. 24.
ἔφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέ- ^{10, 19. Neh.}
^{12. 4, 17.}

1. ἐπεχείρησαν ἀνατάξασθαι, the same as ἀνετάξαντο. Casaubon, Raphel, Krebsius.

Ibid. πεπληροφορημένων. Fully believed. See Rom. iv. 21. xiv. 5. 2 Tim. iv. 17.

Ibid. παρέδωκαν ἡμῖν. This seems to shew that St. Luke himself was not an eyewitness.

2. τοῦ λόγου. Some ancient and modern commentators have understood this of the personal Logos or Christ: but probably without reason.

3. παρηκολουθηκóτι. The meaning of this verb is shewn by Raphel to be, *mente atque intelligentia consequi*.

Ibid. ἄνωθεν. From the beginning. See Acts xxvi. 5.

Ibid. καθεξῆς might mean, after the others, or, in regular order: probably the latter.

3. Θεόφιλε. Theophilus is said to have been third bishop of Cæsarea. *Constit. Apost.* VII. 46. but this testimony is very doubtful. The epithet *κράτιστος* is applied to Felix in Acts xxiii. 26. xxiv. 3. and to Festus, xxvi. 25. Theophilus was perhaps a man of some rank at Antioch. Some have supposed it not to be a real name. See Lardner.

4. κατηγήθης. This verb, from whence comes our word *catechism*, means, literally, *to instruct by word of mouth*.

5. ἐφημερίας Ἀβιά. This was

ρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. ἦσαν⁶
 δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι
 ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασι τοῦ Κυρίου
 ἄμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλι-⁷
 σάβετ ἦν στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν
 ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερα-⁸
 τεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι
⁷Exod. 30. τοῦ Θεοῦ, ἡ κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυ-⁹
^{7. Heb. 9.6.} μιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου καὶ πᾶν¹⁰
 τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ
⁸Exod. 30. τοῦ θυμιάματος. ὧφθη δὲ αὐτῷ ἄγγελος Κυρίου,¹¹
^{1.} ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος·
 καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ’¹²
^{a ver. 60.} αὐτόν. Ἐῖπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, “Μὴ φο-¹³
 “βοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ
 “ἡ γυνὴ σου Ἑλισάβετ γεννήσει υἱόν σοι, καὶ καλέ-
 “σεις τὸ ὄνομα αὐτοῦ Ἰωάννην. καὶ ἔσται χαρὰ σοι¹⁴
 “καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ
^bNum. 6.3. “χαρήσονται. ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυ-¹⁵
^{Jud. 13. 4.}

the eighth course: there were twenty-four in all. 1 Chron. xxiv. 10. and each served for one week. Joseph. *Antiq.* VII. 15. 7.

Ibid. Ἑλισάβετ. This was the name of Aaron's wife, Exod. vi. 23.

6. ἐνώπιον τοῦ Θεοῦ may be coupled with δίκαιοι or πορευόμενοι. In the latter case a comma would be put after πορευόμενοι. See v. 15. 19.

Ibid. Δικαίωμα means any decree, or enactment of a law. See Rom. ii. 26. Heb. ix. 1.

9. ἔλαχε. The priests cast

lots four times a day to decide what office each was to fill. Reland. *Antiq. Heb.* pag. 193. Having entered into the temple, he had obtained the lot of burning incense.

13. εἰσηκούσθη. It would seem from this that John had prayed to have a son. Theophylact says, that he had been praying for the sins of the people, and that the angel alluded to his son being the forerunner of him who was to take away sin.

Ibid. Ἰωάννης means, in favour with God.

- “ρίον· καὶ οἶνον καὶ σίκερα οὐ μὴ πῆν, καὶ πνεύμα- Jer. 1. 5.
 “τος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐ- Gal. 1. 15.
 16 “τοῦ. ^d καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ^d Mal. 4. 5.
 17 “ἐπὶ Κύριον τὸν Θεὸν αὐτῶν· ^e καὶ αὐτὸς προελεύ- Matt. 11. 14.
 “σεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει· Ἡ- e Mal. 4. 6.
 “λίον, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ Matt. 3. 1.
 “ἀπειθεῖς, ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ Marc. 9. 12.
 18 “λαὸν κατεσκευασμένον.” ^f Καὶ εἶπε Ζαχαρίας πρὸς ^f Gen. 17.
 τὸν ἄγγελον, “Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ ¹⁷
 “εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν
 19 “ταῖς ἡμέραις αὐτῆς.” ^g Καὶ ἀποκριθεὶς ὁ ἄγγελος ^g Dan. 8. 16.
 εἶπεν αὐτῷ, “Ἐγὼ εἰμι Γαβριήλ ὁ παρεστηκὼς ἐνώ- et 9. 21.
 “πιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, Matt. 18. 10.
 20 “καὶ εὐαγγελίσασθαί σοι ταῦτα. καὶ ἰδοὺ, ἔσῃ σιω-
 “πῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας
 “γένηται ταῦτα· ἄνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις
 “μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.”

15. God said to Aaron, οἶνον καὶ σίκερα οὐ πίεσθε. Levit. x. 9.

Ibid. σίκερα from רִיחַ יֵשׁוּב. Πᾶν τὸ μέθην ἐμποιεῖν δυνάμενος, οὐκ ἐν δὲ ἐξ ἀμπέλου. Theophylact.

Ibid. ἔτι. Jam inde. Erasmus. See Raphel. ad l. and at Rom. v. 6. Bos.

17. ἐν πνεύματι καὶ δυνάμει. i. e. ἐν δυνάμει πνευματικῇ. Valcken. in Luc. p. 29.

Ib. ἐπιστρέψαι κ.τ.λ. Valckenaer explains this to mean, *Qui dissidia religiosa componat, quæ in ipsas quoque familias penetraverant*. So Wolfius. Bos translates the latter part, *et rebelles, suadendo justitiam, reddat Do-*

mino instructum populum. In Mal. iv. 6. the LXX read, *ὅς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱόν* but in Ecclus. xlviii. 10. it is *ἐπιστρέψαι καρδίαν π. π. υ.*

18. πρεσβύτης. The commentators on the Koran say, that Zacharias was ninety-nine and Elizabeth eighty-nine years of age. c. 3.

19. Γαβριήλ means *a man of God*. The name occurs in Dan. viii. 16. ix. 21.

20. ἄνθ' ὧν. *Because*. See xii. 3. xix. 44. Acts xii. 23. 2 Thess. ii. 10. It is so used by Aristophanes, *Plut. ἡ σφῶ ποιήσω τήμερον δοῦναι δίκην, ἄνθ' ὧν ἐμὲ ζητεῖτον ἐνθὲν ἀφανίσαι*.

Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύ- 21
μαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ἐξελθὼν δὲ 22
οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι
ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων
αὐτοῖς, καὶ διέμενε κωφός. καὶ ἐγένετο ὡς ἐπλήσθη- 23
σαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν
οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν 24
Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆ-
^h ²³ ^{Gen. 30.} ^{23. Esa. 4. 1.} νας πέντε, λέγουσα, ^h “Ὅτι οὕτω μοι πεποίηκεν ὁ 25
“Κύριος ἐν ἡμέραις, αἷς ἐπείδεν ἀφελεῖν τὸ ὄνειδός
“μου ἐν ἀνθρώποις.”

ἘΝ δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος 26
Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ
¹ ^{Matt. 1. 18.} ὄνομα Ναζαρέτ, ἰπρὸς παρθένον μεμνηστευμένην ἂν- 27
δρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα
τῆς παρθένου, Μαριάμ. καὶ εἰσελθὼν ὁ ἄγγελος πρὸς 28
αὐτὴν εἶπε, “Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ
“σοῦ, εὐλογημένη σὺ ἐν γυναιξίν.” Ἡ δὲ ἰδοῦσα 29
διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποτα-
πὸς εἶη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος 30
αὐτῇ, “Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ
^k ^{2. 21. Esa.} ^{7. 14. Matt.} ^{1. 21.} ¹ ^{Esa. 9. 6.} ^{et 16. 5. et} “τῷ Θεῷ. ^k καὶ ἰδὼν, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ 31
“υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. ¹ οὗτος 32

21. προσδοκῶν. They were waiting for Zachariah to give them the blessing.

23. εἰς τὸν οἶκον αὐτοῦ. He is said to have lived at Hebron.

25. τὸ ὄνειδος μου. For similar expressions see Gen. xvi. 5. xxx. 23. 1 Sam. i. 6. Isaiah iv. 1. Tobit iii. 9.

26. Ἑκτῷ. The sixth month from the conception of Eliza-

beth, v. 36.

27. ἐξ οἴκου Δαβὶδ is referred to Ἰωσήφ by Brynæus (de Nat. J. Christi, p. 35.) and Wolfius. See ii. 4. This seems to be confirmed by the repetition of τῆς παρθένου after ὄνομα.

28. κεχαριτωμένη seems to be explained by εὗρες χάριν παρὰ τῷ Θεῷ in v. 30.

31. Ἰησοῦν. See Matt. i. 21.

- “ ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ ⁵⁴⁻⁵⁵ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ ^{2 Sam. 7. 12. Psal. 132. 11.}
- 33 “ πατρὸς αὐτοῦ, ^m καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰα- ^{m Dan. 2. 44. et 7. 14. 27. Mich. 4. 7. Esa. 9. 7. 1 Par. 22. 10. Psal. 45. 6. et 89. 36. Jer. 23. 5. 1 Cor. 15. 24. Heb. 1. 8.}
- “ κῶβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ^{27. Mich. 4. 7. Esa. 9. 7. 1 Par. 22. 10. Psal. 45. 6. et 89. 36. Jer. 23. 5. 1 Cor. 15. 24. Heb. 1. 8.}
- 34 “ ἔσται τέλος.” Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον, ^{10. Psal. 45. 6. et 89. 36. Jer. 23. 5. 1 Cor. 15. 24. Heb. 1. 8.}
- 35 “ Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;” Καὶ ^{36. Jer. 23. 5. 1 Cor. 15. 24. Heb. 1. 8.}
- ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, “ Πνεῦμα ἅγιον ^{36. Jer. 23. 5. 1 Cor. 15. 24. Heb. 1. 8.}
- “ ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκι- ^{36. Jer. 23. 5. 1 Cor. 15. 24. Heb. 1. 8.}
- “ ασει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται ^{36. Jer. 23. 5. 1 Cor. 15. 24. Heb. 1. 8.}
- 36 “ Υἱὸς Θεοῦ. καὶ ἰδού, Ἐλισάβετ ἡ συγγενὴς σου, ^{36. Jer. 23. 5. 1 Cor. 15. 24. Heb. 1. 8.}
- “ καὶ αὐτὴ συνεληφυῖα υἱὸν ἐν γήρᾳ αὐτῆς· καὶ ^{36. Jer. 23. 5. 1 Cor. 15. 24. Heb. 1. 8.}
- “ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· ^{36. Jer. 23. 5. 1 Cor. 15. 24. Heb. 1. 8.}
- 37 “ ⁿ ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα.” ^{n 18. 27. Job. 42. 2. Jer. 32. 17. Zach. 8. 6. Matt. 19. 26.}
- 38 Εἶπε δὲ Μαριάμ, “ Ἰδού, ἡ δούλη Κυρίου· γένοιτό ^{n 18. 27. Job. 42. 2. Jer. 32. 17. Zach. 8. 6. Matt. 19. 26.}
- “ μοι κατὰ τὸ ῥῆμά σου.” Καὶ ἀπῆλθεν ἀπ’ αὐτῆς ^{n 18. 27. Job. 42. 2. Jer. 32. 17. Zach. 8. 6. Matt. 19. 26.}
- ὁ ἄγγελος.
- 39 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ^{n 18. 27. Job. 42. 2. Jer. 32. 17. Zach. 8. 6. Matt. 19. 26.}
- ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν ^{n 18. 27. Job. 42. 2. Jer. 32. 17. Zach. 8. 6. Matt. 19. 26.}
- 40 Ἰούδα, καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ^{n 18. 27. Job. 42. 2. Jer. 32. 17. Zach. 8. 6. Matt. 19. 26.}

32. κληθήσεται here and in v. 35. means merely *shall be*.

Ibid. Δαβὶδ τοῦ πατρὸς αὐτοῦ. If we compare this with v. 34, 35, it proves that Mary must have been descended from David.

36. ἡ συγγενὴς σου. The commentators on the Coran say that Elizabeth was aunt to Mary, being the sister of Imram, or Amram, the father of Mary. There are other instances of the tribes of Judah and Levi intermarrying. Thus Aaron (Levi) married Elisheba (Judah), Exod. vi. 23. Numb.

ii. 3. Eleazar (Levi) married the daughter of Putiel (Judah), Exod. vi. 25. A Levite of the family of Judah is mentioned Judg. xvii. 7. Philo Judæus says, that the high priest was obliged to marry a priest's daughter, but the other priests might marry any one of the nation. Vol. II. p. 229. See Witsius, *Miscell.* vol. II. p. 479.

39. εἰς πόλιν Ἰούδα. Reland understood the city called Ἰούτα. *Palæst.* p. 870. Others think it was Hebron, which was in the hill-country of Judah, Josh. xi. 21, and was given

ἡσπάσατο τὴν Ἑλισάβετ. καὶ ἐγένετο ὡς ἤκουσεν ἡ⁴¹
 Ἑλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ
 βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος
 ἁγίου ἡ Ἑλισάβετ, καὶ ἀνεφώνησε φωνῇ μεγάλη καὶ⁴²
 εἶπεν, “Εὐλογημένη σὺ ἐν γυναίξιν, καὶ εὐλογημένος
 “ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο,⁴³
 “ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με; ἰδοὺ⁴⁴
 “γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ
 “ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν
 “τῇ κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύσασα, ὅτι⁴⁵
 “ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυ-
 ρίου.”

p 1 Sam. 1.

11. Gen.

30. 13.

q Gen. 17. 7.

Exod. 20. 6.

Psal. 103.

17.

r Esa. 29.

14. et 51. 9.

et 52. 10.

Ps. 33. 10.

1 Pet. 5. 5.

s 1 Sam. 2.

7, 8.

Ps. 113. 7.

Job. 5. 11.

et 12. 18,

19, 21.

t Psal. 34.

10. 1 Sam.

2. 5.

u Esa. 30.

18. et 41. 8.

et 54. 5.

Jer. 31. 3,

20.

x Gen. 17.

Καὶ εἶπε Μαριάμ, “Μεγαλύνει ἡ ψυχὴ μου τὸν⁴⁶
 “Κύριον, καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ⁴⁷
 “τῷ σωτῆρί μου· ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνω-⁴⁸
 “σιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μα-
 “καριοῦσί με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέ μοι με-⁴⁹
 “γαλεία ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ·⁵⁰ καὶ
 “τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις
 “αὐτόν. ὁ ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διε-⁵¹
 “σκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.
 “καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπει-⁵²
 “νούς. ὁ πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλου-⁵³
 “τοῦντας ἐξάπέστειλε κενούς. ὁ ἀντελάβετο Ἰσραὴλ⁵⁴
 “παίδος αὐτοῦ, μνησθῆναι ἐλέους, (ὁ καθὼς ἐλάλησε⁵⁵

to the children of Aaron, xxi. 11.

See Tillemont *Mémoires*, tom.

I. p. 316. Beza, L. de Dieu.

45. ὅτι ἔσται, because there

will be: or the construction

might be, blessed is she that

hath believed that there will be

&c.

48. ταπείνωσιν does not mean
 humility, but low condition.

51. ἐποίησε κράτος. *Egregium,*
forte facinus fecit. Raphel.

Ibid. ὑπερηφάνους διανοίᾳ.
 Those that are haughty in their
 minds.

54. 55. There is a manifest

- “ πρὸς τοὺς πατέρας ἡμῶν,) τῷ Ἀβραάμ καὶ τῷ ^{19. et 22.} ^{18. Ps. 132.} 56 “ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.” Ἐμεινε δὲ Μα- ^{11.}
 ριάμ σὺν αὐτῇ ὥσπερ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς
 τὸν οἶκον αὐτῆς.
 57 Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν
 58 αὐτήν, καὶ ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι
 καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ
 59 ἔλεος αὐτοῦ μετ’ αὐτῆς, καὶ συνέχαιρον αὐτῇ. * Καὶ ^{Gen. 17.} ^{12. Lev.}
 ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παι- ^{12. 3.}
 δίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς
 60 αὐτοῦ Ζαχαρίαν. * καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ * ^{ver. 13.}
 61 εἶπεν, “Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.” Καὶ εἶ-
 πον πρὸς αὐτήν, “Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ
 62 “ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.” Ἐνένευον δὲ
 τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.
 63 ^b καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων, “Ἰωάννης” ^{b ver. 13.}
 64 “ ἐστὶ τὸ ὄνομα αὐτοῦ.” καὶ ἐθαύμασαν πάντες. ἀν-
 εφύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα
 65 αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. καὶ ἐγένετο ἐπὶ
 πάντας φόβος τοὺς περιοικούντας αὐτούς· καὶ ἐν ὅλῃ
 τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα
 66 ταῦτα· καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ
 αὐτῶν, λέγοντες, “Τί ἄρα τὸ παιδίον τοῦτο ἔσται;”
 67 Καὶ χεὶρ Κυρίου ἦν μετ’ αὐτοῦ. Καὶ Ζαχαρίας ὁ
 πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφῆ-

allusion to the last verse of Micah, Δώσει εἰς ἀλήθειαν τῷ Ἰακώβ, ἔλεον τῷ Ἀβραάμ, καθότι ἄμωσας τοῖς πατράσιν ἡμῶν, κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν. Perhaps also to Psalm xcvi. 3. ἐμνήσθη τοῦ ἐλείους αὐτοῦ τῷ Ἰα-

κώβ, καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραὴλ. The last passage supports the connecting τῷ Ἀβραάμ with μνησθῆναι ἐλείους.

63. λέγων. *His verbis.* Krebsius.

- c 2. 30. *τευσε λέγων, “^c Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσ-* 68
 Matt. 1. 21. *“ ραῆλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ*
 d Ps. 132. *“ λαῷ αὐτοῦ· ^d καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν* 69
 17. *τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ· (^e καθὼς ἐλά-* 70
 e Psal. 72. *“ λησε διὰ στόματος τῶν ἁγίων τῶν ἀπ’ αἰῶνος προ-*
 12. Jer. 23. *“ φητῶν αὐτοῦ·) σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ* 71
 6. et 30. 10. *“ χειρὸς πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἔλεος* 72
 Dan. 9. 27. *“ μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης*
 f Gen. 22. *“ ἁγίας αὐτοῦ, ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν* 73
 16. Psal. *“ πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, ^g ἀφόβως, ἐκ χειρὸς* 74
 105. 9. *“ τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύει αὐτῷ ^h ἐν* 75
 Jer. 31. 33. *“ ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς*
 Heb. 6. 13. *“ ἡμέρας τῆς ζωῆς ἡμῶν. ⁱ Καὶ σὺ, παιδίον, προφή-* 76
 g Heb. 9. *“ τῆς ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσ-*
 14. *“ ὡπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ, ^k τοῦ δοῦναι* 77
 h 1 Pet. 1. *“ γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρ-*
 15. *“ τιῶν αὐτῶν, ^l διὰ σπλάγχχνα ἐλέους Θεοῦ ἡμῶν, ἐν* 78
 i ver. 17. *“ οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους ^m ἐπιφάναι* 79
 Mal. 3. 1. *“ τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ*
 et 4. 5. *“ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.”*
 k 3. 3. *Τὸ δὲ παιδίον ἠῤῥξανε καὶ ἐκραταιοῦτο πνεύματι· ⁸⁰*
 l Mal. 4. 2. *καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ*
 Zech. 3. 8. *πρὸς τὸν Ἰσραήλ.*
 et 6. 12. *“ οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους ^m ἐπιφάναι* 79
 m Esa. 9. 1. *“ τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ*
 et 42. 7. et *“ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.”*
 43. 8. et 49. *“ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.”*
 9. et 60. 1. *Τὸ δὲ παιδίον ἠῤῥξανε καὶ ἐκραταιοῦτο πνεύματι· ⁸⁰*
 Matt. 4. 16. *καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ*
 n 2. 40. *πρὸς τὸν Ἰσραήλ.*

73. ὅρκον is in the accusative instead of the genitive on account of ὃν which follows it, as in Mark vi. 16, Ἰωάννην for Ἰωάννης. Elsnér. See Matt. xxi. 42.

75. τῆς ζωῆς. These words are wanting in several MSS.

77. ἐν ἀφέσει ἁμαρτιῶν αὐτῶν

is to be coupled with σωτηρίας. John was to tell the people that one was coming who would give salvation by the remission of sins. See iii. 3.

80. ἐν ταῖς ἐρήμοις. Light-foot understands this merely to mean in the country, as opposed to cities. Ad Matt. iii. 1.

- 2 ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε
 δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι
 2 πᾶσαν τὴν οἰκουμένην. αὕτη ἡ ἀπογραφὴ πρώτη
 3 ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. καὶ
 ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν
 4 ἰδίαν πόλιν. Ὁ Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλι- ^{o Mich. 5. 2.}
 λαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πό- ^{Joh. 7. 42.}
 λιν Δαβὶδ, ἧτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ^{1 Sam. 16.}
 5 ἐξ οἴκου καὶ πατριᾶς Δαβὶδ, ἀπογράψασθαι σὺν Μα- ^{4. Matt. 1.}
 ριᾷ τῇ μεμνηστευμένη αὐτῷ γυναικί, οὔσῃ ἐγκύῃ. ^{1. et seqq.}
 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ
 7 ἡμέραι τοῦ τεκεῖν αὐτήν. ^p καὶ ἔτεκε τὸν υἱὸν αὐτῆς ^{p Matt. 1.}
 τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀν- ^{25.}
 ἐκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τό-
 πος ἐν τῷ καταλύματι.
- 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραν-

CHAP. II.

1, 2. The best solution of this difficult passage seems to be, that the names were enrolled several years before the tax was made. Augustus ordered a general census three years before the birth of Christ, when Sentius Saturninus was president of Syria, but no money was paid till twelve years afterwards, when P. Sulp. Quirinius (Κυρήνιος) was president. See Josephus, vol. I. p. 867. II. p. 194. 422. Justin Martyr refers to the tax-roll as existing in his day, p. 65. So does Tertullian, p. 417. 433. These two verses may be paraphrased, *Augustus issued a decree, that the inhabitants of the whole Roman empire should have*

their names enrolled; which enrolment was first completed when P. S. Quirinius was procurator of Judæa.

4. πόλιν. John calls it *κώμη*. vii. 42.

7. ἐν τῇ φάτνῃ. Justin Martyr says it was in a sort of cave near the village, p. 175. Athanasius also speaks of it as a cave in a field, p. 1227. Origen says that the cave and the manger were to be seen in his time, vol. I. p. 367, as does Eusebius, *Dem. Evang.* p. 97.

Ibid. *κατάλυμα* seems to have been an apartment allotted to strangers, not always in an inn, but in a private house. See Mark xiv. 14. Luke xxii.

λούντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ
 τὴν ποιμνὴν αὐτῶν. καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη ⁹
 αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ
 ἐφοβήθησαν φόβον μέγαν. καὶ εἶπεν αὐτοῖς ὁ ἄγγε- ¹⁰
 λος, “Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν
 “χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ· ὅτι ¹¹
 “ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὃς ἐστι Χριστὸς Κύ-
 “ριος, ἐν πόλει Δαβίδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον· ¹²
 “εὐρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν τῇ
 “φάτνῃ.” ⁹ Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ ¹³
 πλῆθος στρατιᾶς οὐρανόυ, αἰνούντων τὸν Θεὸν καὶ
 λεγόντων, “¹ Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς ¹⁴
 “εἰρήνη· ἐν ἀνθρώποις εὐδοκία.” Καὶ ἐγένετο, ὡς ¹⁵
 ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ
 οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, “Δι-
 “έλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ρῆμα
 “τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.”
 Καὶ ἦλθον σπεύσαντες, καὶ ἀνεύρουσιν τὴν τε Μαριάμ ¹⁶
 καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.
 ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ρήματος τοῦ λαλη- ¹⁷
 θέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες ¹⁸
 οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ
 τῶν ποιμένων πρὸς αὐτούς. ἡ δὲ Μαριάμ πάντα ¹⁹
 συνετήρει τὰ ρήματα ταῦτα συμβάλλουσα ἐν τῇ καρ-

⁹ Dan. 7.
^{10.} Apoc.
^{5.} 11.

¹ 19. 38.
^{Esa.} 57. 19.
^{Eph.} 2. 17.
^{Rom.} 5. 1.

8. φυλάσσοντες φυλακὰς may be a similar expression to ἐφοβήθησαν φόβον in v. 9, and many others: but φυλακή is also used for a division of the night. See Matt. xiv. 25.

9. ἐπέστη does not necessarily mean stood above. See iv. 39.

14. ἐν ἀνθρώποις εὐδοκία seems to be the same with εὐδοκεῖ κύριος ἐν λαῷ αὐτοῦ, Psalm cxlix. 4. The cause of there being glory in heaven and peace on earth was, that God was reconciled to man. See Alberti.

19. συμβάλλουσα. *Sensum et vim horum verborum mente probe*

ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν
ἢ ἴδῃ τὸν Χριστὸν Κυρίου. Καὶ ἦλθεν ἐν τῷ πνεύ- 27
ματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς
τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰ-
θισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο 28
αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν,
καὶ εἶπε, “Νῦν ἀπολύεις τὸν δούλόν σου, δέσποτα, 29

^z 3. 6.

Psal. 98. 2.

Esa. 52. 10. “μοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρός- 31

^a 1. 68.

Esa. 42. 6.

et 49. 6.

Act. 13. 47.

et 28. 28.

“Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λα-
^b Esa. 8. 14. λουμένοις περὶ αὐτοῦ. ^b καὶ εὐλόγησεν αὐτοὺς Συ- 34

Matt. 21.

44. Rom. 9.

32, 33.

1 Pet. 2. 8.

1 Cor. 1. 23,

24. et 2 Cor.

2. 16. Act.

28. 22.

^c Joh. 19.

25.

“φαίᾳ” ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρ-
“διῶν διαλογισμοί.”

Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ 36
φυλῆς Ἀσθή· αὕτη προβεβηκυῖα ἐν ἡμέραις πολ-
λαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθε-
^d 1 Sam. 1. νίας αὐτῆς· ^d καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοηκοντα- 37
22. τεςσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας
καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν· καὶ αὕτη 38

27. ἐν τῷ πνεύματι. This was
one of the occasions when he
was inspired.

29. Νῦν ἀπολύεις. Nicepho-
rus says that Simeon died as
soon as he had finished these
words.

Ibid. κατὰ τὸ ῥημά σου. See

v. 26.

34. κεῖται, *destinatus est*. See
Phil. i. 17. 1 Thess. iii. 3.

Ibid. ἀντιλεγόμενον. See Heb.
xii. 3.

35. ῥομφαία. This seems to
allude to the death of Jesus.

37. λατρεύουσα. This merely

αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ,
καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύ-
39 τρωσιν ἐν Ἱερουσαλήμ. Καὶ ὡς ἐτέλεσαν ἅπαντα
τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γα-
40 λιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. Ὁ δὲ ^{e ver. 52.} τὸ ^{et 1. 80.} παιδίον ἡῤῥανε, καὶ ἐκραταιοῦτο πνεύματι, πληρού-
μενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

41 ^{1. Dent. 16.} ^{1. Exod.} ^{23. 15, 17.} ^{et 34. 23.} ^{Lev. 23. 5.} **ΚΑΙ** ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς
42 Ἱερουσαλήμ τῇ ἐορτῇ τοῦ πάσχα. καὶ ὅτε ἐγένετο
ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ
43 τὸ ἔθος τῆς ἐορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν
τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν
Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐ-
44 τοῦ. νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον
ἡμέρας ὁδόν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι
45 καὶ ἐν τοῖς γνωστοῖς· καὶ μὴ εὑρόντες αὐτὸν, ὑπ-

means, that she was constant in attending in the temple. See xxiv. 53. Acts xxvi. 7. 1 Tim. v. 5.

38. ἀνθωμολογεῖτο. This verb is not used elsewhere in N. T. In Psalm lxxix. 13. it signifies *laudare*; and in Esdr. iii. 11. ἀνθομολόγησις is *laudatio*. We find ἐξομολογεῖσθαι in Matt. xi. 25. and ὁμολογεῖν in Heb. xiii. 15. in the same sense.

39. It seems certain that Joseph and Mary went to Jerusalem at the expiration of forty days from the birth of Jesus, ver. 22; and it appears equally plain from this place, that they went straight from Jerusalem to Nazareth. The flight into Egypt must therefore have happened afterwards;

and Epiphanius is probably right, who says that the magi came when Mary was at Bethlehem in the following year, p. 48. 154. 430. She went to Jerusalem every year, ver. 41.

44. They went a day's journey from Jerusalem without missing him; and when they halted at night, they expected to find him among his relations. The Jews, in returning from the festivals, travelled in large companies, and those of the same town or district kept together. Heinsius and others understood συνοδίᾳ to mean *relations, persons of the same family*; but Krebsius observes, that it may mean merely *companions of a journey*.

έστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν. Καὶ 46
 ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ,
 καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα
 αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. Ἐξίσταντο δὲ πάν- 47
 τες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀπο-
 κρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν 48
 καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, “Τέκνον, τί
 “ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου καὶ γὰρ
 “ὀδυνώμενοι ἐζητοῦμέν σε.” Καὶ εἶπε πρὸς αὐτούς, 49
 “Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πα-
 ἡ 9. 45. et
 18. 34. “τρός μου δεῖ εἶναί με;” ^h Καὶ αὐτοὶ οὐ συνήκαν τὸ 50
 ῥῆμα ὃ ἐλάλησεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν, 51
 καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς.
 καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα
 ἐν τῇ καρδίᾳ αὐτῆς. ⁱ καὶ Ἰησοῦς προέκοπτε σοφία 52
 καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.
ⁱ 1. 80. et
 2. 40.
 1 Sam. 2.
 26. ἘΝ ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβε- 3
 ρίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς

49. ἐν τοῖς τοῦ πατρός μου. This probably means “in my “Father’s house,” as it was understood by all the early writers; and by Capellus, Krebsius, L. de Dieu. It is so in the Syriac version. See Fuller’s *Miscell. Sacr.* IV. 17. Palaiet. Our Saviour probably used this expression, because Mary had called Joseph his *father*.

51. See note at Mark vi. 3.

52. ἡλικία. Some say *in age*, some *in stature*, as in Matt. vi. 27. See Wolfius.

CHAP. III.

1. πεντεκαδεκάτῳ. Some have dated this from A. U. C. 767,

when Augustus died; others from 765, when he admitted Tiberius to a partnership of the empire. Augustus died on the 19th of August.

Ibid. Eusebius says it was the fourth year of Pilate’s government. (*Hist. Eccles.* I. 10.) Pilate was appointed in U. C. 779. According to Josephus, Herod Antipas was tetrarch of Galilee and Peræa; Philip, of Batanæa, Trachon, and Auranitis. Vol. II. p. 157. These two tetrarchies formed half of the kingdom of Herod the Great: the other half, upon the death of Archelaus, was

762
A. U. C.

'Ιουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου,
 Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς
 'Ιτουραίας καὶ Τραχωνίδος χώρας, καὶ Λυσανίου
 2 τῆς Ἀβιληνῆς τετραρχούντος, ^k ἐπ' ἀρχιερέων Ἄννα ^{k Joh. 11. 49, 51. et 18. 13. Act. 4. 6.}
 καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν
 3 τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ· ¹ καὶ ἦλθεν εἰς πᾶ- ^{1 Matt. 3. 1. Marc. 1. 4.}
 σαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βά-
 4 πτισμα μετανοίας εἰς ἅφεςιν ἁμαρτιῶν· ^m ὥς γέγρα- ^{m Esa. 40. 3. Matt. 3. 3. Marc. 1. 3. Joh. 1.}
 πται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου, λέ-
 γοντος, 'Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε ^{23.}
 ' τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐ-
 5 τοῦ. πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος
 ' καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιά
 6 εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. ⁿ καὶ ^{n 2. 30. Psal. 98. 2. Esa. 52. 10.}
 7 ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ· ^o Ἐλε- ^{o Matt. 3. 7. et 23. 33.}
 γεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ'
 αὐτοῦ, " Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυ-

made a Roman province, of which Pilate was now the procurator. See Krebsius. For Lysanias, see Tillemont, *Mémoires*, tom. I. p. 213. and Krebsius.

Ibid. *Ἰτουραίας*. Reland says that Ituræa is the country called Auranitis by Josephus.

2. It is difficult to explain why Luke mentions two high priests. Annas was father-in-law of Caiaphas, John xviii. 13. and in Acts iv. 6. Annas is called high priest, though Caiaphas was certainly in office; so that the difficulty is not removed by reading *ἀρχιερέως*. Some have thought that the high priest had a deputy, whose

office may be indicated in 2 Kings xxv. 18. Jer. lii. 24. and Annas may have been this deputy. But it seems most probable that Annas still retained all the authority, though his son-in-law was nominally high priest; and therefore Annas is mentioned first. Caiaphas was appointed in U. C. 779, and held the office seven years.

Ibid. *ῥῆμα*. Part of this revelation is mentioned in John i. 33.

Ibid. *τῇ ἐρήμῳ*, the wilderness of Judæa. Matt. iii. 1.

7. *ὄχλοις*. They were the Pharisees and Sadducees. Matt. iii. 7.

p Matt. 3. 8. “ γεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ῥποιήσατε οὖν καρ- 8
Joh. 8. 39.

Act. 13. 26. “ πούς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν
“ ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ
“ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων

q Matt. 3. “ ἐγείραι τέκνα τῷ Ἀβραάμ. ἡ ἤδη δὲ καὶ ἡ ἀξίνη 9

10. et 7. 19. “ πρὸς τὴν ρίζαν τῶν δένδρων κείται· πᾶν οὖν δέν-
“ δρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
“ πῦρ βάλλεται.”

r Act. 2. 37. “ Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, “ Τί οὖν 10

s1 Joh. 3. 17. “ ποιήσομεν;” Ἀποκριθεὶς δὲ λέγει αὐτοῖς, “ Ὅ 11

et 4. 20. “ ἔχων δύο χιτῶνας, μεταδώτω τῷ μὴ ἔχοντι· καὶ ὁ

Jac. 2. 15, 16. “ ἔχων βρώματα, ὁμοίως ποιεῖτω.” Ἡλθον δὲ καὶ 12

τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν, “ Διδά-

“ σκαλε, τί ποιήσομεν;” Ὁ δὲ εἶπε πρὸς αὐτοὺς, 13

“ Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσ-

“ σετε.” Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέ- 14

γοντες, “ Καὶ ἡμεῖς τί ποιήσομεν;” Καὶ εἶπε πρὸς

αὐτοὺς, “ Μηδένα διασεύσητε, μηδὲ συκοφαντήσητε·

“ καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.”

Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων 15

πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου,

t Matt. 3. 11. μήποτε αὐτὸς εἶη ὁ Χριστὸς, ἀπεκρίνατο ὁ Ἰωάννης 16

Marc. 1. 7, 8. ἅπασι λέγων, “ Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρ-

Joh. 1. 26. Act. 1. 5. et 11. 16. et 13. “ χεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λῦ-

25. et 19. 4.

13. πράσσειν, when applied to money, is *to exact*. See xix. 23. and πράτωρ xii. 58. Beza, Raphel, Elsner, &c.

14. στρατευόμενοι, *men who were marching*. Josephus tells us that at this time an army of Herod was marching against his father-in-law Aretas, which

must have passed through the country where John was baptizing. *Antiq.* XVIII. 5. (Michaelis, *Introd.* vol. I. p. 51.)

Ibid. διασεύειν seems to mean, *to extort any thing from a person by threats or violence*. See 3 Macc. vii. 20.

- “σαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· ^ααὐτὸς ^uEssa. 44. 3.
 17 “ὕμᾱς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· ^γοὐ τὸ ^{Joel. 2. 28.}
^{Act. 2. 4. et}
 “πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα ^{11. 15.}
^γMatt. 3.
 “αὐτοῦ· καὶ συναῖξει τὸν σῖτον εἰς τὴν ἀποθήκην ^{12.}
 “αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.”
 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο
 19 τὸν λαόν· ^αὁ δὲ Ἑρώδης ὁ τετράρχης, ἐλεγχόμενος ^γMatt. 14.
^{3. Marc. 6.}
 ὑπ’ αὐτοῦ περὶ Ἑρωδιάδος τῆς γυναικὸς Φιλίππου ^{17.}
 τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πο-
 20 νηρῶν ὁ Ἑρώδης, προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ
 κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.
 21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, ^γMatt. 3.
^{13. Marc.}
 καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεῳ- ^{1. 9. Joh. 1.}
 22 χθῆναι τὸν οὐρανόν, ^ακαὶ καταβῆναι τὸ πνεῦμα τὸ ^{32.}
^{2. 9. 35. Esa.}
 ἅγιον σωματικῶ εἶδει ὥσεί περιστερὰν ἐπ’ αὐτόν, καὶ ^{42. 1. Matt.}
^{3. 17. et 17. 5.}
 φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, “Σὺ εἶ ὁ υἱὸς ^{Marc. 9. 7.}
^{2. Pet. 1. 17.}
 23 “μου ὁ ἀγαπητὸς, ἐν σοὶ ἡδόκησα.” ^αΚαὶ αὐτὸς ^αMatt. 13.
^{55. Marc.}
 ἦν ὁ Ἰησοῦς ὥσεί ἐτῶν τριάκοντα ἀρχόμενος, ὧν, ὡς ^{6. 3. Joh. 6.}
 24 ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἑλὶ, ^βτοῦ Ματθαῖ, τοῦ ^{42.}
^γMatt. 1. 1.
^{et seqq.}

18. εὐηγγελίζετο, *he prepared the people for the gospel.*

19. Φιλίππου is probably an interpolation.

22. The words ὥσεί περιστερὰν are perhaps not to be coupled with σωματικῶ εἶδει, but with καταβῆναι. They may mean, that there was some visible appearance, which hovered and descended like a dove. Alberti. See Matt. iii. 16.

23. Justin Martyr understood this to mean thirty years, more or less. p. 186. Josephus uses ἀρχόμενος in the same

sense, οἷον εἰκὸς ἐπ’ ἀρχομένου βασιλεί. Vol. I. p. 414. The phrase probably means, that our Saviour wanted a little of being full thirty years of age.

Ibid. υἱὸς Ἰωσήφ τοῦ Ἑλὶ. Matthew says that *Jacob begat Joseph*. Some have coupled ὧν with τοῦ Ἑλὶ, and put ὡς ἐνομίζετο υἱὸς Ἰωσήφ in a parenthesis, so that Jesus, and not Joseph, would be called the son of Heli. See Wolfius *Cur. Philol.* p. 604. But it is plain that the article τοῦ in every instance does not belong to

Λευὶ τοῦ Μελχὶ τοῦ Ἰαννᾶ, τοῦ Ἰωσήφ, τοῦ Ματ- 25
 ταθίου, τοῦ Ἀμῶς, τοῦ Ναοὺμ, τοῦ Ἑσλὶ, τοῦ Ναγ-
 γαὶ, τοῦ Μαᾶθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ Ἰω- 26
 σήφ, τοῦ Ἰούδα, τοῦ Ἰωαννᾶ, τοῦ Ῥησᾶ, τοῦ Ζορο- 27
 βάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρι, τοῦ Μελχὶ, τοῦ 28
 Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ἐλμωδάμ, τοῦ Ἡρ, τοῦ 29
 Ἰωσή, τοῦ Ἐλιέξερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαῦ, τοῦ
 Λευὶ, τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰω- 30
 νᾶν, τοῦ Ἐλιακείμ, τοῦ Μελεᾶ, τοῦ Μαϊνᾶν, τοῦ 31
 c 2 Sam. 5. Ματταθᾶ, τοῦ Ναθᾶν, τοῦ Δαβίδ, τοῦ Ἰεσσαὶ, τοῦ 32
 14. 1 Par. Ὡβηδ, τοῦ Βοόζ, τοῦ Σαλμών, τοῦ Ναασσών, τοῦ 33
 3. 5. Zach. 12. 12.
 d Ruth. 4. Ἀμυναδάβ, τοῦ Ἀράμ, τοῦ Ἑσρὼμ, τοῦ Φαρές, τοῦ
 18. 1 Par. Ἰούδα, τοῦ Ἰακώβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραάμ, τοῦ 34
 2. 10.
 e Gen. 11. 24, 25, 26. Θάρα, τοῦ Ναχώρ, τοῦ Σαρούχ, τοῦ Ῥαγαῦ, τοῦ Φά- 35
 f Gen. 5. 6, λεκ, τοῦ Ἑβερ, τοῦ Σαλᾶ, τοῦ Καϊνᾶν, τοῦ Ἀρφα- 36
 &c. et 11. ξᾶδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, τοῦ Μαθουσάλα, 37
 10, &c.

the name which follows it, but to that which precedes, and means, *the son of*; otherwise we should find υἱὸς τοῦ Ἰωσήφ. Joseph therefore is certainly called the son of Heli. See Raphel, Palairot. Africanus conceived that Jacob was the *natural*, and Heli the *legal*, father of Joseph; for that Jacob married the widow of his half-brother Heli. (apud Eus. *H. E.* I. 7.) Some have thought that Heli was the father of Mary; so it is said in the Talmud: but this seems irreconcilable with S. Luke.

24. It will be observed that τοῦ Ματθαῦ, τοῦ Λευὶ, occur again in ver. 29. They seem to have been omitted in ver. 24. by

Africanus (*l. c.*) Greg. Naz. (Carm. 38. de Christi Geneal.) et Ambros. (Com. in Luc. I. 3.) Perhaps also by Irenæus, for he says that Luke mentioned seventy-two generations (p. 219.) Our present copies have seventy-seven, i. e. from Christ to God inclusive: if we omit these two, and Matthat and Levi in ver. 24. and Cainan in ver. 36. (see note *ad l.*) we have seventy-two generations.

35. Σαρούχ. Nearly all the MSS. read Σερούχ.

36. τοῦ Καϊνᾶν. There is no mention of Cainan in the Hebrew at Gen. xi. 12. The LXX mention him. See *The. Crit. Sacr.* part. II. p. 87. Gomar, *de Genealogia Christi.*

- τοῦ Ἐνὼχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνὰν,
 38 τοῦ Ἐνώθ, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ Θεοῦ. ε Gen. 5. 3.
- 4 ^β ἸΗΣΟΥΣ δὲ πνεύματος ἁγίου πλήρης ὑπέστρε- h Matt. 4. 1.
Marc. 1. 12.
 ψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἦγγοτο ἐν τῷ πνεύματι
 2 εἰς τὴν ἔρημον ἡμέρας τεσσαράκοντα, πειραζόμενος i Exod. 34.
28. i Reg.
19. 8.
 ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέ-
 ραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ὕστερον
 3 ἐπέινασε. καὶ εἶπεν αὐτῷ ὁ διάβολος, “Εἰ υἱὸς εἶ
 “ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.”
 4 ^κ Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων, “Γέγρα- k Deut. 8. 3.
 “ πται, “Ὅτι οὐκ ἐπ’ ἄρτων μόνων ζήσεται ὁ ἄνθρω-
 5 “ πος, ἀλλ’ ἐπὶ παντὶ ῥήματι Θεοῦ.” l Matt. 4. 8. ¹ Καὶ ἀναγα-
 γὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν, ἔδειξεν αὐτῷ
 πᾶσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρό-
 6 νου· καὶ εἶπεν αὐτῷ ὁ διάβολος, “Σοὶ δώσω τὴν
 “ ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι

CHAP. IV.

1. ἐν τῷ πνεύματι. In Matt. iv. 1. it is ὑπὸ τοῦ πνεύματος.

2. The Syriac and Vulgate connect ἡμέρας τεσσαράκοντα with what goes before, and not with πειραζόμενος. The temptation appears to have begun on the fortieth day: compare Matt. iv. 1. 2. 3.

5. τῆς οἰκουμένης. Ἡ οἰκουμένη is used in different senses by Josephus. 1. literally the inhabited part of the world: τίνας οὖν ἐπὶ τὸν πόλεμον ἐκ τῆς οἰκίτου παραλήψεσθε συμμάχους; οἱ μὲν γὰρ ἐπὶ τῆς οἰκουμένης πάντες εἰσὶ Ῥωμαῖοι. Vol. II. p. 190. 2. the Roman empire, Vol. II. p. 98. 222. καὶ ὁ τῆς οἰκουμένης προστάτης Καῖσαρ. p. 137. Am-

bassadors came to Vespasian ἐκ πάσης τῆς ἰδίας οἰκουμένης. 3. Judæa. He speaks of the Britons τῆς καθ’ ἡμᾶς οἰκουμένης οὐκ ἐλασσόνα νῆσον οἰκοῦντας. p. 189. Philo Judæus opposes οἰκουμένη to κόσμος in vol. II. p. 98. and he says still more distinctly, τῶν πλείστων καὶ ἀναγκαιοτάτων μερῶν τῆς οἰκουμένης, ἃ δὴ καὶ κυρίως ἂν τις οἰκουμένην εἴποι, δυσι ποτάμοις ὀριζομένην, Εὐφράτῃ τε καὶ Ῥήνῳ. p. 547. We may therefore understand that the Devil pointed out the direction of all the different parts of the Roman empire. See note at Matt. iv. 8. and Krebsius ad Luc. ii. 1.

Ibid. ἐν στιγμῇ χρόνου. So Lucretius, *Temporis in puncto*.

“ ἐμοὶ παραδίδοται, καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν·

“ σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου 7

^m Deut. 6. “ πάντα.” ^m Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, 8

^{13. et 10. 20.}

¹ Sam. 7. 3. “ Ὑπαγε ὀπίσω μου, Σατανᾶ· γέγραπται γὰρ, ‘Προσ-

κυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ

^m Matt. 4. 5. “ λατρεύσεις.” ⁿ Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσα- 9

λὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν αὐτῷ, “ Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυ-

^o Psal. 91. “ τὸν ἐντεῦθεν κάτω· ὁ γέγραπται γὰρ, “Ὅτι τοῖς 10

11.

“ ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυ-

“ λάξαι σε· καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε 11

^p Deut. 6. “ προσκόνῃς πρὸς λίθον τὸν πόδα σου.” ^p Καὶ 12

16.

ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, “ Ὅτι εἴρηται, ‘Οὐκ

“ ἐκπειράσεις Κύριον τὸν Θεόν σου.” Καὶ συντε- 13

λέσας πάντα πειρασμὸν ὁ διάβολος, ἀπέστη ἀπ’ αὐ-
τοῦ ἄχρι καιροῦ.

^q Matt. 4. ^q ΚΑΙ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ 14

^{12. Marc.}

^{1. 14. Joh.}

^{4. 43. Act.}

^{10. 37.}

πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ’

ὅλης τῆς περιχώρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν 15

ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

^r Matt. 2. ^r καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ 16

^{23. et 13. 54.}

^{Marc. 6. 1.}

^{Joh. 4. 43.}

εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαβ-

βάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.

καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· 17

καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γε-

7. πάντα. Nearly all the MSS. read *pāsa*.

13. πάντα πειρασμόν. Hombergius infers from this, that there were other temptations, which are not mentioned.

14. See note at Matt. iv. 12.

17. ἀναπτύξας τὸ βιβλίον. Herodotus has this expression, I.

125. An ancient MS. was literally *unrolled*. This seems to shew that our Saviour made his own selection of the passage.

Ibid. Seven persons were

- 18 γραμμένον, ‘ Πνεῦμα Κυρίου ἐπ’ ἐμέ· οὐ ἔνεκεν ^{Matt. 11.}
 ‘ ἔχρισέ με εὐαγγελίζεσθαι πτωχοῖς, ἀπέσταλκέ με ^{5. Esa. 42.}
 ‘ ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· κηρύ-
 ‘ ξαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλεψιν·
 19 ‘ ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει· ^{Lev. 25.} κηρύξαι ^{10.}
 20 ‘ ἐνιαυτὸν Κυρίου δεκτόν· καὶ πτύξας τὸ βιβλίον,
 ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ
 21 συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. Ἦρ-
 ξατο δὲ λέγειν πρὸς αὐτοὺς, “ Ὅτι σήμερον πεπλή-
 22 “ ρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.” ^{2. 47.} Καὶ ^{Esa. 50. 4.}
 πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λό- ^{Matt. 13.}
 γοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόμα- ^{54. Marc. 6.}
 τος αὐτοῦ, καὶ ἔλεγον, “ Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰω- ^{2, 3. Joh. 6. 42.}
 23 “ σήφ;” ^x Καὶ εἶπε πρὸς αὐτοὺς, “ Πάντως ἐρεῖτέ ^{Matt. 4.}
 “ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σε- ^{13. et 13.}
 “ αὐτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερνα-
 “ οῦμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.”

called out to read in the synagogues: 1. a priest; 2. a Levite, and then five Israelites. Our Saviour was one of the latter. Lightfoot *ad Matt. iv. 23.* Others have thought that he read this passage, not in the regular order, but as a teacher or expounder. See Wolfius.

18. Prideaux thought that these words must have been taken from some Chaldee Targum: (*Connex. part. II. b. 8.*) but they agree with the LXX, except that ἀποστεῖλαι—ἀφῆσαι are neither in Heb. nor LXX. What the LXX render τυφλοῖς ἀνάβλεψιν is in the Hebrew *vinctis apertionem ergastuli*. See

Is. xlii. 7. lviii. 6. It has been thought, from this passage, that our Saviour began his ministry in a year of jubilee. See Beza *ad l.*

21. Ἦρξατο. See note at Mark ii. 23.

Ibid. The Syriac renders it, *To-day is completed this scripture which is in your ears, i. e. which you have just heard.*

23. ἐν τῇ Καπερναούμ. This residence of Jesus in Capernaum is not mentioned by Luke: but it is in Matt. iv. 13. See also John iv. 46—53. This latter miracle may be the one intended.

- ^γ Matt. 13. ⁵⁷ Marc. 6. 4. ⁴⁴. ² 1 Reg. 17. ⁷ Jac. 5. 17. ¹ Εἶπε δὲ, “ Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης ²⁴
 “ δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ²⁵ * ἐπ’ ἀληθείας
 “ δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις
 “ Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ
 “ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ
 “ πᾶσαν τὴν γῆν· καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη ²⁶
 “ Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνος πρὸς γυ-
^α 2 Reg. 5. 14. ² ναῖκα χήραν. * καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισ- ²⁷
 “ σαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς
 “ αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.” Καὶ ²⁸
 ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκού-
 οντες ταῦτα. καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω ²⁹
 τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὄφρυος τοῦ
 ὄρους, ἐφ’ οὗ ἡ πόλις αὐτῶν ὀκοδόμητο, εἰς τὸ κατα-
 κρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐ- ³⁰
 τῶν ἐπορεύετο.
^β Matt. 4. 13. Marc. 1. 21. ³ ΚΑΙ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλι- ³¹
 λαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν.
^γ Matt. 7. 28, 29. ^δ Marc. 1. 22. ⁴ καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἑξου- ³²
 σία ἦν ὁ λόγος αὐτοῦ. ^δ Καὶ ἐν τῇ συναγωγῇ ἦν ³³
^δ Marc. 1. 23. ⁵ ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ
 ἀνέκραξε φωνῇ μεγάλῃ, λέγων, “ Ἐα, τί ἡμῖν καὶ ³⁴
 “ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά
 “ σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.” Καὶ ἐπετίμησεν αὐ- ³⁵
 τῷ ὁ Ἰησοῦς λέγων, “ Φιμώθητι, καὶ ἔξελθε ἐξ αὐ-
 “ τοῦ.” Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον,

25. ἔτη τρία καὶ μῆνας ἕξ. The same is said in James v. 17, which seems to differ from 1 Kings xviii. 1: but see Gro-
 tius.

26. εἰ μὴ is used for *but* in

Matt. xii. 4. q.v.

29. ὄφρυος. Not the sum-
 mit of the hill; but a project-
 ing eminence on the side of it.
 Elsner. Most MSS. omit the
 article τῆς.

- 36 ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, "Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, 37 καὶ ἐξέρχονται;" Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
- 38 Ὁ Ἀναστάς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρήμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.
- 40 Ὁ Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούοντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθείς, ἐθεράπευσεν αὐτούς. 41 Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα, "Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ." Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι 42 ᾗδειςαν τὸν Χριστὸν αὐτὸν εἶναι. Ἡ Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατ- 43 εἶχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ εἶπε πρὸς αὐτούς, "Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγε- 44 λίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι." Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

35. μηδὲν βλάψαν αὐτόν. See note at Mark i. 26.

36. The Syriac refers ἐπιτάσσει, not to Jesus, but to ὁ λόγος.

42. ἐζήτουν. The reading seems to be ἐπεζήτουν.

43. πρὸς αὐτούς. This seems to mean the disciples. See Mark i. 36—38.

44. A considerable time was taken up in this preaching: see Matt. iv. 23—25.

ⁱ Matt. 13. ^{2.} Marc. 4. ^{1.} ^k Matt. 4. ^{18.} Marc. ^{1.} 16. ¹ Joh. 21. 6. ^m Jer. 16. ^{16.} Ezech.

ἰ' ΕΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐ- 5
 τῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν
 ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ· ^k καὶ εἶδε δύο 2
 πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀπο-
 βάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα. ἐμβαὲς δὲ 3
 εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐ-
 τὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας
 ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. ¹ Ὡς δὲ ἐπαύ- 4
 σατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα, “Ἐπανάγαγε
 “ εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς
 “ ἄγρην.” Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, 5
 “Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν
 “ ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δί-
 “ κτυον.” Καὶ τοῦτο ποιήσαντες, συνέκλεισαν ἰχθύ- 6
 ῶν πλῆθος πολὺ· διεῖρῃγγυντο δὲ τὸ δίκτυον αὐτῶν,
 καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ, 7
 τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ
 ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.
 ἰδὼν δὲ Σίμων Πέτρος, προσέπεσε τοῖς γόνασι τοῦ 8
 Ἰησοῦ λέγων, “Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρ-
 “ τωλός εἰμι, κύριε.” Θάμβος γὰρ περιέσχεν αὐτὸν 9
 καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων
 ἧ συνέλαβον· ^m ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην 10

CHAP. V.

1—11. This seems to be a different circumstance from that mentioned in Matt. iv. 18—22. and Mark i. 16—20. That Jesus was acquainted with Simon before the miraculous draught, is shewn also by S. Luke iv. 38. Greswell.

1. Γεννησαρέτ. Josephus says that the lake was called Γεννησαρ

by the natives. Vol. II. p. 254.

6. διεῖρῃγγυντο, was breaking.

7. ὥστε βυθίζεσθαι αὐτὰ, so that they were sinking, i. e. beginning to sink. There is no need of παρὰ τι, which Beza has inserted.

9. ἧ συνέλαβον. Hombergius would render it, in which they had assisted; but he is refuted by Wolfius.

- υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ ^{47-9. Matt. 4-19. Marc. 1. 17.} εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, “Μὴ φοβοῦ· ἀπὸ
- 11 “τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.” ^{n 18. 28. Matt. 4. 20. et 19. 27. Marc. 10. 28.} Καὶ καταγα-
γόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἦκο-
λούθησαν αὐτῷ.
- 12 ^{o Matt. 8. 2. Marc. 1. 40.} ° ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πό-
λεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν
Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ λέγων,
13 “Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.” Καὶ
ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ εἰπὼν, “Θέλω, καθ-
“αρίσθῃτι.” Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐ-
14 τοῦ. ^{p Lev. 13. 2. et 14. 2, 21, 22. Matt. 8. 4.} ^p καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν·
“ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσ-
“ένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε
15 “Μωσῆς, εἰς μαρτύριον αὐτοῖς.” Διήρχετο δὲ μάλ-
λον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολ-
λοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ’ αὐτοῦ ἀπὸ τῶν
16 ἀσθενειῶν αὐτῶν· αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς
ἐρήμοις, καὶ προσευχόμενος.
- 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν δι-
δάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομο-
διδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς
Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύνα-
18 μιν Κύριον ἦν εἰς τὸ ἰᾶσθαι αὐτούς. ^{q Matt. 9. 2. Marc. 2. 3. Act. 9. 33.} ^q καὶ ἰδοὺ, ἄνδρες
φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος,

12. This city appears to have been Capernaum, Matt. viii. 5. and Luke probably meant the suburbs; for lepers were not allowed to enter the towns. Lev. xiii. 46.

15. Διήρχετο κ. τ. λ. The le-

per had spread the fame of Jesus. Mark i. 45.

17. This was in Capernaum. Mark ii. 1.

Ibid. νομοδιδάσκαλοι. In ver. 21. they are called γραμματεῖς. See Matt. v. 20.

καὶ ἔζήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι ἐνώπιον αὐ-
 τοῦ· καὶ μὴ εὐρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν ¹⁹
 διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κε-
 ράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον
 ἔμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδὼν τὴν πίστιν αὐτῶν, ²⁰
 εἶπεν αὐτῷ, “Ἀνθρώπε, ἀφέωνταί σοι αἱ ἁμαρτίαι
 σου.” ^{r Psal. 32. 5. Esa. 43. 25.} Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς ²¹
 καὶ οἱ Φαρισαῖοι, λέγοντες, “Τίς ἐστὶν οὗτος ὃς
 “λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας,
 “εἰ μὴ ὁ μόνος ὁ Θεός;” Ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς ²²
 διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτοὺς,
^{s Matt. 9. 5.} “Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστὶν ²³
 “εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι
 “σου· ἢ εἰπεῖν, Ἐγείραι καὶ περιπάτει; ἵνα δὲ ²⁴
 “εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ
 “τῆς γῆς ἀφιέναι ἁμαρτίας,” εἶπε τῷ παραλελυμένῳ,
 “Σοὶ λέγω, ἔγειραι, καὶ ἄρας τὸ κλινιδίόν σου, πο-
 “ρεύου εἰς τὸν οἶκόν σου.” Καὶ παραχρῆμα ἀναστὰς ²⁵
 ἐνώπιον αὐτῶν, ἄρας ἐφ’ ᾧ κατέκειτο, ἀπῆλθεν εἰς
 τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. καὶ ἔκστασις ²⁶
 ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλή-
 σθησαν φόβου, λέγοντες, “Ὅτι εἶδομεν παράδοξα
 “σήμερον.”

19. διὰ ποίας, sc. ὁδοῦ, by what means. διὰ is wanting in all the old MSS.

Ibid. διὰ τῶν κεράμων. See note at Mark ii. 4. These words do not necessarily imply, that they broke through the tiles: they may mean, by, or along the tiling. Thus Jupiter is said *se in hominem convertisse, atque per alienas tegulas venisse*

clanculum per impluvium: Ter. *Eunuch.* III. 5. 37: and a snake is said *per impluvium decidisse de tegulis*. *Phorm.* IV. 4. 47. And in Acts ix. 25. we find διὰ τοῦ τείχους. Εἰς τὸ μέσον may mean the *impluvium*, or court.

21. τίς — βλασφημίας. Senarius.

26. ἅπαντας, the multitude. Matt. ix. 8.

- 27 ¹ Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ^t Matt. 9. 9.
ὀνόματι Λευὴν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν ^{15.} Marc. 2. 14.
- 28 αὐτῷ, “ Ἀκολουθεὶ μοι.” Καὶ καταλιπὼν ἅπαντα,
29 ἀναστὰς ἠκολούθησεν αὐτῷ. ^u Καὶ ἐποίησε δοχὴν ^u 15. 1.
μεγάλην ὃ Λευὴς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ^{Matt. 9. 10.}
ὄχλος τελωνῶν πολλὸς, καὶ ἄλλων οἳ ἦσαν μετ’ αὐ- ^{Marc. 2. 15.}
- 30 τῶν κατακείμενοι. καὶ ἐγόγγυζον οἱ γραμματεῖς αὐ-
τῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ,
λέγοντες, “ Διὰ μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθί-
31 “ ετε καὶ πίνετε;” ² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε ^x 19. 10.
πρὸς αὐτοὺς, “ Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰα- ^{Matt. 9. 12.}
32 “ τρού, ἀλλ’ οἱ κακῶς ἔχοντες. ¹ οὐκ ἐλήλυθα καλέ- ^y Matt. 9.
“ σαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.” ^{13.} ¹ Tim. ^{1.} 15.
- 33 ² Οἱ δὲ εἶπον πρὸς αὐτὸν, “ Διὰ τί οἱ μαθηταὶ Ἰωάν- ^z Matt. 9.
“ νου ἠσθεύουσι πυκνὰ, καὶ δεήσεις ποιῶνται, ὁμοί- ^{14.} Marc. ^{2.} 18.
“ ως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ
34 “ πίνουσιν;” ³ Ὁ δὲ εἶπε πρὸς αὐτοὺς, “ Μὴ δύνασθε ^a Esa. 62. 5.
“ τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ’ αὐ- ² Cor. 11. 2.
- 35 “ τῶν ἐστί, ποιῆσαι ἠσθεύειν; ἐλεύσονται δὲ ἡμέ-
“ ραι, καὶ ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, τότε
36 “ ἠσθεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.” ^b Ἐλεγε ^b Matt. 9.
δὲ καὶ παραβολὴν πρὸς αὐτοὺς, “ Ὅτι οὐδεὶς ἐπί- ^{16, 17.}
“ βλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον πα- ^{Marc. 2.} ^{21, 22.}

27. ἐξῆλθε. Mark adds *παρὰ τὴν θάλασσαν*, ii. 13.

Ibid. τελώνιον. Valckenaer preferred *τελωνεῖον*, for *τελώνιον* means the tribute received, τὸ τέλος. *ad l.*

29. See note at Matt. ix. 10.

30. οἱ γραμματεῖς αὐτῶν. *Those of them who were scribes*; though αὐτῶν may mean the Jews generally, and not the persons

who were now invited by Levi. See Matt. xi. 1. xii. 9. L. de Dieu *ad l.*

33. Οἱ δὲ εἶπον. They were the disciples of John who said this. Matt. ix. 14.

35. Our version renders this, as if the conjunction καὶ was before τότε, and not before ὅταν. Ἐλεύσονται δὲ ἡμέραι is the same as, *but other days will arrive.*

“λαίον· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ
 “παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.
 “καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· 37
 “εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ αὐ-
 “τὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ 38
 “οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφο-
 “τεροι συντηροῦνται. καὶ οὐδεὶς πιὼν παλαιὸν εὖ- 39
 “θέως θέλει νέον· λέγει γὰρ, Ὁ παλαιὸς χρηστό-
 “τερός ἐστιν.”

^c Deut. 23.

25. Matt.

12. 1.

Marc. 2. 23.

“ΕΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ δια- 6
 πορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ
 μαθηταὶ αὐτοῦ τοὺς στάχνας, καὶ ἥσθιον, ψάχοντες

^d Exod. 20.

10. et 23.

12. et 31.

15. et 35. 2.

ταῖς χερσί. ^d τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, 2

“Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι;”

36. τὸ καινὸν σχίζει. Beza takes τὸ καινὸν for the nominative, and supplies τὸ παλαιὸν after σχίζει: but L. de Dieu observes that two separate reasons are adduced—*If he do this, he both tears, or cuts off, [and therefore wastes,] the new cloth, and this new does not agree with the old.* ad l. Ἐπίβλημα, at the end of the verse, is perhaps an interpolation.

39. πιὼν — νέον. Senarius. Wolfius considers this to be said with reference to the Pharisees, who, being accustomed to their former doctrine, would not immediately adopt that of Jesus.

CHAP. VI.

1. δευτεροπρώτῳ. Valckenaer conceived that the Sabbaths which followed the three great festivals were called μεγάλα, or πρῶτα: so that the Sabbath

which followed the passover was called πρωτόπρωτον; that which followed Pentecost was called δευτερόπρωτον; that which followed the feast of tabernacles, τρίτόπρωτον. So also Grotius, Maldonatus, &c. Scaliger said that Luke intended the first Sabbath after the second day of unleavened bread, on which day the first sheaf was offered. Lev. xxiii. 10, 11. The barley-harvest was at that time; but the wheat-harvest was at Pentecost. Exod. xxiii. 16. The feast of Pentecost was called the feast of weeks, because seven weeks were reckoned from the day on which the sheaf was offered. Lev. xxiii. 15. Luke probably meant the first Sabbath in this series of weeks. So also Lightfoot ad Matt. xii. 1. Newcome, Greswell.

- 3^e Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, “Οὐδὲ ^o 1 Sam. 21.
 “τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὅποτε ἐπέινασεν ⁶.
- 4^a “αὐτὸς καὶ οἱ μετ’ αὐτοῦ ὄντες; ὥς εἰσῆλθεν εἰς ^f Exod. 29.
 “τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ^{32, 33.}
 “ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ’ αὐτοῦ, ^{Lev. 8. 31.}
 “οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;” ^{et 24. 6, 9,}
- 5^b Καὶ ἔλεγεν αὐτοῖς, “Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ^g Matt. 12.
 “ἀνθρώπου καὶ τοῦ σαββάτου.” ^{8. Marc. 2. 28.}
- 6^b Ἦγένετο δὲ καὶ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐ- ^h Matt. 12.
 τὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ^{9, 10.}
 ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. παρ- ^{Marc. 3. 1.}
 ετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ
 ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὗρωσι κατηγορίαν
 8 αὐτοῦ. αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, καὶ
 εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, “Ἐγει-
 “ραι, καὶ στήθι εἰς τὸ μέσον.” Ὁ δὲ ἀναστὰς ἕστη.
 9 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, “Ἐπερωτήσω ὑμᾶς,
 “τί ἔξεστι τοῖς σάββασιν, ἀγαθοποιῆσαι, ἢ κακοποι-
 10 “ῆσαι; ψυχὴν σῶσαι, ἢ ἀπολέσαι;” ⁱ Καὶ περι- ¹ 1 Reg. 13.
 βλεψάμενος πάντας αὐτοὺς, εἶπε τῷ ἀνθρώπῳ, “Ἐκ- ⁶.
 “τεινον τὴν χεῖρά σου.” Ὁ δὲ ἐποίησεν οὕτω. καὶ
 11 ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὲς ὥς ἡ ἄλλη. αὐτοὶ
 δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλή-
 λους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.
- 12^k Ἦγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς ^k Matt. 14.
^{23.}

9. Ἐπερωτήσω. It appears from Matt. xii. 10. that the Scribes and Pharisees first asked him, *Is it lawful to heal on the Sabbath day?* Our Saviour's question was meant as an answer to theirs, which is implied in *ἐπερωτήσω*. Some have

pointed this, *ἐπερωτήσω ὑμᾶς τί ἔξεστι κ.τ.λ.*;

11. ἀνοίας is generally rendered *rage*: it perhaps means literally, that they were at their wits' end: they did not know what to do.

τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ
 19. 1. προσευχῇ τοῦ Θεοῦ· ¹ καὶ ὅτε ἐγένετο ἡμέρα, προσ- 13
 Matt. 10. 1. εφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ’
 Marc. 3. 13. et 6. 7. αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε, ^m Σί- 14
 m Joh. 1. 42. μωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν
 ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ
 Βαρθολομαῖον, Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν 15
 τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,
 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ 16
ⁿ Matt. 4. ἐγένετο προδότης· ⁿ καὶ καταβὰς μετ’ αὐτῶν, ἔστη 17
 25. Marc. ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ
 3. 7. πλήθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ
 Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,
 οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων
 αὐτῶν, καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων, 18

12. προσευχῇ. Some interpret this of a place of prayer, as in Acts xvi. 13. Olearius. But προσευχῇ τοῦ Θεοῦ is *prayer to God*, as πίστιν Θεοῦ in Mark xi. 22.

13. ἐκλεξάμενος. It will be observed, that he selected them after passing the night in prayer, and in John xvii. 6, 9, 12. God is said to have given them to him. S. Peter says they were *chosen by God*. Acts x. 41.

Ibid. ἀποστόλους. Eusebius writes, Ἀποστόλους δὲ εἰσέτι καὶ νῦν ἔθος ἐστὶν Ἰουδαίοις ὀνομάζειν τοὺς ἐγκύκλια γράμματα παρὰ τῶν ἀρχόντων αὐτῶν ἐπικομιζομένους. In *Esaiam*. Moses and Aaron are called מֹשֶׁה וְאַהֲרֹן, or *apostles*, in the Chaldee Paraphrase. Lightfoot *ad Matt.* x. 1. The word מְשִׁלְמִים also answers to

ἀπόστολος. See Hag. i. 13. Mal. ii. 7. Spanheim, *de Apostolatu et Apostolis*. Wolfius *ad l.*

15. Ζηλωτὴν. See note at Matt. x. 4. The zealots were well known during the Jewish war. See Josephus, *de Bel. Jud.* IV. 6. 3. VI. 8. 1.

16. Ἰούδαν Ἰακώβου. Most persons have proposed to substitute *brother*: but the Syriac and Arabic versions supply *son*. I should prefer the former; and I cannot conceive this James to be the son of Alphæus who had just been mentioned. Luke would then have written, *James and Judas sons of Alphæus*. The brother of Judas was probably bishop of Jerusalem: and it was on that account that Luke thus distinguished Judas. See note at Matt. xiii. 55.

18. ὀχλούμενοι. So Herodian,

- 19 καὶ ἐθεραπεύοντο. ° καὶ πᾶς ὁ ὄχλος ἐζήτει ἄπτεσθαι ° ^{Matt. 14.}
αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο ^{36. Marc.}
πάντας. ^{5. 30.}
- 20 ° Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς ^{° Matt. 5.}
μαθητὰς αὐτοῦ, ἔλεγε, “ Μακάριοι οἱ πτωχοὶ, ὅτι ^{2, &c.}
- 21 “ ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ° μακάριοι οἱ ^{° Esa. 55. 1.}
“ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ ^{et 61. 3. et}
22 “ κλαίοντες νῦν, ὅτι γελάσετε. ° μακάριοί ἐστε, ὅταν ^{65. 13. et}
“ μωσῆσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ^{66. 10.}
“ ὑμᾶς καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ^{° Matt. 5.}
23 “ ὥς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. ° χαίρετε ° ^{11. 1 Pet.}
“ ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μι- ^{2. 19. et 3.}
“ σθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ^{14. et 4. 14.}
- 24 “ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν. ° Πλὴν ^{° Amos. 6.}
“ οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παρά- ^{1, 8. Eccl.}
25 “ κλησιν ὑμῶν. ° οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι ^{° Esa. 65.}
“ πεινάσετε. οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· ὅτι πενήθ- ^{13. Jac. 4.}
26 “ σετε καὶ κλαύσετε. οὐαὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἰ- ^{9. et 5. 1.}
“ πωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποιοῦν
“ τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. ^{° Exod. 23.}
- 27 “ ° Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπάτε τοὺς ^{4. Prov. 25.}
“ ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, ^{21. Matt. 5.}
28 “ ° εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καὶ προσεύ- ^{44. Rom.}
^{12. 14, 20.}
^{1 Cor. 4. 12.}
^{7 23. 34.}
^{Act. 7. 60.}

ἐνοχλείσθαι ὑπὸ νόσου. III. 11.
All the oldest MSS. read ἀπό.

22. ἐκβάλωσι. Dodwell understood this of their names being *erased* from the list of the synagogue: but it probably alludes to the *putting forth* of a false report.

24. ἀπέχετε. “ Quoniam re-
“ cepistis advocationem ves-

“ tram, utique ex divitiis, de
“ gloria earum et secularibus
“ fructibus.” Tertull. p. 427.
26. οὐαὶ ὑμῖν. Ὑμῖν is prob-
ably an interpolation.

Ib. ψευδοπροφῆταις. The Jews
only spoke well of false pro-
phets, who flattered them. Our
Saviour cautions the apostles
against praise of this kind.

- z Matt. 5. "χεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. ^aτῷ τύπτοντί 29
39. 1 Cor. 6. 7. "σε ἐπὶ τὴν σιαγόνα, παρέχε καὶ τὴν ἄλλην· καὶ
"ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα
a Deut. 15. "μὴ κωλύσης. ^aπαντὶ δὲ τῷ αἰτοῦντί σε, δίδου· καὶ 30
7. Matt. 5. 42. "ἀπὸ τοῦ αἵροντος τὰ σὰ, μὴ ἀπαίτει. ^bκαὶ καθὼς 31
^b Matt. 7. 12. Tob. 4. 16. "θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς
c Matt. 5. 46. "ποιεῖτε αὐτοῖς ὁμοίως. ^cκαὶ εἰ ἀγαπᾶτε τοὺς ἀγα- 32
"πῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ
"ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. καὶ 33
"ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία
"ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ
d Matt. 5. 42. Deut. 15. 8. "ποιοῦσι. ^dκαὶ ἐὰν δανεῖζετε παρ' ὧν ἐλπίζετε ἀπο- 34
"λαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτω-
"λοὶ ἁμαρτωλοῖς δανεῖζουσιν, ἵνα ἀπολάβωσι τὰ
e Matt. 5. 44. "ἴσα. ^eπλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγα- 35
"θοποιεῖτε, καὶ δανεῖζετε μηδὲν ἀπελπίζοντες· καὶ
"ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ τοῦ
"υἱοῦ τοῦ ὄντος· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρί-
f Matt. 5. 48. "στοὺς καὶ πονηροὺς. ^fγίνεσθε οὖν οἰκτίρμονες, κα- 36
g Matt. 7. 1. Rom. 2. 1. 1 Cor. 4. 5. "θὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. ^gκαὶ μὴ 37
"κρίνετε, καὶ οὐ μὴ κριθῇτε. μὴ καταδικάζετε, καὶ

29. ἱμάτιον, χιτῶνα. See note at Matt. v. 40.

32. ποία ὑμῖν χάρις ἐστί; Hombergius interprets it, *what sort of kindness is this of yours?* but χάρις is more properly rendered *thanks* or *return*. Matthew has μισθόν. v. 46. as Luke in ver. 35.

35. μηδὲν ἀπελπίζοντες. Knatchbull reads μηδεν', *causing no man to despair*; and says that the Syriac, Arabic, and Persian versions so render it; with

whom L. de Dieu agrees: but the usual reading and interpretation, *expecting to receive nothing*, (see v. 34. παρ' ὧν ἐλπίζετε ἀπολαβεῖν) is approved by Beza, Erasmus, Casaubon, Salmasius, Glassius, Abreschius, Krebsius, Hackspanius. This interpretation is better than that of Elsner, *nil desperantes*; i. e. not despairing of being rewarded: it is confirmed also by the word ἀχαρίστους in v. 35.

- “ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσε-
 38 “ σθε· ^h δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, ^h Prov. 10.
 “ πεπεισμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον ^{22. et 19. 17.}
 “ δάσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέ- ^{Matt. 7. 2.}
 “ τρω ^δ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.” ^{Marc. 4. 24.}
- 39 Ἐἶπε δὲ παραβολὴν αὐτοῖς, “ Μήτι δύναται τυ- ¹ Esa. 42.
 “ φλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον ^{19. Matt.}
 40 “ πεσούνται; ^k οὐκ ἔστι μαθητῆς ὑπὲρ τὸν διδάσκα- ^k Matt. 10.
 “ λον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ δι- ^{24. Job. 13.}
 41 “ δάσκαλος αὐτοῦ. ¹ τί δὲ βλέπεις τὸ κάρφος τὸ ἐν ¹ Matt. 7. 3.
 “ τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν
 42 “ ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ^m ἡ πῶς δύνα- ^m Prov. 18.
 “ σαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφε, ἄφες ἐκβάλω ^{17.}
 “ τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
 “ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἔκβαλε
 “ πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε
 “ διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 43 “ τοῦ ἀδελφοῦ σου. ⁿ οὐ γάρ ἐστι δένδρον καλόν, ⁿ Matt. 7.
 “ ποιοῦν καρπὸν σαπρόν· οὐδὲ δένδρον σαπρόν, ποι- ^{17. et 12.}
 44 “ οὖν καρπὸν καλόν. ^o ἕκαστον γὰρ δένδρον ἐκ τοῦ ^o Matt. 7.
 “ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλ- ^{16.}

40. κατηρτισμένος. Every one who has been instructed will copy his master, whether in his good or bad points. Elsner. L. de Dieu. But if we compare Matt. x. 24. John xv. 20. the whole passage seems to mean, that the disciples were to expect to be treated as their Master. In v. 39. he tells them, that before they attempted to teach others they must teach themselves. In v.

40. he adds, that even when they were thus qualified to teach, they must be prepared to be treated as their Master was.

43. Our version is not correct: it should be, *For that is not a good tree which brings forth bad fruit*: and so that is not a good man who, although he reproves others for their faults, does bad actions himself.

44. οὕτε γὰρ ἐκ σκίλλης ῥόδα

“λέγουσι σὺκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλὴν.

^p Matt. 12, 34, 35. “ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς

καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ ποιηρὸς
ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας
αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύ-
ματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

^q Matt. 7, 21, et 25. “Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ

¹¹ Rom. 2. λέγω; ἵπᾱς ὁ ἐρχόμενος πρὸς με, καὶ ἀκούων μου

¹³ Jac. 1, 22. τῶν λόγων, καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι

¹ Matt. 7, 24. ἐστὶν ὅμοιος. ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι

οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον
ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρ-
ρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε
σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

ὁ δὲ ἀκούσας, καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ
οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου·
ἡ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ
ἐγένετο τὸ ρῆγμα τῆς οἰκίας ἐκείνης μέγα.”

¹ Matt. 8.5. *ΕΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς 7
τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοὺμ. ἐκα- 2
τοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἡμελλε τελευ-
τᾶν, ὃς ἦν αὐτῷ ἔντιμος. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ 3
ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων,
ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐ-
τοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκά- 4
λουν αὐτὸν σπουδαίως, λέγοντες, “Ὅτι ἄξιός ἐστιν

φύεται, οὐδ' ὑάκινθος. Theogn. v. 537.

45. περισσέυματος. Qui lo-
quitur, de iis libenter loquitur,
quæ vehementer amat. Morus.

49. ἐπὶ τὴν γῆν. Matthew
writes, ἐπὶ τὴν ἄμμον. vii. 26.

CHAP. VII.

2. κακῶς ἔχων. Paralytic. Matt.
viii. 6.

- 5 “ὃ παρέξει τοῦτο· ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ
 6 “τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῶν.” Ὁ δὲ
 Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μα-
 κρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ
 ἐκατόνταρχος φίλους, λέγων αὐτῷ, “Κύριε, μὴ σκύλ-
 “λου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου
 7 “εἰσέλθῃς· διὸ οὐδὲ ἐμαυτὸν ἡξίωσα πρὸς σε ἐλθεῖν·
 8 “ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. καὶ
 “γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος,
 “ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ,
 “Πορεύητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ
 “ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ
 9 “ποιεῖ.” Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν
 αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ
 εἶπε, “Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πί-
 10 “στιν εὑρον.” Καὶ ὑποστρέψαντες οἱ πεμφθέντες
 εἰς τὸν οἶκον, εὑρον τὸν ἀσθενοῦντα δούλον ὑγιαίν-
 οντα.
- 11 **ΚΑΙ** ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν κα-
 λουμένην Ναῖν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ
 12 αὐτοῦ ἱκανοί, καὶ ὄχλος πολὺς. ὥς δὲ ἤγγισε τῇ
 πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκὼς, υἱὸς
 μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ χήρᾳ· καὶ ὄχλος
 13 τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτήν ὁ

5. αὐτὸς, *himself, at his own charge.*

7. εἰπέ λόγῳ, *say it by a word.*
 Ibid. παῖς. In v. 3. he is called δούλος. Mæris says that the Athenians called a slave παῖς even when he was old.

11. Ναῖν. Origen says it was

on mount Hermon. Vol. II. p. 775. In Josephus, *Antiq.* XX. 6. some MSS. read Ναῖς as a village through which persons passed who went from Galilee to Jerusalem. Havercamp reads Γωαίας. See Re-land. *Palestin.* p. 905.

- κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, “ Μὴ
 † Act. 9. 40. “ κλαίει.” Ἐκεῖ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ 14
 βαστάζοντες ἔστησαν· καὶ εἶπε, “ Νεανίσκε, σοὶ
 “ λέγω, ἐγέρθητι.” Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ 15
 ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.
 † 1. 68. et 24. 19. † ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν 16
 Marc. 7. λέγοντες, “ Ὅτι προφήτης μέγας ἐγγίγεται ἐν ἡμῖν·
 37. Joh. 4. “ καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.” Καὶ 17
 19. et 6. 14. et 9. 17. ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ,
 καὶ ἐν πάσῃ τῇ περιχώρῳ.
 † Matt. 11. 2. * ΚΑΙ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ 18
 πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν 19
 μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν
 λέγων, “ Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν ;”
 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, “ Ἰω- 20
 “ ἄννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων,
 “ Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν ;” Ἐν 21
 αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ
 μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολ-
 † Ysa. 29. 18. et 35. 5. † τοῖς ἐχαρίσατο τὸ βλέπειν. Ἐκεῖ ἀποκριθεὶς ὁ Ἰησοῦς 22
 et 61. 1. εἶπεν αὐτοῖς, “ Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ
 “ εἶδετε καὶ ἠκούσατε. ὅτι τυφλοὶ ἀναβλέπουσι,
 “ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ
 “ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·
 “ καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.” 23
 † Matt. 11. 7. 24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο 24
 λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, “ Τί ἐξελη-
 “ λύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ
 “ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; 25
 “ ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδού,

- “ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν
 26 “ τοῖς βασιλείοις εἰσὶν. ἀλλὰ τί ἐξεληλύθατε ἰδεῖν ;
 “ προφήτην ; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προ-
 27 “ φήτου. ^aοὗτός ἐστι περὶ οὗ γέγραπται, ‘ Ἰδοὺ, ἐγὼ ^aMal. 3. 1.
 “ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ^{Matt. 11.}
 “ ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. ^{10. Marc. 1. 2.}
 28 “ Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προ-
 “ φήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστίν. ὁ δὲ
 “ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων αὐτοῦ
 29 “ ἐστί.” Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι
 ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα
 30 Ἰωάννου· οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν
 τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ’
 31 αὐτοῦ. ^bεἶπε δὲ ὁ κύριος, “ Τίνι οὖν ὁμοιώσω τοὺς ^bMatt. 11.
 “ ἀνθρώπους τῆς γενεᾶς ταύτης ; καὶ τίνι εἰσὶν ὅμοιοι ; ^{16.}
 32 “ ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ
 “ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν, Ἠυλόησαμεν
 “ ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ
 33 “ ἐκλαύσατε. ^cἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστής ^cMatt. 3. 4.
 “ μῆτε ἄρτον ἐσθίων μῆτε οἶνον πίνων, καὶ λέγετε, ^{Marc. 1. 6.}
 34 “ Δαιμόνιον ἔχει. ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσ-
 “ θίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος
 35 “ καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ
 “ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.”

29—30. Grotius considered these two verses to be a continuation of Christ's discourse : so did Dr. Clarke, but they are most probably wrong.

29.· ἐδικαίωσαν τὸν Θεόν, *acknowledged God to be just, or praised God for his justice.*

30. τὴν βουλὴν κ. τ. λ. *frus-*

trated the intentions which God had toward them. For ἀθετεῖν see x. 16.

31. The words εἶπε δὲ ὁ κύριος are wanting in nearly all the old MSS. and were probably added to complete the sense.

Ἦρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ 36
μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρι-
σαίου, ἀνεκλίθη. Καὶ ἰδὼν, γυνὴ ἐν τῇ πόλει, ἣτις ἦν 37
ἀμαρτωλὸς, ἐπιγινούσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ
Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, καὶ στᾶσα 38
παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἥρξατο
βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξί-
της κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς
• 15. 2. πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. Ἰδὼν δὲ ὁ Φα- 39
ρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων,
“Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ πο-
“ταπὴ ἢ γυνή, ἣτις ἅπτεται αὐτοῦ· ὅτι ἀμαρτωλὸς
“ἐστι.” Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, 40
“Σίμων, ἔχω σοί τι εἰπεῖν.” Ὁ δέ φησι, “Διδά-
“σκαλε, εἰπέ.” “Δύο χρεωφειλέται ἦσαν δανει- 41
“στῇ τινι· ὁ εἰς ὄφειλε δηνάρια πεντακόσια, ὁ δὲ
“ἕτερος πεντήκοντα. μὴ ἐχόντων δὲ αὐτῶν ἀπο- 42
“δοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἶπε,
“πλείον αὐτὸν ἀγαπήσει;” Ἀποκριθεὶς δὲ ὁ Σίμων 43
εἶπεν, “Ὑπολαμβάνω ὅτι ὃ τὸ πλείον ἐχαρίσατο.”
Ὁ δὲ εἶπεν αὐτῷ, “Ὁρθῶς ἔκρινας.” Καὶ στραφεὶς 44
πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, “Βλέπεις ταύτην
“τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ
“ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκ-
“ρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξί τῆς

36. *tis tōn pharisaion.* His name was Simon; see v. 40.

37. This seems certainly not the same story which is told by Matt. xxvi. 7. Mark xiv. 3. and John xii. 3. That happened only six days before the pass-over. John xii. 1. See Thes.

Crit. Sacr. part. I. p. 202.

Neither is there any reason to suppose that this woman was Mary Magdalen. See Lardner, Deylingius *Obs. Sacr. part. III. p. 227.*

Ibid. ἐν τῇ πόλει. Nain. L. de Dieu *ad l.*

- 45 “ κεφαλῆς αὐτῆς ἐξέμαξε. φίλημά μοι οὐκ ἔδωκας.
 “ αὕτη δὲ ἀφ’ ἧς εἰσῆλθον, οὐ διέλειπε καταφιλοῦσά
 46 “ μου τοὺς πόδας. ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλει-
 47 “ ψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. οὐδ’
 “ χάριν, λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐτῆς αἱ
 “ πολλαί, ὅτι ἠγάπησε πολὺ· ὃ δὲ ὀλίγον ἀφίεται,
 48 “ ὀλίγον ἀγαπᾷ.” Ἰεῖπε δὲ αὐτῇ, “ Ἀφένονται σου ^ε Matt. 9. 2.
 49 “ αἱ ἁμαρτίαι.” ^ε Καὶ ἤρξαντο οἱ συνανακείμενοι λέ- ^ε Matt. 9. 3.
 γειν ἐν ἑαυτοῖς, “ Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ^{Marc. 2. 7.}
 50 “ ἀφήσιν;” ^h Εἶπε δὲ πρὸς τὴν γυναῖκα, “ Ἡ πί- ^h 8. 48.
 “ στις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.” ^{et} 18. 42.
 8 ΚΑΙ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε ^{Matt. 9. 22.}
 κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζό- ^{Marc. 5. 34.}
 μενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν ^{et} 10. 52.
 2 αὐτῷ, ⁱ καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμένα ⁱ Matt. 27.
 ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ ^{55, 56.}
 καλουμένη Μαγδαληνὴ, ἀφ’ ἧς δαιμόνια ἐπτὰ ἐξελη- ^{Marc. 16. 9.}
 3 λύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, ^{Joh. 19. 25.}
 καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν
 αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.
 4 ^k Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ^k Matt. 13.
 ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, ^{3.} Marc. 4.
 5 “ Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐ-

45. εἰσῆλθον. Some authorities read εἰσῆλθεν, which seems better. See v. 37.

CHAP. VIII.

3. ἐπιτρόπου. Some understand this of Herod's deputy in the government: others of his treasurer or steward. See Matt. xx. 8. Gal. iv. 2. 2 Macc. xi. 1.

Ibid. αὐτῷ. The best MSS.

read αὐτοῖς.

4. Συνιόντος relates to the whole sentence: *When the multitude, and they who had come to him from every city, were assembled together.* L. de Dieu. Jesus addressed them from a boat. Matt. xiii. 2. Mark iv. 1.

Ibid. τῶν κατὰ πόλιν. *The persons from different cities.*

“ τοῦ· καὶ ἐν τῷ σπεῖρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ
 “ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐ-
 “ ρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον ἔπεσεν ἐπὶ τὴν 6
 “ πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα.
 “ καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμ- 7
 “ φυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό. καὶ ἕτερον 8
 “ ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε
 “ καρπὸν ἑκατονταπλασίονα.” Ταῦτα λέγων ἐφώνει,
 1 Matt. 13. “ Ὁ ἔχων ὦτα ἀκούειν, ἀκούετω.” 1 Ἐπηρώτων δὲ 9
 10. Marc. αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἴη ἡ παρα-
 4. 10. βολὴ αὕτη· ^m ὁ δὲ εἶπεν, “ Ὑμῖν δέδοται γινῶναι τὰ 10
 m Matt. 11. 25, 26. et 13. 14. “ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς
 2 Cor. 3. 5, 14. Esm. 6. “ ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ
 9. Ezech. 12. 2. “ ἀκούοντες μὴ συνιῶσιν. ⁿ Ἔστι δὲ αὕτη ἡ παρα- 11
 Marc. 4. 12. βολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· οἱ δὲ 12
 Joh. 12. 40. Act. 28. 26. Rom. 11. 8. “ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες, εἶτα ἔρχεται ὁ
 n Matt. 13. 18. Marc. 4. 13. “ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐ-
 o Matt. 13. 20. Marc. 4. 16. “ τῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. ^o οἱ δὲ ἐπὶ τῆς 13
 “ πέτρας, οἱ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται
 “ τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς
 “ καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφί-
 p 18. 24. “ στανται. ^p τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν, οὗτοί εἰσιν 14
 Matt. 19. 23. Marc. 10. 23. “ οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ
 1 Tim. 6. 9. “ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ
 “ τελεσφοροῦσι. τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν 15
 “ οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν
 “ λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

6. ἱκμάδα. Matthew and Mark write βάθος γῆς.

12. οἱ παρὰ τὴν ὁδὸν, i. e. οἱ δε-
 χόμενοι τὸν σπόρον παρὰ τὴν ὁδόν.

14. πορευόμενοι, going away
 from hearing the word. Elsner,
 Wolfius. Or it may merely
 mean, as they go along in life.

- 16 “⁹ Οὐδείς δὲ λύχον ἄψας, καλύπτει αὐτὸν σκεύει,^{9 11. 33.}
 “ ἡ ὑποκάτω κλίνης τίθησιν· ἀλλ’ ἐπὶ λυχνίας ἐπι-^{Matt. 5. 15.}
 “ τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.^{Marc. 4. 21.}
- 17 “¹ οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φανερόν γενήσεται·^{1 12. 2.}
 “ οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται, καὶ εἰς φανερόν^{Matt. 10.}
 “ ἔλθῃ.^{26. Marc.} ^{4. 22. Job.} ^{12. 22.}
 “ δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ^{5 19. 26.}
 “ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ.”^{Matt. 13.}
^{12. et 25.}
^{29. Marc.}
- 19 “Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελ-^{4. 25.}
 φοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν^{t Matt. 12.}
 20 ὄχλον. καὶ ἀπηγγέλη αὐτῷ, λεγόντων, “Ἡ μήτηρ^{46. et 13.}
 “ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε^{55. Marc.}
 21 “ θέλοντες.” ^{3. 31.} “Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς,^{u Joh. 15.}
 “ Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν^{14. 2 Cor.}
 “ λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.”^{5. 16.}
- 22 “² Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη^{x Matt. 8.}
 εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐ-^{23. Marc.}
 τοὺς, “Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης” καὶ^{4. 35, 36.}
 23 ἀνήχθησαν. πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατ-
 έβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπλη-
 24 ροῦντο, καὶ ἐκινδύνεον. προσελθόντες δὲ διήγειραν
 αὐτόν, λέγοντες, “Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα.”
 “Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι

16—18. Having spoken of the effect of *the word* upon the *hearers*, he now tells his disciples what they must do as *teachers* of the word. They must not keep it to themselves; for it cannot be concealed; and if they do not preach what they have learnt, they will themselves receive no more in-

struction.

20. ἀπηγγέλη αὐτῷ, λεγόντων. There is a similar construction in Herodotus, τῷ χρυσέῳ ἐπι- γέγραπται, Λακεδαιμονίων φαιμένων εἶναι ἀνάθημα. I. See Wolfius, Alberti, Raphel.

23. καὶ συνεπληροῦντο, and they were filling with water, i. e. the ship was filling.

τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.
 7 εἶπε δὲ αὐτοῖς, “Ποῦ ἐστὶν ἡ πίστις ὑμῶν;” Φο- 25
 12. Psal. βηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους,
 107. 25. “Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσ-
 “σει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;”
 2 Matt. 8. * ΚΑΙ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρη- 26
 28. Marc. νῶν, ἣτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. ἐξελθόντι 27
 5. 1. δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ
 τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ
 ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν,
 ἀλλ’ ἐν τοῖς μνήμασιν. ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνα- 28
 κράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε,
 “Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου;
 “δέομαί σου, μὴ με βασανίσῃς.” Παρήγγειλε γὰρ 29
 τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώ-
 που· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν, καὶ
 ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ
 διαρρήσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος
 εἰς τὰς ἐρήμους. ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέ- 30
 γων, “Τί σοι ἐστὶν ὄνομα;” Ὁ δὲ εἶπε, “Λεγεών”
 ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. καὶ παρεκά- 31
 λει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον

26. Γαδαρηνῶν. See note at Matt. viii. 28.

27. ἀνὴρ τις. Matthew says there were two men. *He had not the habit of wearing clothes, or of living in a house, but among the tombs.* Ἐκ τῆς πόλεως means a native of the city, or belonging to the city. Grotius, Wetstein, Newcome. See John i. 45. ἱμάτιον is perhaps to be taken

literally, and means only the upper garment, or cloak. See Matt. v. 40.

29. πολλοῖς χρόνοις. Beza renders it *long ago*: but Erasmus and L. de Dieu, *frequently*.

31. εἰς τὴν ἄβυσσον. Mark writes *ἔξω τῆς χώρας*. v. 10. Ἄβυσσον probably means the place of torment. See Rev. ix. 1, 2, 11. xi. 7. xvii. 8. Clarke.

- 32 ἀπελθεῖν. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκο-
 μένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπι-
 τρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν
 33 αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου
 εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη
 κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.
 34 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγεννημένον, ἔφυγον, καὶ
 ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς
 35 ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς
 τὸν Ἰησοῦν, καὶ εὔρον καθήμενον τὸν ἄνθρωπον, ἀφ'
 οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρο-
 νοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθη-
 36 σαν. ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη
 37 ὁ δαιμονισθείς. ^a καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆ- ^a Act. 16. *
 θος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐ- ³⁹
 τῶν, ὅτι φόβῳ μεγάλῳ συνέιχοντο· αὐτὸς δὲ ἐμβὰς
 38 εἰς τὸ πλοῖον, ὑπέστρεψεν. ^b ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ^b Marc. 5.
 ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπ- ¹⁸
 39 ἔλυσεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, “Ὑπόστρεφε εἰς
 “ τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός.”
 Καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα
 ἐποίησεν αὐτῷ ὁ Ἰησοῦς.
 40 ἘΓΕΝΕΤΟ δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν,
 ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσ-
 δοκῶντες αὐτόν.
 41 ^c Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ^φ ὄνομα Ἰάειρος, καὶ αὐτὸς ^c Matt. 9.
 ἄρχων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς ¹⁸ Marc.
^{5. 22.}

32. ἱκανῶν. There were 2000.
 Mark v. 13.

39. τὴν πόλιν. Mark says ἐν
 τῇ Δεκαπόλει. v. 20.

40. ὑποστρέψαι, to Capernaum.
 Matt. ix. 1.

Ibid. ἀπεδέξατο implies that
 they received him gladly.

πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς 42
 ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκειν. ἐν δὲ τῷ ὑπά-
^{d Matt. 9.} γειν αὐτὸν, οἱ ὄχλοι συνέπνιγον αὐτόν. ^d Καὶ γυνή 43
^{20. Marc.} οὔσα ἐν ρύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς
^{5. 25. Lev.} ἱατροὺς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν
^{15. 25.} ὑπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὀπισθεν, ἥ- 44
 ψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παρα-
 χρῆμα ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν ὁ 45
 Ἰησοῦς, “Τίς ὁ ἀψάμενός μου;” Ἀρνουμένων δὲ
 πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, “Ἐπι-
 “στάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ
 “λέγεις, Τίς ὁ ἀψάμενός μου;” Ὁ δὲ Ἰησοῦς εἶπεν, 46
 “Ἦψατό μου τίς· ἐγὼ γὰρ ἔγνωμ δύναμιν ἐξελθοῦ-
 “σαν ἀπ' ἐμοῦ.” Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαβε, 47
 τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν
 ἦψατο αὐτοῦ, ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ
 λαοῦ, καὶ ὡς ἰάθη παραchrῆμα. ὁ δὲ εἶπεν αὐτῇ, 48
 “Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πο-
^{e Marc. 5.} “ρεύου εἰς εἰρήνην.” ^e Ἐπὶ αὐτοῦ λαλοῦντος, ἔρχε- 49
^{35.} ταί τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ, “Ὅτι
 “τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκα-
 “λον.” Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέ- 50
 γων, “Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.”
 Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν 51
 οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ
 τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλειον δὲ 52

42. ἀπέθνησκειν, was dying, or, on the point of death. See ver.

49. Mark says ἐσχάτως ἔχει.

43. εἰς ἱατροὺς. Nearly all

the best MSS. read ἱατροῖς.

49. παρὰ τοῦ ἀρχισυναγώγου, belonging to the ruler, as τὰ παρ' αὐτῶν in x. 7. οἱ παρ' αὐτοῦ in

Mark iii. 21.

πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, “ Μὴ κλαί-
 53 “ ετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.” Καὶ κατεγέ-
 54 λων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. αὐτὸς δὲ ἐκβαλὼν
 ἕξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφών-
 55 ησε λέγων, “ Ἡ παῖς, ἐγείρου.” ¹ Καὶ ἐπέστρεψε τὸ ¹ Joh. 11.
 πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν ^{11, 13.}
 56 αὐτῇ δοθῆναι φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς·
 ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

9 ⁵ ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα μαθη- ^{8 6. 13.}
 τὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ ^{Matt. 10. 1.}
 2 πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν· ^{Marc. 3. 13.} καὶ ἀπέ- ^{et 6. 7.}
 στείλειν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, ^{h Matt. 10.}
 3 καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. ¹ καὶ εἶπε πρὸς αὐτοὺς, ^{1 22. 35.}
 “ Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ράβδους, μήτε ^{Matt. 10. 9.}
 πῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο ^{Marc. 6. 8.}
 4 “ χιτῶνας ἔχειν. ^h καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ^{h 10. 5, 6.}
 5 “ ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. ¹ καὶ ὅσοι ἂν μὴ ^{Marc. 6. 10.}
 “ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκεῖ- ^{Matt. 10.}
 νης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀπο- ^{14. Marc.}
 6 “ τινάζατε, εἰς μαρτύριον ἐπ’ αὐτούς.” ¹ Ἐξερχόμενοι ^{6. 11. Act.}
 δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ ^{13. 51. et}
 θεραπεύοντες πανταχοῦ. ^{18. 6.}

7 ^m Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ^{m Matt. 14.}
 ὑπ’ αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ ^{1. Marc. 6.}
 8 τινων, “ Ὅτι Ἰωάννης ἐγγήγερται ἐκ νεκρῶν.” ὑπὸ

54. πάντας, except the father and mother and the three disciples. Mark v. 40.

CHAP. IX.

2. ἀπέστειλεν. Not in a body, but two and two. Mark vi. 7.

3. μήτε ράβδους. This seems

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to mean that they were only to carry one staff. See Mark vi. 8. Perhaps in every instance the meaning is that they were to take nothing *purposely for the journey*, but to go just as they were.

τινων δὲ, “Ὅτι Ἡλίας ἐφάνη” ἄλλων δὲ, “Ὅτι
 “προφήτης εἰς τῶν ἀρχαίων ἀνέστη.” Καὶ εἶπεν ὁ 9
 Ἡρώδης, “Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν
 “οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα;” Καὶ ἐζήτει
 ἰδεῖν αὐτόν.

ⁿ Matt. 14. ^{13.} Marc. 6. ^{30, 31, 32.} Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο 10
 αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώ-

ρησε κατ’ ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης
 Βηθσαιῖδά. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· 11
 καὶ δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασι-
 λείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας·

^o Matt. 14. ^{15.} Marc. ^{6. 35.} ^{Joh. 6. 5.} ἱάτο. Ὅ·Η δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες 12
 δὲ οἱ δώδεκα εἶπον αὐτῷ, “Ἀπόλυσον τὸν ὄχλον, ἵνα

“ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς
 “καταλύσωσι, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν
 “ἐρήμῳ τόπῳ ἐσμέν.” Εἶπε δὲ πρὸς αὐτοὺς, “Δότε 13
 “αὐτοῖς ὑμεῖς φαγεῖν.” Οἱ δὲ εἶπον, “Οὐκ εἰσὶν
 “ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μή τι
 “πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν
 “τοῦτον βρώματα.” ἦσαν γὰρ ὡσεὶ ἄνδρες πεντα- 14
 κωχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, “Κα-
 “τακλίνετε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.” καὶ 15
 ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. λαβὼν δὲ 16
 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας

9. ἐζήτει. See xxiii. 8.

12. κλίνειν is used for *ad finem vergere*, without any reference to the going down of the sun: for Polybius writes, ἅμα δὲ τῷ κλίνειν τὸ τρίτον μέρος τῆς νύκτος. III. 9. 3. Raphael. *ad l.*

Ibid. ἀγροὺς seems to answer

to our word *farms*. For καταλύσωσι see note at κατάλυμα in ii. 7.

13. οἱ δὲ εἶπον. This was Andrew. See John vi. 8.

14. πεντακισχίλιοι, beside women and children. Matt. xiv. 21.

- εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε,
 17 καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. καὶ
 ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισ-
 σεύσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.
- 18 ^ρΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον ^ρ Matt. 16.
 καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτη- ^{13.} Marc.
 σεν αὐτοὺς λέγων, “Τίνα με λέγουσιν οἱ ὄχλοι εἶ-
 19 “ναι;” ^ρΟἱ δὲ ἀποκριθέντες εἶπον, “Ἰωάννην τὸν ^ρ Matt. 14.
 “βαπτιστήν· ἄλλοι δὲ Ἡλίαν. ἄλλοι δὲ, ὅτι προ- ^{2.} Marc. 6.
 20 “φήτης τις τῶν ἀρχαίων ἀνέστη.” ^ρΕἶπε δὲ αὐ- ^{14.}
 τοῖς, “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;” Ἀποκριθεὶς
 21 δὲ ὁ Πέτρος εἶπε, “Τὸν Χριστὸν τοῦ Θεοῦ.” Ὁ δὲ
 ἐπιτιμήσας αὐτοῖς, παρήγγειλε μηδεὶν εἰπεῖν τοῦτο,
 22 εἰπὼν, “Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ πα- ^{t 18. 31. et}
 “θεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων ^{24. 7. Matt.}
 “καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, ^{16. 21. et}
 “καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.” ^{17. 22.}
^{Marc. 8. 31. et 9. 31. et 10. 33.}
- 23 ^ρἘλεγε δὲ πρὸς πάντας, “Εἴ τις θέλει ὀπίσω μου ^ρ 14. 27.
 “ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυ- ^{Matt. 10.}
 24 “ρὸν αὐτοῦ καθ’ ἡμέραν, καὶ ἀκολουθεῖτω μοι. ^{38. et 16.}
 “γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει ^{24. Marc.}
 “αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ^{x 17. 33.}
 25 “ἐμοῦ, οὗτος σώσει αὐτήν. τί γὰρ ὠφελεῖται ἄν- ^{Matt. 10.}
 “θρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπο- ^{39. et 16.}
 26 “λέσας ἢ ζημιωθείς; Ὃς γὰρ ἂν ἐπαισχυνηθῇ με καὶ ^{25. Marc.}
^{8. 35. Joh. 12. 25.}

21. ἐπιτιμήσας. This perhaps alludes to the rebuke given to Peter, which is mentioned by Matt. xvi. 22. 23. and which makes this passage of S. Luke more intelligible.

22. If these were the words

alluded to in xxiv. 7, 8. they were spoken in the presence of other persons beside the disciples. See xviii. 32.

23. πάντας, the multitude as well as his disciples. Mark viii. 34.

καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τοῦ-
 του. ^ε Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν ⁴⁶
 του. ^ε Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν ⁴⁶
 Matt. 18. 1. εἶη μείζων αὐτῶν. ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισ- ⁴⁷
 μὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον, ἔστη-
 σεν αὐτὸ παρ' ἑαυτῷ, ^h καὶ εἶπεν αὐτοῖς, ⁴⁸
 5. Marc. 9. “δέξεται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμέ
 37. Joh. 13. 20. “δέχεται· καὶ ὅς ἐάν ἐμέ δέξηται, δέχεται τὸν ἀπο-
 “στείλαντά με. ⁱ ὁ γὰρ μικρότερος ἐν πᾶσι ὑμῶν
 14. 11. et 18. 14. “υἱάρχων, οὗτος ἔσται μέγας.”
 Matt. 23. 11. ^k Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, ⁴⁹
 k Marc. 9. 38. “εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ
 “δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολου-
 11. 23. “θεῖ μεθ' ἡμῶν.” ^l Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, ⁵⁰
 Matt. 12. 30. Marc. 9. 40. “Μὴ κωλύετε· ὅς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ
 “ἡμῶν ἔστω.”

ἘΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέ- ⁵¹
 ρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον
 αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ. καὶ ⁵²
 m Joh. 4. 4. 9. ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· ^m καὶ
 πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε
 ἐτοιμάσαι αὐτῷ. καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ ⁵³
 πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ.

46. διαλογισμὸς here may mean merely a *thought*, and not a *conversation*: but see Mark ix. 34, where it appears that Jesus noticed this dispute, not at the time, but afterwards in the house.

48. τοῦτο τὸ παῖδιον. Mat-
 thew writes τοιοῦτον. xviii. 5.

51. τὸ πρόσωπον αὐτοῦ ἐστή-
 ριξε, *Firmiter animo destinavit*.
 Valcken. ad l. The phrase is

used by the LXX in Jerem. xxi. 10. Ezech. vi. 2. xiv. 8. See also 2 Kings xii. 17. Jerem. xlii. 15.

Ibid. εἰς Ἱερουσαλὴμ. This can hardly be his last journey to Jerusalem at the passover. It may have been to the feast of tabernacles, as in John vii. 2, 10, or to the feast of the dedi-
 cation, x. 22, 23. See Luke x. 38—42.

- 54^a ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης^{n 2 Reg. 1. 10, 12.}
 εἶπον, “Κύριε, θέλεις εἰπώμεν πῦρ καταβῆναι ἀπὸ
 “ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὥς καὶ Ἡλίας
 55 “ ἐποίησε;” Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶ-
 56 πεν, “Οὐκ οἴδατε οἷου πνεύματός ἐστε ὑμεῖς; ^{o Joh. 3. 17. et 12. 47.}
 “ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων
 “ ἀπολέσαι, ἀλλὰ σῶσαι.” Καὶ ἐπορεύθησαν εἰς
 ἑτέραν κώμην.
 57 ^{p Matt. 8. 19.} Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ^p
 τις πρὸς αὐτὸν, “Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ,
 58 “ κύριε.” Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, “Αἱ ἀλώπεκες
 “ φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατα-
 “ σκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πού
 59 “ τὴν κεφαλὴν κλίνῃ.” ^{q Matt. 8. 21, 22.} Εἶπε δὲ πρὸς ἕτερον, “Ἀ-^q
 “ κολουθεῖ μοι.” Ὁ δὲ εἶπε, “Κύριε, ἐπίτρεψόν μοι
 60 “ ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.” Εἶπε
 δὲ αὐτῷ ὁ Ἰησοῦς, “Ἄφες τοὺς νεκροὺς θάψαι τοὺς
 “ ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν
 61 “ βασιλείαν τοῦ Θεοῦ.” ^{r 1 Reg. 19. 20.} Εἶπε δὲ καὶ ἕτερος, “Ἀ-^r
 “ κολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι
 62 “ ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.” Εἶπε δὲ
 πρὸς αὐτὸν ὁ Ἰησοῦς, “Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα
 “ αὐτοῦ ἐπ’ ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐ-
 “ θετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.”

55. Οὐκ οἴδατε κ.τ.λ.; Some read this without an interrogation. *Ye are not aware whence this hasty disposition and desire of revenge in you proceeds.* Clarke. With the interrogation it means, *Do ye not know of what disposition ye ought to be?* The whole

passage καὶ εἶπεν — ἀλλὰ σῶσαι is omitted in the best MSS.

57. τις. One of the Scribes. Matt. viii. 19.

CHAP. X.

1. This was after the sending of the twelve, mentioned by Matt. x. 5. Eus. *H. E.* I. 10.

πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς 42
 ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκειν. ἐν δὲ τῷ ὑπά-
 γειν αὐτὸν, οἱ ὄχλοι συνέπνιγον αὐτόν. ^d Καὶ γυνή 43
 οὔσα ἐν ρύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς
 ἰατροὺς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν
 ὑπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὀπισθεν, ἥ- 44
 ψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παρα-
 χρήμα ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν ὁ 45
 Ἰησοῦς, “Τίς ὁ ἀψάμενός μου;” Ἀρνουμένων δὲ
 πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, “Ἐπι-
 “στάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ
 “λέγεις, Τίς ὁ ἀψάμενός μου;” Ὁ δὲ Ἰησοῦς εἶπεν, 46
 “Ἦψατό μου τίς· ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθοῦ-
 “σαν ἀπ' ἐμοῦ.” Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, 47
 τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν
 ἦψατο αὐτοῦ, ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ
 λαοῦ, καὶ ὡς ἰάθη παραχρήμα. ὁ δὲ εἶπεν αὐτῇ, 48
 “Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πο-
 “ρεύου εἰς εἰρήμην.” ^e Ἐτι αὐτοῦ λαλοῦντος, ἔρχε- 49
 ταί τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ, “Ὅτι
 “τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκα-
 “λον.” Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέ- 50
 γων, “Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.”
 Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν 51
 οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ
 τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἐκλαίον δὲ 52

^d Matt. 9.
 20. Marc.
 5. 25. Lev.
 15. 25.

^e Marc. 5.
 35.

42. ἀπέθνησκειν, was dying, or, on the point of death. See ver. 49. Mark says ἐσχάτως ἔχει. v. 23.
 43. εἰς ἰατροὺς. Nearly all

the best MSS. read ἰατροῖς.

49. παρὰ τοῦ ἀρχισυναγώγου, belonging to the ruler, as τὰ παρ' αὐτῶν in x. 7. οἱ παρ' αὐτοῦ in Mark iii. 21.

πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, “ Μὴ κλαί-
 53 “ ετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.” Καὶ κατεγέ-
 54 λων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. αὐτὸς δὲ ἐκβαλὼν
 ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφών-
 55 ησε λέγων, “ Ἡ παῖς, ἐγείρου.” ^f Καὶ ἐπέστρεψε τὸ ^f Joh. 11.
 πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν ^{11, 13.}
 56 αὐτῇ δοθῆναι φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς·
 ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

9 ⁸ ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα μαθη- ^{8 6. 13.}
 τὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ ^{Matt. 10. 1.}
² πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν. ^h καὶ ἀπέ- ^{Marc. 3. 13.}
 στείλουν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, ^{et 6. 7.}
³ καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. ⁱ καὶ εἶπε πρὸς αὐτούς, ^h Matt. 10.
 “ Μηδὲν αἶρετε εἰς τὴν ὁδόν· μήτε ράβδους, μήτε ^{22. 35.}
 “ πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο ^{Matt. 10. 9.}
 4 “ χιτῶνας ἔχειν. ^k καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ^{Marc. 6. 8.}
 5 “ ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. ¹ καὶ ὅσοι ἂν μὴ ^{10. 5, 6.}
 “ δέξονται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκεῖ- ^{Marc. 6. 10.}
 “ νης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀπο- ^{10. 10, 11.}
 6 “ τινάξατε, εἰς μαρτύριον ἐπ’ αὐτούς.” Ἐξερχόμενοι ^{Matt. 10.}
 δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ ^{14. Marc.}
 θεραπεύοντες πανταχοῦ. ^{6. 11. Act.}
 7 ^m Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ^{13. 51. et}
 ὑπ’ αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ ^{18. 6.}
 8 τινων, “ Ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν.” ὑπό

54. πάντας, except the father and mother and the three disciples. Mark v. 40.

CHAP. IX.

2. ἀπέστειλεν. Not in a body, but two and two. Mark vi. 7.

3. μήτε ράβδους. This seems

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to mean that they were only to carry one staff. See Mark vi. 8. Perhaps in every instance the meaning is that they were to take nothing *purposely for the journey*, but to go just as they were.

- ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους 10
 ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸς
 προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ
 ■ Matt. 9. ἔμελλεν αὐτὸς ἔρχεσθαι. * Ἐλεγεν οὖν πρὸς αὐτοὺς, 2
 37. Joh. 4. “Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεή-
 35. 2 Thess. 3. 1. “θητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ
 † Matt. 10. “ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. * Ὑπάγετε· ἰδοὺ, 3
 16. “ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.
 u 9. 3. “μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑπο- 4
 et 22. 35. “δήματα· καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπᾶσθηθε.
 Matt. 10. 9. 10. Marc. “Ἔως ἣν δ’ ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, 5
 6. 8. 2 Reg. 4. 29. “Εἰρήνη τῷ οἴκῳ τούτῳ. καὶ εἰ μὲν ἦ ἐκεῖ ὁ υἱὸς 6
 † Matt. 10. 12. Marc. “εἰρήνης, ἐπαναπαύσεται ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν·
 6. 10. “εἰ δὲ μήγε, ἐφ’ ὑμᾶς ἀνακάμψει. * ἐν αὐτῇ δὲ τῇ 7
 † Lev. 19. 13. Deut. “οἰκία μένετε, ἐσθιόντες καὶ πίνοντες τὰ παρ’ αὐ-
 24. 14. et 25. 4. Matt. “τῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστί.
 10. 10. 1 Cor. 9. 4. “μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν δ’ 8
 et seqq. 1 Tim. 5. 18. “ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε
 † Matt. 3. 2. “τὰ παρατιθέμενα ὑμῖν, * καὶ θεραπεύετε τοὺς ἐν 9
 et 4. 17. “αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, * Ἠγγικεν ἐφ’
 a 9. 5. “ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. * εἰς ἣν δ’ ἂν πόλιν 10
 Matt. 10. 14. Marc. “εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς
 11. Act. 13. 51. et 18. 6. “τὰς πλατείας αὐτῆς, εἶπατε, Καὶ τὸν κονιορτὸν τὸν 11

He says that there was no account of the names of these seventy, (ib. 12.) Other writers have mentioned several, but they seem only to have taken the names which occur in the New Testament: e. g. the seven deacons, Mark, Luke, Matthias, Barnabas, Sosthenes, Barsabas, &c. &c. Lists may be seen in Fabricius, *Lux Evan-*

gelii, Townsend's Harmony.

4. μηδὲνα κατὰ τὴν ὁδὸν ἀσπᾶσθηθε. Do not stop to use the common and tedious forms of salutation. See 2 Kings iv. 29. Hackspanius.

6. υἱὸς εἰρήνης. See note at 2 Thess. ii. 3. Many MSS. omit the article before υἱός.

7. μὴ μεταβαίνετε, i. e. in the same town.

- “ κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα
 “ ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ’ ὑμᾶς
 12 “ ἡ βασιλεία τοῦ Θεοῦ. λέγω δὲ ὑμῖν, ὅτι Σοδόμοις
 “ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει
 13 “ ἐκείνῃ. ^b Οὐαὶ σοι, Χοραζῖν, οὐαὶ σοι, Βηθσαῖδά· ^b Matt. 11.
 “ ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ ^{21, &c.}
 “ γεγνημέναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
 14 “ καθήμεναι μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι
 15 “ ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. καὶ σὺ,
 “ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως
 16 “ ἄδου καταβιβασθήσῃ. ^c Ὁ ἀκούων ὑμῶν, ἐμοῦ ^c Matt. 10.
 “ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ^{40. Marc.}
 “ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.” ^{9. 37. Joh.}
 17 “ Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέ- ^{13. 20.}
 γοντες, “ Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν ^{1 Thess. 4.}
 18 “ τῷ ὀνόματί σου.” ^d Εἶπε δὲ αὐτοῖς, “ Ἐθεώρουν τὸν ^d Apoc. 12.
 19 “ Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ^e εἰδού, ^e Marc. 16.
 “ δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων ^{18. Act. 28.}
 “ καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ
 20 “ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. ^f πλὴν ἐν ^f Exod. 32.
 “ τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσ- ^{32. Esa. 4.}
 “ σεται· χαίρετε δὲ μᾶλλον ὅτι τὰ ὀνόματα ὑμῶν ^{3. Dan. 12.}
 21 “ ἐγράφη ἐν τοῖς οὐρανοῖς.” ^g Ἐν αὐτῇ τῇ ὥρᾳ ^{1. Phil. 4.}
 ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν, “ Ἐξο- ^{3. Apoc. 13.}
 “ μολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς ^{8.}
 “ γῆς, ὅτι ἀπέκρινψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, ^g Matt. 11.
 “ καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατήρ, ὅτι ^{25. Esa. 29.}
 22 “ οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου.” Καὶ στρα- ^{14. 1 Cor. 1.}
^{19, 26. et}
^{2. 6, 7.}

17. A considerable time must have elapsed between v. 16. and 17. 20. μᾶλλον appears to be an interpolation.

- ^h Psal. 8. 6. φεῖς πρὸς τοὺς μαθητὰς εἶπε, “^h Παντα παρεδόθη
 Heb. 2. 8. “μοι ὑπὸ τοῦ πατρός μου· καὶ οὐδείς γινώσκει
 Matt. 11. 27. et 28. “τίς ἐστὶν ὁ υἱὸς, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ,
 18. Joh. 3. 35. et 17. “εἰ μὴ ὁ υἱὸς, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκα-
 2. 1 Cor. 15. 27. “λύψαι.” ⁱ Καὶ στραφεῖς πρὸς τοὺς μαθητὰς κατ’ 23
 Eph. 1. 21. 22. Phil. 2. 9. Joh. 1. 18. et 6. 46. “βλέπετε. λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφηῆται καὶ 24
 et 14. 8, 9. ⁱ Matt. 13. 16. 1 Pet. 1. 10. “βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ
 “εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.”
- ^k Matt. 23. ^k Καὶ ἰδὼν, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, 25
 35. Marc. 12. 28. καὶ λέγων, “Διδάσκαλε, τί ποιήσας ζῶν αἰώνιον
 “κληρονομήσω;” Ὁ δὲ εἶπε πρὸς αὐτὸν, “Ἐν τῷ 26
 1 Deut. 6. 5. et 10. 12. et 30. 6. “ἀποκριθεὶς εἶπεν, “Ἀγαπήσεις Κύριον τὸν Θεόν σου,
 Lev. 19. 18. Rom. 13. 9. Gal. 5. 14. Jac. 2. 8. “ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς
 “σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς
 “διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.”
- ^m Lev. 18. ^m Εἶπε δὲ αὐτῷ, “Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, 28
 5. Ezech. 20. 11, 13. “καὶ ζῆσθ.” Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν, εἶπε 29
 πρὸς τὸν Ἰησοῦν, “Καὶ τίς ἐστί μου πλησίον;”
 Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, “Ἀνθρωπὸς τις 30
 “κατέβαινε ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λη-
 “σταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν, καὶ
 “πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανή τυγ-

26. πῶς ἀναγινώσκεις; Our Saviour alluded to the *Schema*, which was read every morning and evening, and which contained this precept. Vitranga, *de Vet. Synag.* p. 1060.

29. θελὼν δικαιοῦν. He wished to prove himself righteous by shewing that he had always

acted in this way to persons of his own country.

30. Jerom says, that the road between Jerusalem and Jericho was so infested with robbers, as to be called *the bloody way*. Josephus calls it *ἐρημὸν καὶ πετρώδες*. Vol. II. p. 299.

- 31 “*χάνοντα. κατὰ συγκυρίαν δὲ ἱερεῖς τις κατέβαινε*
ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν, ἀντιπαρήλθεν.
 32 “*ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον,*
 33 “*ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθεν. Σαμαρείτης δέ τις*
ὁδεύων ἦλθε κατ’ αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγ-
 34 “*χνίσθη· καὶ προσελθὼν κατέδθησε τὰ τραύματα*
αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ
αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς παν-
 35 “*δοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὔριον*
ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ,
καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὃ τι ἂν
προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀπο-
 36 “*δώσω σοι. Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι*
πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λησ-
 37 “*τάς;” Ὁ δὲ εἶπεν, “Ὁ ποιήσας τὸ ἔλεος μετ’ αὐ-*
τοῦ.” Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, “Πορεύου, καὶ
σὺ ποιεῖ ὁμοίως.”
 38 “*ἘΓΕΝΕΤΟ δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ*^{n Joh. 11. 1.}
αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνή δέ τις ὀνό-^{et 12. 2, 3.}
ματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.
 39 *καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἡ καὶ παρα-*
κάθισασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν

37. By this answer the lawyer was made to confess that a Samaritan was the neighbour of a Jew. “Look not upon those only to be your neighbours who dwell near you, or are of the same nation, religion, or sect: but think every one such, who stands in any need of your relief or assistance, however otherwise he may be a stranger to you.” Clarke.
 38, 39. Martha and Mary

were sisters of Lazarus. John xi. 2. The village would seem to be Bethany: (John xi. 1, 18. xii. 1.) and if so, Jesus must have been going to Jerusalem for some festival: perhaps the feast of tabernacles, mentioned in John vii. 10; or according to Newcome, the feast of the dedication, x. 22: but Greswell supposes that this village was in Galilee. Vol. II. Diss. 17.

λόγον αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλήν ⁴⁰
 διακονίαν· ἐπιστᾶσα δὲ εἶπε, “ Κύριε, οὐ μέλει σοι
 “ ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν ;
 “ εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.” Ἀποκρι- ⁴¹
 θεὺς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, “ Μάρθα, Μάρθα, με-
 “ ριμνᾶς καὶ τυρβάζῃ περὶ πολλά· ἐνὸς δέ ἐστι χρεία. ⁴²
 “ Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ
 “ ἀφαιρεθήσεται ἀπ’ αὐτῆς.”

ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσ- ^{I I}
 ευχόμενον, ὡς ἐπαύσατο, εἰπέ τις τῶν μαθητῶν αὐ-
 τοῦ πρὸς αὐτὸν, “ Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι,
 “ καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.”

^q Matt. 6. 9. ^p Εἶπε δὲ αὐτοῖς, “ Ὅταν προσεύχησθε, λέγετε, Πάτερ ²
 “ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·
 “ ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου,
 “ ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. τὸν ἄρτον ἡμῶν ³
 “ τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν· καὶ ἄφες ⁴
 “ ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν
 “ παντὶ ὁφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς
 “ πειρασμὸν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.”

^r 18. 1, &c. ^r Καὶ εἶπε πρὸς αὐτοὺς, “ Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ ⁵
 “ πορεύεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἶπη αὐτῷ,
 “ Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ἐπειδὴ φίλος μου ⁶
 “ παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παρα-
 “ θῆσω αὐτῷ· κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη, Μή ⁷
 “ μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ

42. The different conduct of Martha and Mary is also shewn in John xi. 20. xii. 2, 3.

CHAR. XI.

2. Origen says that the prayer reported by Matt. vi. 9.

is not the same with this, though there are similar clauses in both. The time and place appear to have been different. Vol. I. p. 226.

- “παιδιά μου μετ’ ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύνα-
 8 “μαι ἀναστὰς δοῦναί σοι. Λέγω ὑμῖν, εἰ καὶ οὐ δώ-
 “σει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ
 “γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων
 9 “χρῆζει. Ἐγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται· ^{1 Matt. 7. 7. et 21. 22. Marc. 11. 24. Joh. 14. 13. et 15. 7. et 16. 23, 24. Jac. 1. 5, 6. 1 Joh. 3. 22. Matt. 7. 9.}
 “ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγή-
 10 “σεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζη-
 11 “τῶν εὐρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται. Ὅτινα ^{24. Jac. 1. 5, 6. 1 Joh. 3. 22. Matt. 7. 9.}
 “δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ^{3. 22.}
 “ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ^{3. 22.}
 12 “ἐπιδώσει αὐτῷ; ἢ καὶ ἐὰν αἰτήσῃ ὠδὸν, μὴ ἐπιδώ-
 13 “σει αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς ποιητοὶ ὑπάρ-
 “χοντες οἴδατε ἀγαθὰ δόματα δίδόναι τοῖς τέκνοις
 • “ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει
 “πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;”
 14 “Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ^{1 Matt. 9. 32. et 12. 22.}
 ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κω-
 15 φός· καὶ ἐθαύμασαν οἱ ὄχλοι. Ὅτινές δὲ ἐξ αὐτῶν ^{2 Matt. 9. 34. et 12. 24. Marc. 3. 22. Matt. 12. 38. et 16. 1. Matt. 12. 25. Marc. 3. 24.}
 εἶπον, “Ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκ-
 16 “βάλλει τὰ δαιμόνια.” Ἄλλοι δὲ πειράζοντες ση-
 17 “μεῖον παρ’ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. Ὁ αὐτὸς δὲ εἰ-
 δὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς, “Πᾶσα βα-
 “σιλεία ἐφ’ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται· καὶ οἱ-
 18 “κος ἐπὶ οἶκον, πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἑαυ-
 “τὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;
 “ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμό-
 19 “νια. εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμό-

14. κωφόν. Blind as well as dumb. Matt. xii. 22. Scribes and Pharisees. Matt. xii. 38.

15. The best MSS. read τῷ 17. οἶκος ἐπὶ οἶκον, sc. δια-
 ἄρχοντι. μερισθείς. Theophylact. Gro-
 16. Ἄλλοι. Some of the tius.

- “ νια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο
 “ κριταὶ ὑμῶν αὐτοὶ ἔσονται. εἰ δὲ ἐν δακτύλῳ Θεοῦ ²⁰
 “ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βα-
^{z Matt. 12. 29.} “ σιλεία τοῦ Θεοῦ. ²¹ ὅταν ὁ ἰσχυρὸς καθωπλισμένος
 “ φυλάσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἔστι τὰ
 “ ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ²²
 “ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἶρει,
 “ ἐφ’ ἣ ἐπεποιθείη, καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν.
^{b Matt. 12. 30.} “ ὁ μὴ ὦν μετ’ ἐμοῦ, κατ’ ἐμοῦ ἔστι· καὶ ὁ μὴ συν-
^{c Matt. 12. 43.} “ ἄγων μετ’ ἐμοῦ, σκορπίζει. ²⁴ Ὅταν τὸ ἀκάθαρτον
 “ πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’
 “ ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὐρί-
 “ σκον, λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν
 “ ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κε- ²⁵
^{d Joh. 5. 14.} “ κοσμημένον. ²⁶ τότε πορεύεται καὶ παραλαμβάνει
^{2 Pet. 2. 20.} “ ἐπτα ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰς-
^{Heb. 6. 4.} “ ελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ
^{et 1o. 26.} “ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.”
 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά ²⁷
 τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ, “ Μακαρία
 “ ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλα-
^{e Matt. 7. 21.} “ σας.” ²⁸ Αὐτὸς δὲ εἶπε, “ Μενούινγε μακάριοι οἱ
^{Rom. 2. 13.} “ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες
^{Jac. 1. 22.} “ αὐτόν.” ²⁹ Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο
^{f Matt. 12. 39.} λέγειν, “ Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζη-
^{Jon. 1. 17.} “ τεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ ση-
 “ μεῖον Ἰωνᾶ τοῦ προφήτου. καθὼς γὰρ ἐγένετο Ἰω- ³⁰
 “ νᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς

20. δακτύλῳ Θεοῦ. In Matt. come upon you before you expected it. Valcken. ad l.
 xii. 28. it is πνεύματι Θεοῦ.
 Ibid. ἔφθασεν ἐφ’ ὑμᾶς. Has

- 31 “ τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. ^ε βασιλίσσα νότου ^ε 1 Reg. 10.
 “ ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς ^{1. 2 Par. 9.} 1. Matt. 12.
 “ γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ ^{42.}
 “ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολο-
 32 “ μῶντος, καὶ ἰδοὺ, πλείον Σολομῶντος ὤδε. ^h ἄνδρες ^h Jon. 3. 5.
 “ Νινευὶ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς
 “ ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν
 “ εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλείον Ἰωνᾶ ὤδε.”
 33 “ Ἰουδαῖς δὲ λύχνον ἄψας, εἰς κρυπτόν τίθησιν, ⁱ 8. 16.
 “ οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ ^{Matt. 5. 15.}
 34 “ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. ^k ὁ λύχνος ^k Matt. 6.
 “ τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλ- ^{22.}
 “ μός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν
 “ ἐστιν· ἐπὰν δὲ ποιηρὸς ᾖ, καὶ τὸ σῶμά σου σκο-
 35 “ τεινόν. σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος
 36 “ ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον
 “ τὸ μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν
 “ ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε.”
 37 Ἐν δὲ τῷ λαλήσαι, ἡρώτα αὐτὸν Φαρισαῖός τις,
 ὅπως ἀριστήσῃ παρ’ αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.
 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβα- ¹ Marc. 7. 3.
 39 πτίσθη πρὸ τοῦ ἀρίστου. ^m εἶπε δὲ ὁ κύριος πρὸς ^m Matt. 23.
 αὐτὸν, “ Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτη- ^{25. Tit. 1.}
 “ ρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν
 40 “ ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ἄφρονες, οὐχ ὁ

32. μετενόησαν εἰς τὸ κήρυγμα. They were brought by repentance to the doctrine which was preached by Jonas.

38. ἐβαπτίσθη. This word cannot here be applied to immersion of the whole body:

and this perhaps is the only place in the New Testament where it signifies a sprinkling or partial washing.

40. Elsner would read this without an interrogation: *he that hath cleansed the outside,*

- n 12. 33. "ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε ; ἡ πλὴν 41
Esa. 58. 7.
Dan. 4. 27. "τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα κα-
o Matt. 9. "θαρὰ ὑμῖν ἐστίν. ὁ ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, 42
13. et 12. 7.
et 23. 23. "ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ
1 Sam. 15.
22. Ose. 6. "πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν
6. Mich. 6.
8. "ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ
p 20. 46. "ἀφίέναι. Ὁὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε 43
Matt. 23. 6.
Marc. 12. "τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς
38.
q Matt. 23. "ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. Ὁὐαὶ ὑμῖν, γραμμα- 44
27. "τεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι ἐστὲ ὡς τὰ μνη-
"μεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες
"ἐπάνω οὐκ οἶδασιν." Ἀποκριθεὶς δέ τις τῶν νομι- 45
κῶν λέγει αὐτῷ, "Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς
r Matt. 23. "ὑβρίζεις." Ὁ δὲ εἶπε, "Καὶ ὑμῖν τοῖς νομικοῖς 46
4. Esa. 10.
1. "οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβά-
"στακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσ-
s Matt. 23. "ψαύετε τοῖς φορτίοις. Ὁὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε 47
29. "τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν
"ἀπέκτειναν αὐτούς. ἄρα μαρτυρεῖτε καὶ συνενδο- 48
"κεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν
"ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ
t 10. 3. "μνημεῖα. Ἰδιὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, 49
Mat. 10. 16.

hath not also cleansed the inside: but the usual interpretation is better, *Did not God, who made the outside, make the inside also?* and therefore you ought to attend to the latter as well as to the former.

41. τὰ ἐνόντα mean, the things which are in the cup and platter, i. e. meat and drink. Instead of attending to the outside, they were to give real

and substantial alms. Raphael. Wolfius.

42. παρέρχεσθε. Palaiet takes this to mean, *ye pass over in silence, do not enforce.*

44. ἄδηλα. If we compare Matt. xxiii. 27. this word seems to allude to a tomb being disguised by outward ornament, so that a man might inadvertently approach it, not knowing it to be a tomb.

- Ἐποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, ^{et 23. 34. Joh. 16. 2.}
 50 "καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν" ἵνα ^{Act. 7. 51, 52. Heb. 11.}
 "ἐκζητήθῃ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκ- ^{35.}
 "χυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ^{u Matt. 23. 35.}
 51 "ταύτης, ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος ^{Gen. 4. 8.}
 "Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστη-
 "ρίου καὶ τοῦ οἴκου. ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται
 52 "ἀπὸ τῆς γενεᾶς ταύτης. Ὅυαὶ ὑμῖν τοῖς νομικοῖς, ^{u Matt. 23. 13.}
 "ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰς-
 53 "ήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε." Λέ-
 γοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμ-
 ματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστο-
 54 ματίζειν αὐτὸν περὶ πλειόνων, ἐνεδρεύοντες αὐτὸν,
 καὶ ζητοῦντες θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ,
 ἵνα κατηγορήσωσιν αὐτοῦ.
- I 2 "ἘΝ οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ^{u Matt. 16. 6. Marc. 8.}
 ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς 15.
 μαθητὰς αὐτοῦ πρῶτον, "Προσέχετε ἑαυτοῖς ἀπὸ τῆς
 2 "ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. οὐδὲν ^{u 8. 17. Job. 12. 22.}
 "δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται. ^{Matt. 10. 26. Marc. 4. 22.}
 3 "καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται· ἀνθ' ὧν ὅσα ἐν
 "τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ
 "πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθή- ^{b Jer. 1. 8. Matt. 10.}
 4 "σεται ἐπὶ τῶν δωμάτων. ^b Λέγω δὲ ὑμῖν τοῖς φίλοις ^{28. 1 Pet. 3. 14.}

49. See note at Matt. xxiii. 34.

53. δεινῶς ἐνέχειν. L. de Dieu explains this to mean, *undequaque imminere ipsi et incumbere, sicut qui de corpore aliqujus pendet nec inde avelli potest, ut malum ipsi creet.*

Ibid. ἀποστοματίζειν, *to harass*

him with questions. Beza, Grotius, Boisius.

3. ἀνθ' ὧν is translated *quoniam* by L. de Dieu, who considers this verse as containing the reason of what is said in the preceding. See i. 20. xix. 44. Acts xii. 23. where it also signifies *because*.

- “ μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων τὸ
 “ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι
 “ ποιῆσαι. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβή- 5
 “ θητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμ-
 “ βαλεῖν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν, τοῦτον
 c Matt. 10. “ φοβήθητε. ° Οὐχὶ πέντε στρουθία πωλεῖται ἀσσα- 6
 29. “ ρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησ-
 d 21. 18. “ μένον ἐνώπιον τοῦ Θεοῦ. ° ἀλλὰ καὶ αἱ τρίχες τῆς 7
 Act. 27. 34. “ κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. μὴ οὖν φοβεῖ-
 e 9. 26. “ σθε· πολλῶν στρουθίων διαφέρετε. ° Λέγω δὲ 8
 Matt. 10. “ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν
 32. Marc. “ ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν
 8. 38. “ αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ ἄρ- 9
 2 Tim. 2. “ νησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθῇ-
 12. 1 Joh. “ σεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. ° καὶ πᾶς ὃς 10
 2. 23. “ ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
 f Matt. 12. “ αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι 10
 31. Marc. “ οὐκ ἀφεθήσεται. ° ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ 11
 3. 28. Heb. “ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
 10. 26. “ μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε·
 1 Joh. 5. 16. “ τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, 12
 g 21. 14. “ ἃ δεῖ εἰπεῖν.”
 Matt. 10. “ Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου, “ Διδάσκαλε, εἰπὲ 13
 19. Marc. “ τῷ ἀδελφῷ μου μερίσασθαι μετ’ ἐμοῦ τὴν κληρο-
 13. 11. “ νομίαν.” ° Ο δὲ εἶπεν αὐτῷ, “ Ἀνθρωπε, τίς με 14
 h 1 Tim. 6. “ κατέστησε δικαστὴν ἢ μεριστὴν ἐφ’ ὑμᾶς;” ° Εἶπε 15
 7. “ δὲ πρὸς αὐτοὺς, “ Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς

6. ἀσσαρίων, a diminutive to be an Hebraism.
 from the Latin word *as*. 15. Most MSS. read πάσης
 8. ὁμολογήσῃ ἐν ἐμοὶ is said τῆς πλεονεξίας.

- “ πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζῶν
 16 “ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.” Εἶπε δὲ
 παραβολὴν πρὸς αὐτοὺς, λέγων, “ Ἀνθρώπου τινὸς
 17 “ πλουσίου εὐφόρησεν ἡ χώρα· καὶ διελογίζετο ἐν
 “ ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω
 18 “ τοὺς καρπούς μου; καὶ εἶπε, Τοῦτο ποιήσω· καθ-
 “ ἐλῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω,
 “ καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ
 19 “ ἀγαθὰ μου, ¹ καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις ¹ Eccl. 11. 9.
 “ πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, ¹ Sirach. 11.
 20 “ φάγε, πίε, εὐφραίνου. ² Εἶπε δὲ αὐτῷ ὁ Θεός, “ Ἀ- ^{19. 1} Cor.
 “ φρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ^{15. 32. Jac.}
 21 “ ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; οὕτως ὁ ^{5. 5.}
 “ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.” ^{6. 8. Phil.}
 22 ¹ Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, “ Διὰ τοῦτο ¹ Matt. 6.
 “ ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φά- ^{25. 1} Pet. 5.
 23 “ γητε· μηδὲ τῷ σώματι, τί ἐνδύσθησθε. ἡ ψυχὴ ^{7. Psal. 55.}
 “ πλείον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύ- ^{22. 1} Tim.
 24 “ ματος. ³ Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεί- ^{6. 8. Phil.}
 “ ρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμείον οὐδὲ ^{4. 6.}
 “ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον
 25 “ ὑμεῖς διαφέρετε τῶν πετεινῶν; ² τίς δὲ ἐξ ὑμῶν ² Matt. 6.
 “ μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐ- ^{27.}

Ibid. ὅτι οὐκ κ. τ. λ. *for not even when a man has abundance does his life consist in his possessions.*

16—20. Compare Philo Judæus, vol. I. p. 132.

21. *eis Θεόν, to the glory of God, or, in a manner agreeable to God.* So Lucian, *eis τὸ κοινὸν πλουτεῖν. Epist. Saturnal.* p. 830. Elsner.

22, 23. The conclusion of this argument is omitted, which is, If God has given you life, which is more than food, and the body, which is more than raiment, why should you be so anxious about food and raiment? as if God would not give you the lesser, when he has given you the greater.

- “ τοῦ πῆχυν ἓνα; εἰ οὖν οὔτε ἐλάχιστον δύνασθε, 26
 “ τί περὶ τῶν λοιπῶν μεριμνᾶτε; Κατανοήσατε τὰ 27
 “ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω
 “ δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
 “ περιεβάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον ἐν τῷ 28
 “ ἄγρῳ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλ-
 “ λόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον
 “ ὑμᾶς, ὀλιγόπιστοι; Καὶ ὑμεῖς μὴ ζητεῖτε τί φά- 29
 “ γητε, ἢ τί πίνητε· καὶ μὴ μετεωρίζεσθε. ταῦτα γὰρ 30
 “ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ
 ο 1 Reg. 3. “ πατὴρ οἶδεν ὅτι χρήζετε τούτων. ὁ πλὴν ζητεῖτε 31
 13. Psal. “ τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προσ-
 37. 25. “
 p Matt. 11. “ τεθήσεται ὑμῖν. ὁ μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· 32
 25, 26. “ ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βα-
 q Matt. 19. “ σιλείαν. ὁ Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε 33
 21. Act. 2. “
 45. et 4. 34. “ ἐλεημοσύνην. ὁ ποιήσατε ἑαυτοῖς βαλάντια μὴ πα-
 r 16. 9. “
 Matt. 6. 20. “ λαιούμενα, θησαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς,
 1 Tim. 6. 19. “ ὅπου κλέπτῃς οὐκ ἐγγίξει, οὐδὲ σὴς διαφθείρει.
 “ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρ- 34
 s Eph. 6. 14. “ δία ὑμῶν ἔσται. ὁ Ἐστῶσαν ὑμῶν αἱ ὀσφύες πε- 35
 1 Pet. 1. 13. “ ριεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς 36
 “ ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυ-
 “ τῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος

29. μὴ μετεωρίζεσθε. The best commentators understand this *de fluctuatione animi inter spem metumque dubii et suspensi*. The metaphor is taken from ships at sea; Elsner, Palaiet, Alberti; or, according to L. de Dieu, from meteors in the air. Raphael thinks that the term implies an anxiety about use-

less things.

32. τὴν βασιλείαν. This refers to what was said in ver. 31, *ζητεῖτε τὴν β. τοῦ Θεοῦ*. I told you to seek the kingdom of God: and I now say, that God intends to give you this kingdom. Do not therefore value your worldly possessions, but prepare for the world to come.

- 37 “ καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ. μακάριοι
 “ οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρη-
 “ γορῶντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ
 “ ἀνακλιεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς.
- 38 “ καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ^{42.} Matt. 24.
 “ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὖρη οὕτω, μακάριοί εἰσιν^{42.}
- 39 “ οἱ δούλοι ἐκεῖνοι. “ τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδει^{43.} Matt. 24.
 “ ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, ἐγρη-^{43.} 1 Thess.
 “ γόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διοργάνῃ τὸν οἶ-^{5. 2. 2 Pet.}
^{3. 10. Apoc.}
 “ κόν αὐτοῦ. “ καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι· ὅτι ᾗ^{15.}
 “ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.”^{21. 34.}
^{44. et 25.}
 41 Εἶπε δὲ αὐτῷ ὁ Πέτρος, “ Κύριε, πρὸς ἡμᾶς τὴν^{13. Marc.}
 “ παραβολὴν ταύτην λέγεις, ἣ καὶ πρὸς πάντας;”^{13. 33.}
^{1 Thess. 5.}
 42^x Εἶπε δὲ ὁ κύριος, “ Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκο-^{2.} Matt. 24.
 “ νόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ^{45. et 25.}
 “ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σι-^{21. 1 Cor.}
^{4. 2.}
- 43 “ τομέτριον; μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ
 44 “ κύριος αὐτοῦ εὐρήσει ποιῶντα οὕτως. ἀληθῶς λέγω
 “ ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ κατα-
 45 “ στήσει αὐτόν. Ἐὰν δὲ εἶπῃ ὁ δούλος ἐκεῖνος ἐν τῇ
 “ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ
 “ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας,
 46 “ ἐσθιείν τε καὶ πίνειν καὶ μεθύσκεσθαι, ᾗ ᾗξει ὁ κύ-^{7.} Matt. 24.
 “ ριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ,^{51.}
 “ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν,
 “ καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
- 47 “^{2.} Ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυ-^{2.} Jac. 4. 17.
 “ ρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας, μηδὲ ποιήσας πρὸς

42. Τίς κ. τ. λ. Theophylact that there would be few such.
 understood our Saviour to mean Ad xviii. 8.

- “ τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς· ὁ δὲ μὴ γνοὺς, ⁴⁸
 “ ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ
 “ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ’ αὐτοῦ·
 “ καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν
^a Matt. 10. 34. “ αὐτόν. ^a Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν· καὶ τί ⁴⁹
^b Matt. 20. 22. Marc. 10. 38. “ θέλω; εἰ ἤδη ἀνήφθη. ^b βάπτισμα δὲ ἔχω βαπ- ⁵⁰
^c Matt. 10. 34. Mich. 7. 6. “ τισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ; ^c δο- ⁵¹
 “ κεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ;
 “ οὐχὶ, λέγω ὑμῖν, ἀλλ’ ἡ διαμερισμὸν. ἔσονται γὰρ ⁵²
 “ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι,
^d Matt. 10. 35. “ τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. ^d διαμερισθήσεται ⁵³
 “ πατὴρ ἐφ’ υἱῶ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυ-
 “ γατρί, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν
 “ νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.”
^e Matt. 16. 2. “ Ἐλεγε δὲ καὶ τοῖς ὄχλοις, “ Ὅταν ἴδῃτε τὴν νε- ⁵⁴

49. καὶ τί θέλω; εἰ ἤδη ἀνήφθη. Origen quotes it, καὶ εἶθε δὲ ἐκάν. Vol. II. p. 117. So also Rufinus translates Origen, *et quam volo ut accendatur!* Vol. II. p. 236. 243. 317. Jerom translates Origen, *et utinam jam ardeat.* Vol. III. p. 374. *et quid volo, nisi ut jam ardeat?* Vol. III. p. 963. But in another place Origen gives the common reading, vol. II. p. 610, which may have the same signification; καὶ τί θέλω; εἰ ἤδη ἀνήφθη, *et quid volo? utinam jam accenderetur.* It may signify *utinam* in xix. 42. xxii. 42. See Viger. VIII. 6. 2. and Raphel. *Obs. Herod.* ad Luc. xix. 42. Grotius, Palaiet. Our Saviour means to say, *My religion will at first give rise to persecution and suffering; and as this must*

take place, I wish that it had already begun, that it might sooner finish.

50. καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ; This seems to confirm the interpretation proposed in v. 49. Irenæus quotes it, apparently from memory, καὶ πάντῃ ἐπείγομαι εἰς αὐτό. p. 94. Epiphanius paraphrases the two verses thus, *ποτήριον ἔχω πίνειν, καὶ τί σπεύδω ἕως οὗ πῶς αὐτό; καὶ βάπτισμα ἔχω βαπτισθῆναι, καὶ τί θέλω; εἰ ἤδη ἐβαπτίσθην.* Vol. I. p. 784. He means to say as before, that he wishes the time of his death was come.

51. οὐχὶ—ἀλλ’ ἡ. *I came to cause nothing except division.* See 2 Cor. i. 13. He alludes to the effect produced at the first promulgation of the gospel.

“ φέλην ἀνατέλλουσιν ἀπὸ δυσμῶν, εὐθέως λέγετε,
 55 “ Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω. καὶ ὅταν νό-
 “ τον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνε-
 56 “ ται. ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐ-
 “ ρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς
 57 “ οὐ δοκιμάζετε; Τί δὲ καὶ ἀφ’ ἐαυτῶν οὐ κρίνετε τὸ
 58 “ δίκαιον; ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου¹ Prov. 25.
 “ ἐπ’ ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι² 8. Matt. 5.
 “ ἀπ’ αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν,
 “ καὶ ὁ κριτής σε παραδῶ τῷ πράκτορι, καὶ ὁ πρά-
 59 “ κτωρ σε βάλλῃ εἰς φυλακὴν. λέγω σοι, οὐ μὴ
 “ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν
 “ ἀποδῶς.”

13 ΠΑΡΗΣΑΝ δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλ-
 λοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλά-

56. ὑποκριταί. Schmidius says that ὑποκριτής is *occultus judex*, *occultarum et abstrusarum rerum judex*, *conjector*. Lucian speaks of *ὀνείρων ὑποκριτάς*: which may be the meaning in this place.

Ibid. τὸν καιρὸν τοῦτον. Why do you not know that this is the time predicted for the coming of the Messiah?

57. You might learn this from the declarations of the prophets; and these ought to make you reform: *but why do you not also learn your duty in this respect from what you do in ordinary cases? If you are likely to be called to account for any worldly matter, you endeavour to satisfy your adversary: so you ought to make your peace with God.*

58. δὸς ἐργασίαν is said to be

a Latinism, *da operam*. Beza: and so Theophylact. But L. de Dieu prefers, *da quæstum sive mercedem adversario tuo, ut ab eo libereris*; or, *negotium quod cum adversario habes, da, cede illi*. Theophylact also says that it may mean, *δανείσθητι, δὸς τό- κον ὑπὲρ τοῦ ἀπηλλάχθαι αὐτοῦ*, i. e. if you have no money of your own, borrow it, that you may get rid of him. So Salmasius.

CHAP. XIII.

1. τῶν Γαλιλαίων. Theophylact thinks that these may have been the followers of Judas of Galilee, (Acts v. 37.) who persuaded his countrymen not to offer sacrifice for the emperor, and that Pilate caused them to be killed at these sacrifices.

τος ἔμξε μετὰ τῶν θυσιῶν αὐτῶν. καὶ ἀποκριθεὶς ὁ 2
 Ἰησοῦς εἶπεν αὐτοῖς, “ Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι
 “ ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο,
 “ ὅτι τοιαῦτα πεπόνθασιν; οὐχὶ, λέγω ὑμῖν· ἀλλ’ 3
 “ ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεισθε. ἢ 4
 “ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ’ οὓς ἔπεσεν ὁ πύργος
 “ ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι
 “ οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους
 “ τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; οὐχὶ, λέγω 5
 “ ὑμῖν· ἀλλ’ ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπο-
 8 Eza. 5. 2. “ λείσθε.” 8 Ἐλεγε δὲ ταύτην τὴν παραβολὴν, “ Συ- 6
 Matt. 21. 19. “ κὴν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην·
 “ καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὗρεν. εἶπε 7
 “ δὲ πρὸς τὸν ἀμπελουργόν, Ἰδοὺ, τρία ἔτη ἔρχομαι·
 “ ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκω·
 “ ἔκκοψον αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ; Ὁ δὲ 8
 “ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο
 “ τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κο-
 “ πρίαν· κἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ 9
 “ μέλλον ἐκκόψεις αὐτήν.”

3. ὡσαύτως. This was literally fulfilled in the destruction of Jerusalem by the Romans.

4. Σιλωάμ. Siloam, anciently Gihon, (1 Kings i. 33.) was the name of a spring of water on the western side of Jerusalem. See John ix. 7.

Ibid. ὀφειλέται. We know nothing further of this story, nor of the tower in Siloam: but it may possibly have been a prison for debtors.

7. ἵνατί καί. The conjunction καί is not redundant: the mean-

ing is, *the tree not only bears no fruit itself, but it also hinders the ground from being useful for other things.*

8. The ἀμπελουργός, who thus intercedes for the fig-tree, represents our Saviour and his apostles, who still gave the Jews one more chance by preaching to them the gospel.

9. κἂν μὲν ποιήσῃ καρπόν— There is a similar ellipse in Plato, καὶ ἐὰν μὲν ἐκὼν πείθεται· εἰ δὲ μὴ, ὡσπερ ξύλον διαστρεφόμενον εὐθυνοῦσιν. *Protag.* p. 325.

- 10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς
 11 σάββασιν· καὶ ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας
 ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυνα-
 12 μένη ἀνακύψαι εἰς τὸ παντελές. ἰδὼν δὲ αὐτὴν ὁ Ἰη-
 σοῦς προσεφώνησε καὶ εἶπεν αὐτῇ, “Γύναι, ἀπολέ-
 13 λυσαι τῆς ἀσθενείας σου.” Καὶ ἐπέθηκεν αὐτῇ τὰς
 χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν
 14 Θεόν. ^h Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ^h Exod. 20.
 ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ^{9. Deut. 5.}
 ὄχλῳ, “Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ^{13. Ezech.}
 “ ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ
 15 “ τοῦ σαββάτου.” ⁱ Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ ^{16. 7. et 14.}
 εἶπεν, “Ὑποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ ^{3. Exod.}
 “ λυεῖ τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, ^{23. 5. Deut.}
 16 “ καὶ ἀπαγαγὼν ποτίζει; ταύτην δὲ, θυγατέρα Ἀ- ^{22. 4. Matt.}
 βραὰμ οὖσαν, ἦν ἔδωκεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ^{12. 1, 11.}
 “ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου ^{Marc. 3. 2.}
 17 “ τῇ ἡμέρᾳ τοῦ σαββάτου;” Καὶ ταῦτα λέγοντος ^{Joh. 7. 23.}
 αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ·
 καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδοξοῖς τοῖς
 γινομένοις ὑπ’ αὐτοῦ.
 18 ^k Ἐλεγε δὲ, “Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ ^k Matt. 13.
 19 “ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν; Ὅμοία ἐστὶ κόκκῳ ^{31. Marc.}
 “ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον
 “ ἑαυτοῦ· καὶ ἡῤῥησε, καὶ ἐγένετο εἰς δένδρον μέγα,
 “ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς
 20 “ κλάδοις αὐτοῦ.” ¹ Καὶ πάλιν εἶπε, “Τίνι ὁμοιώσω ¹ Matt. 13.

See Raphel. ad l. who cites many from Xenophon and Polybius.

15. Most MSS. read ὑποκριταί.

16. ὁ Σατανᾶς. The power of evil spirits in inflicting diseases is indicated in Matt. x. 1. Acts x. 38. 1 Cor. v. 5. 2 Cor. xii. 7. 1 Tim. i. 20.

33.

“τὴν βασιλείαν τοῦ Θεοῦ; ὁμοία ἐστὶ ζύμη, ἣν λα- 21
 “βοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως
 “οὗ ἐξυμώθη ὅλον.”

m Matt. 9.
 35. Marc.
 6. 6.

“ΚΑΙ διεπορεύετο κατα πόλεις καὶ κώμας, διδά- 22
 σκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. εἶπε 23
 δέ τις αὐτῷ, “Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι;” Ὁ δὲ

n Matt. 7.
 13.

εἶπε πρὸς αὐτοὺς, “ⁿ Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς 24
 “στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν

o 6. 46.
 Matt. 7. 21,
 23. et 25.
 10, 12.

“εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. Ὁ Ἄφ’ οὗ ἂν ἐγερθῇ 25

“ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρ-

“ξησθε ἔξω ἐστᾶναι καὶ κρούειν τὴν θύραν, λέγοντες,

“Κύριε, Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ

“ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· τότε ἄρξεσθε λέ- 26

“γειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν

p Psal. 6. 8.
 Matt. 7. 23.
 et 25. 41.

ταῖς πλατείαις ἡμῶν ἐδίδαξας· ^p καὶ ἐρεῖ, Λέγω 27

“ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόστητε ἀπ’

q Matt. 8.
 12. et 13.
 42. et 24.
 51.

“ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. Ἐκεῖ ἔσται ὁ 28

“κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψη-

“σθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας

“τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ

r Esa. 2. 2,
 3. Mal. 1.
 11. Matt.
 8. 11.

“ἐκβαλλομένους ἔξω· ^r καὶ ἤξουσιν ἀπὸ ἀνατολῶν 29

“καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλι-

s Matt. 19.
 30. et 20.
 16. Marc.
 10. 31.

“θήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ^s καὶ ἰδοὺ, εἰσὶν 30

“ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσι πρῶτοι οἱ ἔσον-

“ται ἔσχατοι.”

22. Newcome argues that Jesus was now going to the feast of the dedication mentioned in John x. 22.

23. εἰ ὀλίγοι. See note at Matt. xii. 10.

24. The narrowness of the

gate was implied in the question put to Jesus; and in his answer he does not assert whether it is narrow or no; but tells all men to make it their own business to enter in.

- 31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, “Ἐξέλθε καὶ πορεύου ἐντεύθεν, ὅτι
- 32 “Ἡρώδης θέλει σε ἀποκτεῖναι.” Καὶ εἶπεν αὐτοῖς, “Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκ-
“βάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ
- 33 “αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σή-
“μερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι
“οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσα-
- 34 “λήμ. Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα ^{t Matt. 23.}
“τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλ- ^{37. Psal. 17.}
“μένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι ^{8. et 91. 4.}
“τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιᾶν
- 35 “ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε; ^{u Psal. 69.} Ἰδοὺ, ἀφ- ^{25. Esa. 1.}
“ίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· ἀμὴν δὲ λέγω ^{7. Jer. 7.}
“ὑμῖν, ὅτι οὐ μὴ με ἴδῃτε ἕως ἂν ᾗξῃ ὅτε εἴπητε, ^{13. Mich.}
“Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.” ^{3. 12. Matt.}
^{23. 38. Psal.}
^{118. 26.}
- 14 ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρ-

32. σήμερον κ. τ. λ. Some have thought that our Saviour here alluded to the three years of his ministry. But it is probably only a Hebrew phrase.

Ibid. τελειοῦμαι. This verb is often used by Eusebius for *suffering martyrdom*. Hist. Eccl. III. 35. IV. 15. VII. 15. Alberti thinks that allusion is made to a race, and that it is equivalent to ὁ δρόμος μου τελειοῦται: see Philipp. iii. 12. (ad 2 Tim. iv. 7.) The answer is equivalent to this: *Tell Herod, that I shall be employed some time longer in the work of my ministry; after which I shall be put to death: but my ministry*

will not be interrupted by Herod: I shall finish it in spite of him; and after all shall not be put to death in Galilee, but in Jerusalem.

33. πορεύεσθαι. Our Saviour used this word, because his life was occupied in moving from place to place.

CHAP. XIV.

1. τῶν ἀρχόντων τῶν Φαρισαίων, *of the rulers, who were Pharisees*. The persons of highest rank and fortune were generally Sadducees: but it is mentioned particularly that these were Pharisees. Ἀρχων sometimes signifies the ruler of the synagogue; (Matt. ix. 18.)

τον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδού, ²
^{x Matt. 12. 10.} ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ· ³ καὶ ³
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ
 Φαρισαίους, λέγων, “Εἰ ἔξεστι τῷ σαββάτῳ θερα-
 “ πεύειν;” Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰά- ⁴
^{y 13. 15. Exod. 23. 5. Dent. 22. 4.} σατο αὐτόν, καὶ ἀπέλυσε. ⁵ καὶ ἀποκριθεὶς πρὸς αὐ- ⁵
 τοὺς εἶπε, “Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμ-
 “ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν τῇ
 “ ἡμέρᾳ τοῦ σαββάτου;” Καὶ οὐκ ἴσχυσαν ἀνταπο- ⁶
 κριθῆναι αὐτῷ πρὸς ταῦτα.

Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπ- ⁷
 ἔχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς
^{z Prov. 25. 6, 7.} αὐτοὺς, “⁸ Ὃταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ ⁸
 “ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντι-
 “ μότερός σου ἢ κεκλημένος ὑπ’ αὐτοῦ, καὶ ἐλθὼν ὁ ⁹
 “ σὲ καὶ αὐτόν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον·
 “ καὶ τότε ἄρξῃ μετ’ αἰσχύνης τὸν ἔσχατον τόπον
 “ κατέχειν. ἀλλ’ ὅταν κληθῇς, πορευθεὶς ἀνάπεσον ¹⁰
 “ εἰς τὸν ἔσχατον τόπον· ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς
 “ σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε
^{a 1. 51. et 18. 14. Job. 22. 29. Prov. 29. 23. Matt. 23. 12. Jac. 4. 6, 10. 1 Pet. 5. 5. b Tob. 4. 7.} ¹¹ “ ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί.
 “ ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ¹¹
 “ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.”
^b Ἐλεγε δὲ καὶ τῷ κεκληκῶτι αὐτόν, “Ὃταν ποιῇς ¹²

sometimes a member of the
 sanhedrim; (Luke xxiii. 13.)
 sometimes a magistrate. (xii.
 58.)

5. ὄνος. It is singular, that
 some of the best MSS. read
 υἱός.

7. παραβολή is used in this
 sense in Matt. xv. 15. Luke

iv. 23.

Ibid. ἐπέχων sc. τὸν νοῦν. See
 Acts iii. 5. 1 Tim. iv. 16. Plato
 writes τὴν διάνοιαν ἐπέχειν. de
 Leg. XI. or τοὺς ὀφθαλμούς. Bos.
 It perhaps means, that he had
 been observing the persons who
 were at the Pharisee's table.
 See ver. 1.

- “ ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, ^{Prov. 3. 9.}
 “ μὴδὲ τοὺς ἀδελφούς σου, μὴδὲ τοὺς συγγενεῖς σου, ^{28.}
 “ μὴδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοί σε ἀν-
 13 “ τικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. ἀλλ’
 “ ὅταν ποιῇς δοχὴν, κἀλεῖ πτωχοὺς, ἀναπήρους, χω-
 14 “ λους, τυφλοὺς· καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν
 “ ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ
 “ ἀναστάσει τῶν δικαίων.”
 15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα, εἶπεν
 αὐτῷ, “ Μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ
 16 “ τοῦ Θεοῦ.” “ Ὁ δὲ εἶπεν αὐτῷ, “ Ἀνθρωπὸς τις ^{c Matt. 22.}
 17 “ ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς· καὶ ^{2. Apoc. 19. 9.}
 “ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου,
 “ εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἔτοιμά
 18 “ ἔστι πάντα. Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι
 “ πάντες. ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἡγόρασα,
 “ καὶ ἔχω ἀνάγκην ἐξελθεῖν· καὶ ἰδεῖν αὐτόν· ἐρωτῶ
 19 “ σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε, Ζεύγη
 “ βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι
 20 “ αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ ἕτερος

12. ἄριστον was properly an earlier meal than δεῖπνον.

Ibid. Καὶ μὲν δὴ καὶ ἐν ταῖς ἰδίαις δαπάναις οὐ τοὺς φίλους ἀξιὸν παρακαλεῖν, ἀλλὰ τοὺς προσαιτούντας καὶ τοὺς δεομένους πλησμονῆς. Plato. *Phædr.* p. 233.

15. This person seems to have taken our Saviour literally, and to have supposed that the happiness of a future state would consist in the enjoyments of sense. See Matt. viii. 11.

18. ἀπὸ μιᾶς scil. γνώμης.

Valcken. *ad l.* Olearius says γνώμης, αἰτίας, ψυχῆς, or φωνῆς. Raphael, γλωσσῆς. See Wolfius. Fuller, *Miscell.* I. 1. who says ὥρας.

18—20. There seems an allusion to Deut. xx. 5—7.

18. ἔχε με παρητημένον. Literally, *habe me eum, qui invitationem ad cœnam deprecatus est.* Krebsius.

19. Ζεύγη βοῶν, for *sacrificing*, according to Corn. Adamus and Amelius; but more probably for *husbandry*.

“ εἶπε, Γυναῖκα ἔγλημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλ-
 “ θεῖν. καὶ παραγενόμενος ὁ δοῦλος ἐκείνος ἀπήγγ- 21
 “ γειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ
 “ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἐξέλθε τα-
 “ χέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ
 “ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυ-
 “ φλοὺς εἰσάγαγε ὧδε. Καὶ εἶπεν ὁ δοῦλος, Κύριε, 22
 “ γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. Καὶ 23
 “ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἐξέλθε εἰς τὰς
 “ ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα
 “ γεμισθῇ ὁ οἶκός μου. λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς 24
 “ τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου
 “ τοῦ δεῖπνου.”

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στρα- 25
 e Deut. 13. φεῖς εἶπε πρὸς αὐτοὺς, “ Εἴ τις ἔρχεται πρὸς με, καὶ 26
 6. et 33. 9.
 Matt. 10. “ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ
 37. “ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς, καὶ
 “ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύ-
 19. 23.
 Matt. 10. “ ναταί μου μαθητῆς εἶναι. ἵ καὶ ὅστις οὐ βαστάζει 27
 38. et 16.
 24. Marc. “ τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύ-
 8. 34. “ ναταί μου εἶναι μαθητῆς. τίς γὰρ ἐξ ὑμῶν, θέλων 28
 “ πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει
 “ τὴν δαπάνην, εἰ ἔχει τὰ πρὸς ἀπαρτισμόν; ἵνα 29
 “ μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ισχύοντος
 “ ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαί-
 “ ζειν αὐτῷ, λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο 30

23. ὁδοὺς καὶ φραγμούς. *The roads and enclosures.*

24. This shews that the persons who are called do not necessarily profit by their calling. They are only invited, and are

at liberty to accept the invitation or no.

26. οὐ μισεῖ. Matthew writes ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ. x. 37. See Hackspanius.

- 31 " οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. Ἡ τίς βα-
 " σιλεὺς πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς
 " πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δυνα-
 " τός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ
 32 " εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; εἰ δὲ μήγε,
 " ἔτι αὐτοῦ πόρρῳ ὄντος, πρεσβείαν ἀποστείλας ἐρω-
 33 " τᾶ τὰ πρὸς εἰρήνην. οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς
 " οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ
 34 " δύνатаί μου εἶναι μαθητής. ⁸ Καλὸν τὸ ἅλας· ἐὰν ⁵ Matt. 5.
 35 " δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς ¹³ Marc. 9. 50.
 " γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλου-
 " σιν αὐτό. ὁ ἔχων ὅτα ἀκούειν, ἀκούετω."
 15 ¹ Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι ^h 5. 29.
² καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ ^{Matt. 9. 10.}
 Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, " Ὅτι οὗτος ^{Marc. 2. 15.}
 " ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς."
 3 Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,
 4 ⁱ Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ⁱ Matt. 18
 " ἀπολέσας ἐν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενη- ^{12.}
 " κονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπο-
 5 " λωλός, ἕως εὕρῃ αὐτό; καὶ εὕρὼν ἐπιτίθησιν ἐπὶ
 6 " τοὺς ὧμους ἑαυτοῦ χαίρων, ^k καὶ ἐλθὼν εἰς τὸν ^k 1 Pet. 2.
 " οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέ- ^{25.}
 " γων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν
 7 " μου τὸ ἀπολωλός. ^l λέγω ὑμῖν, ὅτι οὕτω χαρὰ ^l 5. 32.

31. εἰς πόλεμον. Raphael connects this with πορευόμενος. but Polybius has τοῖς πολεμίοις συμβαλεῖν εἰς μάχην. iii. 56.

33. ὃς οὐκ ἀποτάσσεται. Who is not ready to renounce all his property, if called upon to do

so, rather than renounce his religion.

34. The religion which I have taught you is sufficient to support you in these trials: but if the religion itself give way, it is of no use whatever.

“ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι,
 “ ἡ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρεῖαν
 “ ἔχουσι μετανοίας. *Ἡ τίς γυνὴ δραχμὰς ἔχουσα 8
 “ δέκα, εἰὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχ-
 “ νον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως
 “ ὅτου εὑρῇ ; καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ 9
 “ τὰς γείτονας, λέγουσα, Συγχαίρητέ μοι, ὅτι εὑρον
 “ τὴν δραχμὴν ἣν ἀπώλεσα. οὕτω, λέγω ὑμῖν, χαρὰ 10
 “ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ
 “ ἁμαρτωλῷ μετανοοῦντι.”

Εἶπε δὲ, “* Ἀνθρωπὸς τις εἶχε δύο υἱούς· καὶ εἶπεν ¹¹₁₂
 “ ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπι-
 “ βάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν
 “ βίον. καὶ μετ’ οὐ πολλὰς ἡμέρας συναγαγὼν ¹³
 “ ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν
 “ μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν
 “ ἀσώτως. δαπανήσας δὲ αὐτοῦ πάντα, ἐγένετο ¹⁴
 “ λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς
 “ ἤρξατο ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ ¹⁵
 “ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν
 “ εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. καὶ ἐπε- ¹⁶
 “ θύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων
 “ ὧν ἥσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς ¹⁷
 “ ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρὸς
 “ μου περιστέουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλ-
 “ λυμαι ; ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, ¹⁸
 “ καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ

12. τὸ ἐπίβαλλον μέρος. See mination.

Camerarius, Raphael.

13. This represents the hea- then, who departed far from God, and practised every abo-

16. κερατίων. It is disputed

whether this means the husks of pulse, or the fruit of a tree.

See Wolfius.

- 19 “ ἐνώπιόν σου· καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός
 20 “ σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. ^m καὶ ^m Act. 2.
 “ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ ^{39.} Eph. 2.
 “ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατήρ
 “ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ
 21 “ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. εἶπε
 “ δὲ αὐτῷ ὁ υἱός, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν
 “ καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός
 22 “ σου. εἶπε δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ,
 “ Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε
 “ αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ
 23 “ ὑποδήματα εἰς τοὺς πόδας· καὶ ἐνέγκαντες τὸν
 “ μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφραν-
 24 “ θῶμεν· ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέ-
 “ ζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη. Καὶ ἡρξαντο
 25 “ εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος
 “ ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε
 26 “ συμφωνίας καὶ χορῶν· καὶ προσκαλεσάμενος ἓνα
 27 “ τῶν παιδῶν αὐτοῦ, ἐπυνθάνετο τί εἶη ταῦτα; ὁ δὲ
 “ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν
 “ ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαί-
 28 “ νοντα αὐτὸν ἀπέλαβεν. Ὁργίσθη δὲ, καὶ οὐκ ᾔθελεν
 “ εἰσελθεῖν. ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει
 29 “ αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἴδού, τοσ-
 “ αῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου

23. θύσατε. Elsner under-
 stands this of a sacrifice for the
 return of his son: but he is pro-
 bably mistaken. See Wolfius.

25. χορῶν. Some understand
 this not of dancing, but of the
 chorus of music. Martianæus,
 Clericus.

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27. ὑγιαίνοντα. Palaiet un-
 derstands a healthy state of
 the mind.

28. This represents the jea-
 lousy and indignation of the
 Jews at the Gentiles being ad-
 mitted to equal privileges.

U

“παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα
 “μετὰ τῶν φίλων μου εὐφρανθῶ. ὅτε δὲ ὁ υἱός³⁰
 “σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορ-
 “νῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.
 “Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ’ ἐμοῦ εἶ,³¹
 “καὶ πάντα τὰ ἐμὰ σά ἐστιν. εὐφρανθῆναι δὲ καὶ³²
 “χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν,
 “καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.”

ἜΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, “Ἄν- 16
 “θρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ
 “οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρ-
 “χοντα αὐτοῦ. καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί²
 “τοῦτο ἀκούω περὶ σου; ἀπόδος τὸν λόγον τῆς οἰκο-
 “νομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Εἶπε³
 “δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός
 “μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκά-
 “πτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. ἔγνων τί⁴
 “ποιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας, δέ-
 “ξωνταί με εἰς τοὺς οἴκους αὐτῶν. Καὶ προσκαλε-⁵
 “σάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου
 “ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ
 “μου; Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. Καὶ⁶
 “εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας
 “ταχέως γράψον πεντήκοντα. Ἐπειτα ἕτερόν εἶπε,⁷
 “Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἑκατὸν κό-
 “ρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ

CHAR. XVI.

3. σκάπτειν κ. τ. λ. Τί γὰρ
 πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι.
 Aristoph. Av. 1432.

6. βάτους. From the Hebrew
 בָּט. Josephus says ὁ δὲ Βάδος

δύναται χωρῆσαι ξέστας ἐβδομή-
 κοντα καὶ δύο. Antiq. VIII. 2.
 Some call it an Attic amphora.

7. κόρους. From the Hebrew

כֹּר. Josephus says, δύναται με-
 δίμους Ἀττικὸὺς δέκα. Vol. I.

- 8 "γράμμα, καὶ γράψον ὀγδοήκοντα. καὶ ἐπήνεσεν ὁ
 "κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονιμῶς
 "ἐποίησεν. "ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμῶ-^{n Eph. 5. 8.}
 "τεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ^{1 Thess. 5.} 5.
 9 "ἐαυτῶν εἰσι. °Κἀγὼ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς ^{o Matt. 6.}
 "φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλί-^{19. et 19.}
 10 "πητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Ρ'Ο ^{21. 1 Tim.}
 "πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστὸς ἐστι. ^{6. 19.}
^{p 19. 17.}

p. 770. εἰσι δὲ μόδιοι τριάκοντα. Epiphan. vol. II. p. 177.

8. ὁ κύριος. *The master of the steward.* Our Saviour is still continuing the parable, which ends at ἐποίησεν, after which he adds his own remarks.

Ibid. τὸν οἰκονόμον τῆς ἀδικίας. i. e. τὸν οἰκονόμον ἀδικον: as μαμωνᾶ τῆς ἀδικίας in v. 9. is the same as τῷ ἀδίκῳ μαμωνᾶ in v. 11. See xviii. 6. In Col. ii. 20. we have στοιχείων τοῦ κόσμου for κοσμικῶν στοιχείων: in ver. 18. τοῦ νοῦς τῆς σαρκὸς for σαρκικοῦ νοῦς: in James i. 25. ἀκροατῆς ἐπιλησμονῆς for ἐπιλήσμων ἀκροάτης: in Rom. i. 26. πάθη ἀτιμίας for ἄτιμα πάθη. See Rom. vii. 5, 24. viii. 3, 21. Eph. i. 13. iv. 29.

Ibid. οἱ υἱοὶ τοῦ αἰῶνος τούτου are the persons, who only look to this world. Οἱ υἱοὶ τοῦ φωτὸς are the persons, who have a knowledge of religion. See notes at Titus i. 2. 2 Thess. ii. 3. Heb. vi. 4.

9. ποιεῖν φίλους ἐκ τοῦ μαμωνᾶ is to make friends by means of the mammon. Our Saviour tells us to make such an use of our worldly goods, that our conduct may give us friends both in

earth and heaven. The moral of the parable is, that we should be as active in furthering the interest of our souls, as bad men are in furthering their worldly interest. For μαμωνᾶ see note at Matt. vi. 24. Μαμωνᾶ τῆς ἀδικίας does not mean riches unjustly acquired, but the idol of injustice, or that which unjust men make their idol. In v. 11. it is opposed to τὸ ἀληθινόν.

Ibid. ἐκλίπητε, sc. τὸν βίον. Bos, Palaioret. See Gen. xxv. 8. Jer. xlii. 17, 22.

Ibid. αἰωνίους σκηνάς. This was perhaps a common expression: for Josephus, speaking of those who die a natural death, says that there remains for them κλέος μὲν αἰώνιον, οἴκοι δὲ καὶ γενεαὶ βίβαιοι, καθαροὶ δὲ καὶ ἐπὶ κοινοὶ μένουσιν αἱ ψυχαί, χῶρον οὐρανοῦ λαχοῦσαι τὸν αἰῶνα. Vol. II. p. 247, 248.

10. ἐν ἐλαχίστῳ is applied to worldly wealth, as being a thing of small real value: ἐν πολλῷ is applied to the true and invaluable riches of the world to come. *He that has been a faithful steward of the worldly wealth committed to him, by em-*

- “καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός
 “ἐστίν. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγέ- 11
 “νεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; καὶ εἰ ἐν 12
 “τῷ ἁλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς
 q Matt. 6. “ὑμῖν δώσει; Ὁυδέις οἰκέτης δύναται δυσὶ κυρίοις 13
 24. “δουλεύειν· ἡ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον
 “ἀγαπήσει· ἡ ἐνὸς ἀνθέξεται, καὶ τοῦ ἐτέρου κα-
 “ταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μα-
 “μωνᾷ.”
- r Matt. 23. Ὑποκρίτου δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλ- 14
 13. ἄργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. *καὶ
 s Psal. 7. 9. εἶπεν αὐτοῖς, “Ἔμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς 15
 i Sam. 16. 7. “ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς
 “καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλόν, βδέ-
 t Matt. 11. 12, 13. “λυγμα ἐνώπιον τοῦ Θεοῦ ἐστίν. Ὁ νόμος καὶ 16
 “οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία
 “τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.
 u Ps. 102. 26. Esa. 40. “Εὐκοπώτερον δέ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν 17

ploying it to a good purpose, will have a much greater treasure committed to him hereafter: but he that employs his worldly wealth improperly, will not be thought worthy of the greater treasure. Compare Matt. xxv. 21. ἐπὶ ὀλίγα ἥς πιστός, ἐπὶ πολλῶν σὲ καταστήσω. The moral is the same in both parables. See also Luke xix. 17.

12. ἁλλοτρίῳ. The notion is still kept up of riches not being really our own, but entrusted to us as stewards. τὸ ὑμέτερον implies that the heavenly treasure will be our own for ever.

16. ἡ βασιλεία κ. τ. λ. Matthew writes ἡ β. τῶν οὐρανῶν

βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν, xi. 12. where βιάζεται is passive: but Luke seems to use it in the middle voice, and every one presses eagerly into it. So Appian, τὸν Ἡλιόδωρον Εὐμενῆς καὶ Ἀτταλὸς εἰς τὴν ἀρχὴν βιαζόμενον ἐκβάλλουσι. *De Bel. Syr.* p. 187. The Scribes and Pharisees tried to shut up the kingdom of heaven, and therefore men were obliged to force their way into it.

17. Not that the gospel is to destroy the law: it is to complete it; and every tittle of the law will be accomplished and perfected in the gospel.

- 18 “παρελθεῖν, ἡ τοῦ νόμου μίαν κεραίαν πεσεῖν. *Πᾶς
 “ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν,
 “μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γα-
 19 “μῶν, μοιχεύει. *Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ
 “ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος
 20 “καθ’ ἡμέραν λαμπρῶς. πτωχὸς δέ τις ἦν ὀνόματι
 “Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλ-
 21 “κωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψι-
 “χίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλου-
 “σίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ
 22 “ἔλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ
 “ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλ-
 “πον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ
 23 “ἐτάφη. καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐ-
 “τοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπὸ

18. This verse seems to have no connexion with what goes before. Tertullian says that it was introduced on account of John the Baptist being mentioned in ver. 16, and that it was intended as a reproof of Herod. He says also that the following parable was intended to shew the different conditions of Herod and John in the next life, p. 450. Dr. Clarke considers ver. 18. to be an illustration of the general remark in ver. 17. “For instance, Moses permitted a man in several cases to give his wife a writing of divorcement, and to put her away: but under the gospel-state no such thing shall be permitted any more.”

20. Λάζαρος. Theophylact

mentions a tradition, that Lazarus was a real character.

21. ἀλλὰ καί. This is to express still more strongly the wretched state of Lazarus: *not only did he desire &c. but also the dogs &c.*

22. The Jews had three expressions for the place whither the souls of just men were conveyed, The garden of Eden, The throne of glory, Abraham’s bosom. *Lightfoot, Olearius.*

23. ᾄδης, in the New Testament, almost always means the place of departed souls: (see Acts ii. 27, 31. 1 Cor. xv. 55.) and not the place of final torment. That this parable applies to the intermediate state, and not to that which follows the day of judgment, see ver. 27, &c.

- γ Esa. 66. “ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· ἵκαὶ 24
 24. Zach. “ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με,
 14. 12. “ καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ
 Marc. 9. 44. “ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσ-
 “ σάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. *Εἶπε 25
 13. “ δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ
 “ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ
 “ κακὰ· νῦν δὲ ὁδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.
 “ καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα 26
 “ μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦ-
 “ θεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς
 “ ἡμᾶς διαπερῶσιν. Εἶπε δὲ, Ἐρωτῶ οὖν σε, πάτερ, 27
 “ ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,
 “ ἕχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐ- 28
 “ τοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦ-
 α Esa. 8. 20. “ τον τῆς βασιάνου. *Λέγει αὐτῷ Ἀβραάμ, Ἐχουσι 29
 et 34. 16. “ Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.
 Joh. 5. 39, “ Ὁ δὲ εἶπεν, “ Οὐχί, πάτερ Ἀβραάμ· ἀλλ’ ἐάν τις 30
 45. Act. 15. “ ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν.
 21. et 17. “ Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ 31
 11. “ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθή-
 “ σονται.”
 β Matt. 18. ^β Εἶπε δὲ πρὸς τοὺς μαθητὰς, “ Ἀνένδεκτόν ἐστι 17
 6, 7. Marc. “ μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι’ οὗ ἔρχεται.
 9. 42.

25. ὁδε. Many MSS. read
 ὡδε.

30. Οὐχί. I know that they
 will not hear them.

31. This was said with a spe-
 cial application to the Jews,
 who were not persuaded even
 when Jesus rose from the dead.

CHAP. XVII.

1. Ἀνένδεκτον is the same as
 οὐκ ἐνδέχεται in xiii. 33.

Ibid. σκάνδαλα. Any thing
 which is done to take away a
 person from his religion. See
 Matt. v. 29.

- 2 “ λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περίκειται περὶ τὸν
 “ τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ
 3 “ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. ^c προσ- ^c Matt. 18.
 “ ἔχετε ἑαυτοῖς. ἐὰν δὲ ἁμάρτη εἰς σέ ὁ ἀδελφός σου, ^{15, 21.}
 “ ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. ^{Jac. 5. 19.}
 4 ^d καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς σέ, καὶ ^d Matt. 18.
 “ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σέ, λέγων, Με- ^{21.}
 “ τανοῶ, ἀφήσεις αὐτῷ.”
 5 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, “Πρόσθες ἡμῖν
 6 “ πίστιν.” ^e Εἶπε δὲ ὁ κύριος, “Εἰ ἔχετε πίστιν, ὥς ^e Matt. 17.
 “ κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, ^{20. et 21.}
 “ Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ^{21. Marc.}
 7 “ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν δούλον ἔχων
 “ ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ
 8 “ ἀγροῦ ἐρεῖ, Εὐθέως παρελθὼν ἀνάπεσαι· ἀλλ’ οὐχὶ
 “ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσά-
 “ μενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ
 9 “ ταῦτα φάγεσαι καὶ πίεσαι σύ; Μὴ χάριν ἔχει τῷ
 “ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ;
 10 “ οὐ δοκῶ. οὕτω καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ
 “ διαταχθέντα ὑμῖν, λέγετε, Ὅτι δούλοι ἀχρεῖοί ἐσ-
 “ μεν· ὅτι ὁ ὀφείλομεν ποιῆσαι, πεποιήκαμεν.”
 11 ΚΑΙ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερου-
 σαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ

5. This was perhaps said upon the occasion of the apostles not being able to work some miracle, and being rebuked by Jesus for want of faith. Compare Matt. xvii. 20.

6. συκαμίνῳ, a mulberry tree. Beza.

7. But even if you have this

faith, you must not pride yourselves upon it, or think that you have done a great thing in having it: for which of you having a servant &c.

9. οὐ δοκῶ should not be translated, I do not think so, but, I think he will not.

11. διὰ μέσου. Per locum in-

Γαλιλαίας. καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, 12
 ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἑστησαν
 πόρρωθεν· καὶ αὐτοὶ ἤρξαντο φωνὴν λέγοντες, “Ἰησοῦ, 13
 “ἐπιστάτα, ἐλέησον ἡμᾶς.” ἸΚαὶ ἰδὼν εἶπεν αὐτοῖς, 14
 “Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι.” Καὶ
 ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. εἰς δὲ 15
 ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς
 μεγάλης δοξάζων τὸν Θεόν· καὶ ἔπεσεν ἐπὶ πρόσω- 16
 πον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ
 αὐτὸς ἦν Σαμαρείτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 17
 “Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἑννέα ποῦ;
 “οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ 18
 “Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος;” ἸΚαὶ εἶπεν αὐτῷ, 19
 “Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.”
 ἸἘπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχε- 20
 ται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν,
 “Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατη-
 “ρήσεως· ἡ οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ. ἰδοὺ 21
 “γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.” Εἶπε 22
 δὲ πρὸς τοὺς μαθητὰς, “Ἐλεύσονται ἡμέραι, ὅτε ἐπι-

1 5. 14.
 Lev. 13. 2.
 et 14. 2.
 Matt. 8. 4.

8 7. 50. et
 8. 48. et 18.
 42. Matt. 9.
 22. Marc.
 5. 34. et 10.
 52.

h 21. 8.
 Matt. 24.
 23. Marc.
 13. 21.

ter Samariam et Galileam me-
 dium, Samaria ad dextram, Ga-
 lilæa ad sinistram relictis. Ole-
 arius. So also Krebsius, *per*
medios fines Samariæ et Galilææ,
 and L. de Dieu. But Vorstius
 took it to mean, *through the*
middle of Samaria and Galilee.

18. I have put a note of in-
 terrogation after οὗτος, as Lu-
 ther, Pricæus, Wolfius, Vater.

20. μετὰ παρατηρήσεως, with
 circumstances of outward show
 to excite observation.

21. ἐντὸς ὑμῶν. Raphael in-

terprets this *apud vos*, among
 you, in your presence, alluding
 to the presence of Jesus him-
 self. See John i. 26. So Beza
 and others: but some have
 taken it to mean, *in your minds*.
 The former is probably the true
 meaning, as the words were
 addressed to the Pharisees, and
 the kingdom of heaven was
 certainly not in *their* minds;
 unless we take ὑμῶν as an ex-
 pression for men in general.

22. This seems to mean, that
 the time would come, when the

- 23 “θυμήσεται μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου· ⁱ Matt. 24.
 “ἰδεῖν, καὶ οὐκ ὄψεσθε. ⁱ καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ^{23. Marc. 13. 21.}
 “ἄδε, ἢ ἰδοὺ ἐκεῖ· μὴ ἀπαλθῆτε, μηδὲ διώξητε.
 24 “ὥσπερ γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ τῆς ^k Matt. 24.
 “ὑπ’ οὐρανὸν εἰς τὴν ὑπ’ οὐρανὸν λάμπει· οὕτως ^{27.}
 “ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.
 25 “πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκι- ^l 9. 22. et
 18. 31. et
 26 “μασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. ^m καὶ καθὼς ^{24. 7. 26. Matt. 16.}
 “ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ^{21. et 17. 22. et 30.}
 27 “ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. ἦσθιον, ^{18. Marc. 8. 31. et 9. 31. et 10. 33.}
 “ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰς- ^m Matt. 24.
 “ἦλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσ- ^{37. 38. 1 Pet. 3. 20.}
 28 “μὸς, καὶ ἀπώλεσεν ἅπαντας. ⁿ ὁμοίως καὶ ὡς ἐγέ- ^{Gen. 6. 2. et 7. 7.}
 “νετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον, ἠγόρα- ⁿ Gen. 19.
 29 “ζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν· ^o ἡ δὲ ἡμέρα ^{14.}
 “ἐξῆλθε Λῶτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ^o Gen. 19.
 30 “ἀπ’ οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· κατὰ ταῦτα ^{24. Deut. 29. 23. Esa. 13. 19. Jer. 50. 40. Amos 4. 11. Judæ ver. 7.}
 “ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτει- ^p Matt. 24.
 31 “ται. ^p ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώμα- ^{17.}
 “τος, καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω
 “ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρέ-
 32 “ψάτω εἰς τὰ ὀπίσω. ^q μνημονεύετε τῆς γυναικὸς ^q Gen. 19.
 26.

apostles, in the midst of their sufferings and afflictions, would long to have their Master again among them upon earth. Beza, Calovius, Clericus, Wolfius.

24. τῇ ἡμέρᾳ αὐτοῦ, the destruction of Jerusalem. Calovius, Wolfius. Or it may mean, at the day when he will really come again at the end of the world: or, he will not shew him-

self in one particular place, as you expect; but as the lightning shines from one end of heaven to the other, so will the religion of Christ extend throughout the whole earth.

29. ἔβρεξε might agree with πῦρ καὶ θεῖον, as in Rev. xi. 6. or with Θεὸς understood, as in Gen. ii. 5. xix. 24. The latter construction is probably right.

r 9. 24. "Λώτ. ὁς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσαι, 33
 Matt. 10. "ἀπολέσει αὐτήν· καὶ ὁς ἐὰν ἀπολέσῃ αὐτήν, ζωο-
 39. et 16. 25. Marc. "γονήσῃ αὐτήν. ἡ λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσον- 34
 8. 35. Joh. 12. 25. "ται δύο ἐπὶ κλίνης μᾶς· ὁ εἰς παραληφθήσεται,
 Matt. 24. 40, 41. "καὶ ὁ ἕτερος ἀφεθήσεται. δύο ἔσονται ἀλήθουσαι 35
 "ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ ἑτέρα
 t Matt. 24. "ἀφεθήσεται." ἡ Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, 36
 28. Job. 39. 30. "Ποῦ, κύριε;" Ὁ δὲ εἶπεν αὐτοῖς, "Ὅπου τὸ σώ-
 "μα, ἐκεῖ συναχθήσονται οἱ αἱετοί."

u 11. 5. "ΕΛΕΓΕ δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν 18
 et 21. 36. πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, λέγων, "Κρι- 2
 Eccl. 18. 22. "τῆς τις ἦν ἐν τινι πόλει, τὸν Θεὸν μὴ φοβούμενος,
 Rom. 12. 12. Eph. 6. 18. "καὶ ἄνθρωπον μὴ ἐντρέπόμενος. χήρα δὲ ἦν ἐν τῇ 3
 Col. 4. 2. 1 Thess. 5. 17. "πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκ-
 "δίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ἠθέ- 4
 "λησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ,
 "Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ
 "ἐντρέπομαι· διὰ γε τὸ παρέχειν μοι κόπον τὴν χή- 5
 "ραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρ-
 "χομένη ὑπωπιάζῃ με." Εἶπε δὲ ὁ κύριος, "Ἀκού- 6

33. Whoever shall seek to save his life by abjuring his religion, will lose it in the destruction of Jerusalem: but whoever, by adhering to his religion, shall be put to death, shall gain a much better life hereafter.

36. Some MSS. add, Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

Ibid. Ποῦ; Where will these misfortunes from hostile invasion be felt? Wolfius.

CHAP. XVIII.

1. πάντοτε. See note at Acts xxvi. 7.

5. εἰς τέλος. L. de Dieu and Schleusner interpret it *semper*, *assidue*: but, in a great majority of instances, it signifies *prorsus*, *omnino*, and so Raphael understands it. I would therefore couple it with ὑπωπιάζῃ, *Lest by coming she should quite wear me out*. Olearius and Palaiet render it *tandem*. See 1 Thess. ii. 16.

Ibid. ὑπωπιάζῃ. "Ne me ob-

- 7 “σατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· ὁ δὲ Θεὸς οὐ^x Ἀποκ. 6.
 “μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, τῶν^{10.}
 “βοῶντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μα-
 8 “κροθυμῶν ἐπ’ αὐτοῖς; λέγω ὑμῖν, ὅτι ποιήσει τὴν
 “ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀν-
 “θρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς
 “γῆς;”
 9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυ-
 τοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς,
 10 τὴν παραβολὴν ταύτην· “Ἄνθρωποι δύο ἀνέβησαν
 “εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἰς Φαρισαῖος, καὶ ὁ
 11 “ἕτερος τελῶνης. Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν γ^{Esai. 1. 15.}
 “ταῦτα προσηύχετο, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ^{et 58. 2.}
 “εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδι-
 12 “κοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελῶνης. νηστεύω
 “δὺς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
 13 “Καὶ ὁ τελῶνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ

“tandas de hac re sæpius.” Terent. It is a metaphor from repeated blows to repeated importunity.

6. κριτὴς τῆς ἀδικίας, an Hebraism for κριτὴς ἀδικος. So ῥήματα ἀληθείας Act. xxvi. 25. γῇ τῆς ἐπαγγελίας, Heb. xi. 9. See note at xvi. 8.

7. καὶ μακροθυμῶν. Beza translates καὶ *etiamsi*: and Theophylact understood it so: but L. de Dieu observes that μακροθυμῶν and ἐν τάχει would then contradict each other: he renders it—*et super quos* (sc. electos) *longanimis est*. Hombergius takes μακροθυμῶν to mean *hearing them patiently*, as in Acts xxvi. 3. Elsner would read

μακροθύμων, and refer it to the elect, who bear every thing patiently: but the former interpretation is preferable: and ἐν τάχει may mean, that the vengeance will be swift when it comes. See note at Gal. i. 6.

11. πρὸς ἑαυτὸν may be coupled either with σταθεὶς or προσήχετο. The latter is preferred by Arndius, Hombergius, Boisius, Wolfius.

12. σάββατον here means a week, though it is generally in the plural. xxiv. 1. Matt. xxviii. 1. Mark xvi. 2. 9.

Ibid. κτῶμαι in the present tense signifies *to acquire*. Raphael.

- “ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ’ ἔν-
 “ πτεν εἰς τὸ στήθος αὐτοῦ, λέγων, Ὁ Θεὸς, ἰλά-
 “ σθητί μοι τῷ ἁμαρτωλῷ. ^z Λέγω ὑμῖν, κατέβη οὗ- 14
^z 14. 11. Job. 22. 29. Prov. 29. 23. Matt. 23. 12. Jac. 4. 6, 10. 1 Pet. 5. 5. “ τος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος.
 “ ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ τα-
 “ πεινῶν ἑαυτὸν, ὑψωθήσεται.”
^a Matt. 19. 13. Marc. 10. 13. ^a Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν 15
 “ ἁπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς.
^b Matt. 18. 3. et 19. 14. 1 Cor. 14. 20. 1 Pet. 2. 2. ^b ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν, “ Ἀφετε 16
 “ τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά·
 “ τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
^c Marc. 10. 15. ^c ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν 17
 “ τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.”
^d Matt. 19. 16. Marc. 10. 17. ^d Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, “ Διδά- 18
 “ σκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομή-
 “ σω;” Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, “ Τί με λέγεις ἀγα- 19
^e Exod. 20. 12, 13. Deut. 5. 16, 17. Rom. 13. 9. Eph. 6. 2. Col. 3. 20. ^e θόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. ^e τὰς ἐντο- 20
 “ λὰς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέ-
 “ ψης· μὴ ψευδομαρτυρήσης· τίμα τὸν πατέρα σου
 “ καὶ τὴν μητέρα σου.” Ὁ δὲ εἶπε, “ Ταῦτα πάντα 21
^f Matt. 6. 19. et 19. 21. 1 Tim. 6. 19. ^f ἐφυλαξάμην ἐκ νεότητός μου.” ^f Ἀκούσας δὲ ταῦτα 22
 “ ὁ Ἰησοῦς εἶπεν αὐτῷ, “ Ἐτι ἔν σοι λείπει· πάντα
 “ ὅσα ἔχεις, πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις
 “ θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι.”
 “ Ὁ δὲ ἀκούσας ταῦτα, περίλυπος ἐγένετο· ἦν γὰρ 23
^g Prov. 11. 28. Matt. 19. 23. Marc. 10. 23. ^g πλούσιος σφόδρα. ^g Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περί- 24
 “ λυπον γενόμενον, εἶπε, “ Πῶς δυσκόλως οἱ τὰ χρή-
 “ ματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ

14. All the best MSS. read
 ἢ γὰρ ἐκεῖνος.

20. See note at Mark x. 19.

- 25 “Θεοῦ. Εὐκοπώτερον γάρ ἐστι, κάμηλον διὰ τρυ-
 “μαλιαῶς ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βα-
 26 “σιλείαν τοῦ Θεοῦ εἰσελθεῖν.” Εἶπον δὲ οἱ ἀκού-
 27 σαντες, “Καὶ τίς δύναται σωθῆναι;” ^{h 1. 37.} Ὁ δὲ εἶπε,
 “Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατά ἐστι παρὰ ^{Job. 42. 2.}
 28 “τῷ Θεῷ.” ^{Jer. 32 17.} Εἶπε δὲ ὁ Πέτρος, “Ἴδου, ἡμεῖς ἀφή-
 29 “καμεν πάντα, καὶ ἠκολουθήσαμεν σοι.” ^{Zach. 8. 6.} Ὁ δὲ εἶ-
 πεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ^{i 5. 11.}
 “ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ ^{Matt. 4. 20.}
 30 “τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ὃς οὐ μὴ ^{et 19. 27.}
 “ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ^{Marc. 10.}
 “ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.” ^{28.}
 31 ἸΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐ- ^{19. 22. et}
 τοὺς, “Ἴδου, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελε- ^{24. 7. Matt.}
 “σθῆσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν ^{16. 21. et}
 32 “τῷ υἱῷ τοῦ ἀνθρώπου. ^{17. 22. et} παραδοθήσεται γὰρ τοῖς ^{20. 17.}
 “ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὕβρισθήσεται, καὶ ^{Marc. 8. 31.}
 “ἐμπτυσθήσεται, καὶ μαστιγώσαντες ἀποκτενοῦσιν ^{et 9. 31. et}
 33 “αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.” Καὶ ^{10. 32. Psal.}
 34 αὐτοὶ οὐδὲν τούτων συνήκων· καὶ ἦν τὸ ῥῆμα τοῦτο ^{22. 6. Esa.}
 κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγό-
 μενα.
 35 ⁿ Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ, τυ- ^{n Matt. 20.}
 36 φλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ἀκούσας ^{29. Marc.}

30. πολλαπλασίονα. *Things which are much more valuable: i. e. spiritual blessings.*

32. See note at ix. 22.

35. εἰς Ἱεριχὼ. Matthew (xx. 29.) and Mark (x. 46.) say that he was going out of Jericho. It has been thought that ἐγγί-

ζειν εἰς Ἱεριχὼ may mean to be near to Jericho, though he was going from it; and that ἤγγισεν εἰς Βηθφαγή καὶ Βηθανίαν has the same meaning in xix. 29. But see xix. 1. and note at Matt. xx. 29.

δὲ ὄχλου διαπορευομένοι, ἐπυνθάνετο τί εἴη τοῦτο. ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρ- 37
χεται· καὶ ἐβόησε λέγων, “Ἰησοῦ, υἱὲ Δαβὶδ, ἐλέη- 38
“ σόν με.” Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα 39
σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, “Υἱὲ
“ Δαβὶδ, ἐλέησόν με.” Σταθεῖς δὲ ὁ Ἰησοῦς ἐκέλευ- 40
σεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ 41
ἐπηρώτησεν αὐτόν, λέγων, “Τί σοι θέλεις ποιῆσω;”
17. 19. Ὁ δὲ εἶπε, “Κύριε, ἵνα ἀναβλέψω.” 1 Καὶ ὁ Ἰησοῦς 42
εἶπεν αὐτῷ, “Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε.”
Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξα- 43
ζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ
Θεῷ.

ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱεριχὼ· καὶ ἰδοὺ, 19
ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρ- 2
χιτελώνης, καὶ οὗτος ἦν πλούσιος· καὶ ἐζήτηι ἰδεῖν 3
τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου,
ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμὼν ἔμπροσθεν, 4
ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδῃ αὐτόν· ὅτι δι’ ἐκείνης
ἤμελλε διέρχεσθαι. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀνα- 5
βλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν,

2. Ζακχαῖος. Clement of Alexandria informs us that some considered Zacchæus to be Matthias, p. 579; but Tillemont observes that this could not be, because Matthias had accompanied Jesus from the beginning of his ministry. *Mémoires*, tom. I. p. 223. Tertulian calls Zacchæus, “allophylus fortasse.” p. 454. The Apostolical Constitutions make him to have been the first bishop of Cæsarea. VII. 46.

Ibid. If there is any difference intended between αὐτὸς and οὗτος, the latter perhaps means that the office of chief publican was a lucrative one.

3. ἀπὸ τοῦ ὄχλου. See Matt. xi. 19. John xxi. 6.

4. δι’ ἐκείνης. Erasmus and Beza supply ὁδοῦ, but L. de Dieu thinks it may mean συκομωραίας. The preposition διὰ seems certainly to be an interpolation.

- “ Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ
 6 “ οἴκῳ σου δεῖ με μέναι.” Καὶ σπεύσας κατέβη, καὶ
 7 ὑπεδέξατο αὐτὸν χαίρων. καὶ ἰδόντες ἅπαντες διεγόγ-
 γυζον, λέγοντες, “ Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰς-
 8 “ ἦλθε καταλῦσαι.” ⁹ Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς ^α 3. 14.
 τὸν κύριον, “ Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου,
 “ κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τι νὸς τι ἔσυκο-
 9 “ φάντησα, ἀποδίδωμι τετραπλοῦν.” ¹ Εἶπε δὲ πρὸς ^τ 13. 16.
 αὐτὸν ὁ Ἰησοῦς, “ Ὅτι σήμερον σωτηρία τῷ οἴκῳ
 “ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.
 10 “ ⁹ ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι ⁸ Matt. 10.
 “ τὸ ἀπολωλός.” ^{6. et 15. 24.}
^{et 18. 11.}
^{Act. 13. 46.}
 11 ἈΚΟΥΟΝΤΩΝ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε
 παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ,
 καὶ δοκεῖν αὐτοὺς ὅτι παραχρήμα μέλλει ἡ βασιλεία
 12 τοῦ Θεοῦ ἀναφαίνεσθαι· ¹ εἶπεν οὖν, “ Ἀνθρωπὸς τις ¹ Matt. 25.
 “ εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ ^{14. Marc.}
 13 “ βασιλείαν, καὶ ὑποστρέψαι. καλέσας δὲ δέκα δού-
 “ λους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς
 14 “ αὐτοὺς, Πραγματεύσασθε ἕως ἔρχομαι. Οἱ δὲ πο-
 “ λῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσ-

7. ἁμαρτωλῷ. They used this term, because he was a publican.

8. δίδωμι. *I promise to give.* Grotius.

9. Grotius shews that Zachæus was probably a Jew; but the Jews looked upon the publicans as no better than gentiles. See Matt. xviii. 17.

12. This person seems to have gone to be invested with regal authority from some superior power; as Archelaus

went from Judæa to Rome that he might obtain the throne of Judæa. The application is to Jesus, when he ascended up to heaven.

13. Πραγματεύομαι is *to deal or traffick in any thing*; and when applied to money, it means putting it out to interest, or making profit by it, so as to increase the capital.

14. Οἱ πολῖται αὐτοῦ are opposed to *δουλοῦς ἑαυτοῦ* in ver. 13. and represent the Jews,

- “ βείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον
 “ βασιλεῦσαι ἐφ’ ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπανελ- 15
 “ θεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνη-
 “ θῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀρ-
 “ γύριον, ἵνα γνῶ τίς τί διεπραγματεύσατο. παρε- 16
 “ γένητο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου προσ-
 “ ειργάσατο δέκα μνᾶς. ὁ Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ 17
 “ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξου-
 “ σίαν ἔχων ἐπάνω δέκα πόλεων. Καὶ ἦλθεν ὁ δεύ- 18
 “ τερος λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.
 “ Εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πό- 19
 “ λεων. Καὶ ἕτερος ἦλθε λέγων, Κύριε, ἰδοὺ ἡ μνᾶ 20
 “ σου, ἣν εἶχον, ἀποκειμένην ἐν σουδαρίῳ. ἐφοβού- 21
 “ μην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ. αἶρεις ὁ
 “ οὐκ ἔθikas, καὶ θερίζεις ὁ οὐκ ἔσπειρας. ὁ Λέγει δὲ 22
 “ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ
 “ δοῦλε. ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶ-
 “ ρων ὁ οὐκ ἔθikas, καὶ θερίζων ὁ οὐκ ἔσπειρα· καὶ 23
 “ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τρά-
 “ πεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό ;
 “ Καὶ τοῖς παρεστῶσιν εἶπεν, Ὁ Ἄρατε ἀπ’ αὐτοῦ τὴν 24
 “ μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. (Καὶ εἶπον 25
 “ αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.) ὁ Λέγω γὰρ ὑμῖν, ὅτι 26
 “ παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος,
 “ καὶ ὁ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. πλὴν τοὺς ἐχθρούς 27

γ 8. 18.
 Matt. 13.
 12. et 25.
 29. Marc.
 4. 25.

who claimed more immediate
 connexion with the Messiah,
 and were really of the same
 country with Jesus.

17. ἴσθι ἐξουσίαν ἔχων. Scias
 te habere potestatem. Valcken.

ad 1.

26. παντὶ τῷ ἔχοντι. Since

these are the words of the king
 in the parable, they merely
 mean, to every one of you that
 has made profit by my money
 something shall be given. The
 general application is to a per-
 son profiting by the gifts which
 he receives from God.

- “ μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι
 “ ἐπ’ αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπρο-
 28 “ σθέν μου.” ² Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπρο- ^{z Marc. 10. 32.}
 σθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.
 29 ^a ΚΑΙ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βη- ^{a Matt. 21. 1. Marc. 11. 1.}
 θανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέ-
 30 στειλε δύο τῶν μαθητῶν αὐτοῦ, εἰπὼν, “ Ὑπάγετε
 “ εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὐ-
 “ ρήσετε πῶλον δεδεμένον, ἐφ’ ὃν οὐδεὶς πώποτε ἀν-
 31 “ θρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε. καὶ ἑάν
 “ τις ὑμᾶς ἐρωτᾷ, Διατί λύτετε; οὕτως ἐρεῖτε αὐτῷ,
 32 “ Ὅτι ὁ κύριος αὐτοῦ χρειαν ἔχει.” Ἀπελθόντες δὲ
 33 οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς· λύνοντων
 δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐ-
 34 τοὺς, “ Τί λύτετε τὸν πῶλον;” Οἱ δὲ εἶπον, “ Ὁ κύ-
 35 “ ριος αὐτοῦ χρειαν ἔχει.” ^b Καὶ ἤγαγον αὐτὸν πρὸς ^{b Joh. 12. 14. 2 Reg. 9. 13.}
 τὸν Ἰησοῦν· καὶ ἐπιρρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ
 36 τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. πορευομένου δὲ
 αὐτοῦ, ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.
 37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη, πρὸς τῇ καταβάσει τοῦ
 ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν
 μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ
 38 περὶ πασῶν ὧν εἶδον δυνάμεων, λέγοντες, “ Εὐλόγη-

^c 2. 14.
 Ps. 118. 26.
 Eph. 2. 14.

28. ἔμπροσθεν. Erasmus understands it merely to mean, *he went forward*: but Beza and L. de Dieu think that Jesus went before his disciples, or rather at the head of them. See Mark x. 32.

37. Ἐγγίζοντος, *as he was drawing near* to Jerusalem.

Ibid. ἤρξαντο ἅπαν τὸ πλῆθος

χαίροντες. There is a similar construction in Xen. Ephes. ἦλθον δὲ εἰς τὸ ἱερὸν θύσαντες ἅπαν τὸ πλῆθος. I. p. 4.

Ibid. δυνάμεων. It was particularly the raising of Lazarus which caused the multitude to receive Jesus in this way. John xii. 17, 18.

- “ μένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰ-
 “ ρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.” Καί τινες 39
 τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν,
^{d Hab. 2. 11.} “ Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.” “ Καὶ 40
 ἀποκριθεὶς εἶπεν αὐτοῖς, “ Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι
 “ σιωπήσωσω, οἱ λίθοι κεκράζονται.” Καὶ ὡς ἡγ- 41
 γισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ’ αὐτῇ, λέγων, 42
 “ Ὅτι εἰ ἔγνων καὶ σὺ, καὶ γε ἐν τῇ ἡμέρᾳ σου
 “ ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ
 “ ὀφθαλμῶν σου· ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ, καὶ 43
 “ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περι-
^{e 21. 6.} “ κυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, ^ε καὶ 44
^{1 Reg. 9. 7,} “ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ
^{8. Mich. 3.} “ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ’ ὧν οὐκ ἔγ-
^{12. Matt.} “ νως τὸν καιρὸν τῆς ἐπισκοπῆς σου.”
^{24. 1, 2.} ^{Marc. 13. 2.} “ Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς 45
^{f Matt. 21.} πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, ^ε λέγων αὐτοῖς, 46
^{12. Marc.} “ Γέγραπται, ‘Ὁ οἶκός μου οἶκος προσευχῆς ἔστιν’
^{11. 11.} “ ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.”
^{1 Reg. 8.} ^{29. Esa. 56.} ^{7. Jer. 7. 11.} ^{Matt. 21.} ^{13. Marc.} ^{11. 17.}

40. Οὓς εἰ σιωπήσῃμεν, οἱ λί-
 θοὶ τάχα
 φωνὰς ἀπορρήξουσιν τῶν πε-
 πραγμένων.

Pisidas ap. Suid. v. ἀπειρήξει.

41. ἐπ’ αὐτῇ. On account of
 it, or over it.

42. εἰ ἔγνων, Utinam novisses.
 See note at xii. 49.

Ibid. ἡμέρα. This might truly
 be called *the day* of Jerusalem,
 when their Messiah was come
 to them.

43. Compare Isaiah xxix. 3.
 καὶ κυκλώσω ὡς Δαυὶδ ἐπὶ σέ, καὶ
 βαλῶ περὶ σέ χάρακα, καὶ θήσω

περὶ σέ πύργους κ. τ. λ. Josephus
 states, that in the fifth year of
 the war Titus raised a wall
 round the whole of Jerusalem.
 Vol. II. p. 357, 358. Raphael
 thinks that it was a wall of
 wood, and that our Saviour’s
 words (χάρακα) were literally
 accomplished. *ad l.*

44. ἐπισκοπῆς. This has pro-
 bably the same meaning as
 ἡμέρα in v. 42. Theophylact
 explains it, τῆς ἐμῆς παρουσίας,
 ὅτε ἦλθον ἐπισκέψασθαι σε καὶ
 σῶσαι.

47 ^h Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ ^h Marc. 11.
 δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπο- ^{18. Joh. 7.}
 48 λέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· καὶ οὐχ εὑρισκον τὸ ^{19. et 8. 37.}
 τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ
 ἀκούων.

- 20 ⁱ ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδά- ⁱ Matt. 21.
 σκοντας αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελίζο- ^{23. Marc.}
 μένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν ^{11. 27. Act.}
 2 τοῖς πρεσβυτέροις, καὶ εἶπον πρὸς αὐτὸν, λέγοντες,
 “ Εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν
 3 “ ὁ δούς σοι τὴν ἐξουσίαν ταύτην ;” Ἀποκριθεὶς δὲ
 εἶπε πρὸς αὐτοὺς, “ Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον,
 4 “ καὶ εἰπατέ μοι· Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ
 5 “ ἢ, ἢ ἐξ ἀνθρώπων ;” Οἱ δὲ συνελογίσαντο πρὸς
 ἑαυτοὺς, λέγοντες, “ Ὅτι ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ·
 6 “ ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ ; ἐὰν δὲ εἴ-
 “ πωμεν, Ἐξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει
 “ ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην
 7 “ εἶναι.” Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. καὶ ὁ
 8 Ἰησοῦς εἶπεν αὐτοῖς, “ Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ
 “ ἐξουσίᾳ ταῦτα ποιῶ.”
- 9 ¹² Ἡρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ⁱ Matt. 21.
 ταύτην· “ Ἀνθρωπὸς τις ἐφύτευσεν ἀμπελῶνα, καὶ ^{33. Marc.}
 “ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ^{12. 1. Esa.}
 10 “ ἱκανούς. καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωρ- ^{5. 1. Jer. 2.}
 “ γοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος ^{21. et 12.}
 “ δώσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν, ἐξ-
 11 “ ἀπέστειλαν κενόν. καὶ προσέθετο πέμψαι ἕτερον
 “ δούλον· οἱ δὲ κακύνον δείραντες καὶ ἀτιμάσαντες
 12 “ ἐξἀπέστειλαν κενόν. καὶ προσέθετο πέμψαι τρίτον·

- “ οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. εἶπε δὲ ¹³
 “ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν
 “ υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐν-
^{m Psal. 2. 1,} ^{7. Gen. 37.} ^{18. Matt.} ^{26. 3. et 27.} ^{1. Joh. 11.} ^{53. Heb. 1.} ^{2.} ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹
 “ τραπήσονται. ^m Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διε-
 “ λογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Οὗτός ἐστιν ὁ
 “ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν
 “ γένηται ἡ κληρονομία. Καὶ ἐκβαλόντες αὐτὸν ἔξω ¹⁵
 “ τοῦ ἀμπελῶνος, ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς
 “ ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει ¹⁶
 “ τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα
 “ ἄλλοις.” Ἀκούσαντες δὲ εἶπον, “ Μὴ γένοιτο.”
^{n Pa. 118.} ^{22. Esa. 8.} ^{14. et 28.} ^{16. Matt.} ^{21. 42.} ^{Marc. 12.} ^{10. Act. 4.} ^{11. Rom. 9.} ^{33. 1 Pet.} ^{2. 4, 7.} ^{o Esa. 8. 15.} ^{Zach. 12. 3.} ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹
 “ Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, “ Τί οὖν ἐστὶ τὸ γε-
 “ γραμμένον τούτο· ‘ Λίθον ὃν ἀπεδοκίμασαν οἱ οἰ-
 “ κοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;’
 “ Ὁ Πᾶς ὁ πεσὼν ἐπ’ ἐκείνον τὸν λίθον, συνθλαστή- ¹⁸
 “ σεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν.” Καὶ ¹⁹
 “ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν
 “ ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθη-
 “ σαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν
 “ παραβολὴν ταύτην εἶπε.
^{p Matt. 22.} ^{15. Marc.} ^{13. 13.} ²⁰ ²¹
 “ Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑπο-
 “ κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται
 “ αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ
 “ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. ^q καὶ ἐπηρώτησαν αὐτὸν, ²¹
 “ λέγοντες, “ Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ
 “ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ’ ἐπ’

20. ἐγκαθέτος is a person sub-
 orned or sent by another to lie in
 ambush, and seems to be de-
 duced from ἐγκαθίημι, which has
 this meaning. See Salmas.

praf. ad Com. de ling. Hell. p. 44.

Ibid. δικαίους perhaps means
 here, scrupulous persons, who
 wished to do exactly what was
 right.

- 22 “ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστιν
 23 “ἡμῖν Καίσαρι φόρον δῶναι, ἢ οὐ;” Κατανοήσας
 δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτοὺς, “Τί με
 24 “πειράζετε; ἐπιδείξατέ μοι δηνάριον· τίνος ἔχει εἰ-
 “κὼνα καὶ ἐπιγραφὴν;” Ἀποκριθέντες δὲ εἶπον,
 25 “Καίσαρος.” Ὁ δὲ εἶπεν αὐτοῖς, “Ἀπόδοτε τοῖνυν ^{† Matt. 22.}
 “τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.” ^{21. Rom. 13. 7.}
 26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναν-
 τίων τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει
 αὐτοῦ, ἐσίγησαν.
 27 Ὁ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἄν- ^{† Matt. 22.}
 τιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, ^{23. Marc. 12. 18.}
 28 [†] λέγοντες, “Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἔάν ^{Act. 23. 8.}
 “τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ^{† Deut. 25.}
 “ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν
 “γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐ-
 29 “τοῦ. ἐπτά οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος λαβὼν
 30 “γυναῖκα ἀπέθανεν ἄτεκνος· καὶ ἔλαβεν ὁ δεύτερος
 31 “τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· καὶ ὁ
 “τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἐπτά· καὶ
 32 “οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· ὕστερον δὲ
 33 “πάντων ἀπέθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει,
 “τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἐπτά ἔσχον
 34 “αὐτὴν γυναῖκα.” Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ
 Ἰησοῦς, “Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ
 35 “ἐγκαμίσκονται· οἱ δὲ καταξιωθέντες τοῦ αἰῶνος
 “ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,

27. For the negative μὴ af- ^{Not. Xenoph.}
 ter ἀντιλέγοντες, see Glassius, ^{34. αἰῶνος.} See note at Gal.
 Gram. Sac. p. 493. Raphel. ^{i. 4.}

^u 1 Joh. 3. 2. “οὔτε γαμοῦσιν οὔτε ἐγαμίσκονται· ^a οὔτε γὰρ ³⁶
 “ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι, καὶ
 “υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

^x Exod. 3. “^x ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ³⁷
^{6.} Matt. 22. “ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ
^{32.} Marc. “καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ· Θεὸς ³⁸
^{12.} 26. “δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων. πάντες γὰρ
^{Heb. 11.} 16. “αὐτῷ ζῶσιν.” Ἀποκριθέντες δέ τινες τῶν γραμ- ³⁹
 ματέων εἶπον, “Διδάσκαλε, καλῶς εἶπας.” Οὐκ ἔτι ⁴⁰
 δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

^y Matt. 22. “Εἶπε δὲ πρὸς αὐτοὺς, “Πῶς λέγουσι τὸν Χριστὸν ⁴¹
^{41.} Marc. “υἱὸν Δαβὶδ εἶναι; ^z καὶ αὐτὸς Δαβὶδ λέγει ἐν βί- ⁴²
^{12.} 35. “βλφ ψαλμῶν, ‘Εἶπεν ὁ Κύριος τῷ κυρίῳ μου,
^z Psal. 110. “Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ⁴³
^{1.} Act. 2. “ὑποπόδιον τῶν ποδῶν σου.’ Δαβὶδ οὖν κύριον αὐ- ⁴⁴
^{34.} 1 Cor. “τὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;” Ἀκούοντος ⁴⁵
^{15.} 25. “δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ,

^a 11. 43. “^a Πρῶσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων ⁴⁶
^{Matt. 23.} 5, “περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμοὺς
^{6.} Marc. 12. “ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συν-
^{38,} 39. “αγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· ^b οἱ ⁴⁷
^b Matt. 23. “κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει
^{13.} Marc. “μακρὰ προσεύχονται. οὗτοι λήφονται περισσότε-
^{12.} 40. “ρον κρίμα.”
² Tim. 3. 6. “^c ANABΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα ² ¹
^{Tit. 1.} 11. αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους· εἶδε δὲ καὶ ²

^c 2 Reg. 12. “ANABΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα ² ¹
^{9.} Marc. 12. αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους· εἶδε δὲ καὶ ²
^{41.}

36. οὔτε γὰρ ἀποθανεῖν. This reason is given, as shewing that there is no occasion for marriage, which was appointed to continue the human race.

38. πάντες γὰρ αὐτῷ ζῶσιν. This is not an argument, but the assertion of a fact: for all that belong to God are alive.

- 3 ^{12.}τινα χήραν πενιχρὰν βάλλουσιν ἐκεῖ δύο λεπτὰ, ^dκαὶ ^d2 Cor. 8.
 εἶπεν, “Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ
 4 “αὕτη πλείον πάντων ἔβαλεν· ἅπαντες γὰρ οὗτοι
 “ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα
 “τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅ-
 “παντα τὸν βίον ὃν εἶχεν ἔβαλε.”
 5 ^eΚΑΙ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις ^e Matt. 24.
 6 καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε, “^fΤαῦτα ^f1. Marc. 13.
 “θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται ^f19. 44.
 7 “λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.” Ἐπηρεώτη- ¹ Reg. 9. 7,
^{8.} Mich. 3.
 σαν δὲ αὐτὸν λέγοντες, “Διδάσκαλε, πότε οὖν ταῦτα
 “ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνε-
 “σθαι;”
 8 ^eὉ δὲ εἶπε, “Βλέπετε μὴ πλανηθῆτε· πολλοὶ ^e Jer. 14.
 “γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, “Ὅτι ^{14. et 23.}
 “ἐγὼ εἰμι, καὶ, “Ὁ καιρὸς ἤγγικε. μὴ οὖν πορευθῆτε ^{21. et 29. 8.}
 9 “ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ ^{Matt. 24. 4.}
^{2, 3.} 1 Joh.
 “ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέ-
 10 “σθαι πρῶτον, ἀλλ’ οὐκ εὐθέως τὸ τέλος.” Τότε
 ἔλεγεν αὐτοῖς, “Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ
 11 “βασιλεία ἐπὶ βασιλείαν· σεισμοὶ τε μεγάλοι κατὰ
 “τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε
 12 “καὶ σημεία ἀπ’ οὐρανοῦ μεγάλα ἔσται. ⁱ Πρὸ δὲ ¹ Matt. 10.
^{17. et 24. 9.}

CHAP. XXI.

6. Ταῦτα. Raphael quotes similar cases of nominatives absolute from Xenophon.

7. Ἐπηρεώτησαν. They were Peter, James, John, and Andrew. Mark xiii. 3.

8. Ὁ καιρὸς, the time of the Messiah.

11. φόβητρά τε καὶ σημεία. Josephus says that the Jews

did not attend τοῖς ἐναργέσι καὶ προσημαίνουσι τὴν μέλλουσαν ἐρημίαν τέρασιν ——— τοῦτο μὲν ὅτι ὑπὲρ τὴν πόλιν ἄστρον ἔστη ῥομφαία παραπλήσιον, καὶ παρατείνας ἐπ’ ἐναντὸν κομήτης. Vol. II. p. 388. “Evenerant prodigia, quæ neque hostiis neque votis pī-
 “are fas habet gens &c. &c.” Tacit. Hist. V. 13.

Marc. 13. 9. " τούτων ἀπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας
 Joh. 16. 2. " αὐτῶν, καὶ διώξουσι, παραδιδόντες εἰς συναγωγὰς
 Apoc. 2. 10. " καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας,
 Act. 4. 3. " ἔνεκεν τοῦ ὀνόματος μου. ἀποβήσεται δὲ ὑμῖν εἰς 13
 et 5. 18. " μαρτύριον. ^κ θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ 14
 et 12. 4. " προμελετᾶν ἀπολογηθῆναι. ^ι ἐγὼ γὰρ δώσω ὑμῖν 15
 et 16. 24. " στόμα καὶ σοφίαν, ἥ οὐ δυνήσονται ἀντειπεῖν οὐδὲ
 et 25. 23. " ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. ^μ παρα- 16
 k 12. 11. " δοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ
 Matt. 10. 19. " συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν.
 Marc. 13. " ^ν καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά 17
 11. " μου. ^ο καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπό- 18
 1 Exod. 4. " ληται. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς 19
 12. Esa 54. " ὑμῶν. ^ρ Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατο- 20
 17. Act. 6. " πέδων τὴν Ἱερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ
 10. " ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτω- 21
 m Mich. 7. " σαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτω-
 6. Act. 7. " σαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς
 59. et 12. 2. " αὐτήν. ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι, τοῦ πλη- 22
 n Matt. 10. " ρωθῆναι πάντα τὰ γεγραμμένα. οὐαὶ δὲ ταῖς ἐν 23
 22. Marc. " γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις
 13. 13. "
 o Matt. 10. "
 30. 1 Sam. "
 14. 45. "
 2 Sam. 14. "
 11. 1 Reg. "
 1. 52. "
 p Matt. 24. "
 15. Marc. "
 13. 14. "
 Dan. 9. 27. "

13. It will give you an opportunity of bearing witness to your religion.

15. ἐγὼ δώσω. Mark says that the Holy Ghost should speak for them. xiii. 11.

18. It is plain, from θανατώσουσιν in ver. 16, that the declaration in ver. 18. does not mean that none of them should die. It means, that God would carefully watch over them; that not a hair of their head should perish, without God taking ac-

count of it. Compare Matt. x. 29, 30.

19. κτήσασθε τὰς ψυχὰς ὑμῶν. *Retinete animos vestros.* Raphel. ad l. who compares ἀνακτᾶσθαι τὰς ψυχὰς Polyb. III. 60. 87. If we compare Matt. xxiv. 13, and Mark xiii. 13, the passage means, *the only way in which you can save your lives is by patience.*

22. πληρωθῆναι. The true reading is probably πλησθῆναι.

- “ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς
 24 “γῆς, καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ. καὶ πεσοῦνται ^{Rom. 11.}
 “στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς ^{25.}
 “πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη
 25 “ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. * Καὶ ^{Matt. 24.}
 “ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ^{29. Marc.}
 “ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης θα- ^{13. 24.}
 26 “λάσσης καὶ σάλου, ἀποψυχόντων ἀνθρώπων ἀπὸ ^{2 Pet. 3.}
 “φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκου- ^{10, 12.}
 “μένη· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ^{Esa. 13. 10.}
 27 “καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ^{Ezech. 32.}
 “ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. ^{7. Joel. 2.}
 28 “Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ^{10, 31. et}
 “ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίξει ἡ ἀπο- ^{3. 35. Apoc.}
 “λύτρωσις ὑμῶν.” ^{6. 12.}
 29 *Καὶ εἶπε παραβολὴν αὐτοῖς, “Ἴδετε τὴν συκὴν ^{Dan. 7.}
 30 “καὶ πάντα τὰ δένδρα. ὅταν προβάλωσιν ἤδη, βλέ- ^{10. Matt.}
 “ποντες ἀφ’ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ ^{16. 27. et}
 31 “θέρος ἐστίν. οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γι- ^{24. 30. et}
^{25. 31. et}
^{26. 64.}
^{Marc. 13.}
^{26. et 14.}
^{62. Act. 1.}
^{11. 2Thess.}
^{1. 10.}
^{Apoc. 1. 7.}
^{x Matt. 24.}
^{32. Marc.}
^{13. 28.}

23. ἀνάγκη is used for affliction by Josephus, but apparently for affliction caused by oppression. See Krebsius. Dionysius Hal. speaks of ἡ ἀνάγκη τοῦ λιμοῦ, *Antiq.* I. p. 94: and Ælian of ἡ ἀνάγκη τῆς πείνας. *Var. Hist.* XIV. 24.

Ibid. ἐν τῷ λαῷ. Most MSS. omit ἐν.

24. ἄχρι πληρωθῶσι. Until the time, which is allotted to the Gentiles for doing this, is finished. See Rev. xi. 2.

27. This may perhaps mean, *then shall they perceive that this*

was what Daniel meant by the Son of man coming with the clouds of heaven, vii. 13.

28. ἀπολύτρωσις. Though persecutions from the heathen continued a long time after, the Christians of Judæa were greatly relieved, when the Jews were no longer able to injure them.

30. ὅταν προβάλωσιν. Matthew and Mark write, ἐκφυῖ τὰ φύλλα, and Beza supplies *folia*: but the Vulgate has *produncant fructum*, and Erasmus *protrudunt gemmas*.

- “νόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ
 Θεοῦ. ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ³²
 αὕτη, ἕως ἂν πάντα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ³³
 παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.
 “Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσω ὑμῶν³⁴
 αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιω-
 τικαῖς, καὶ αἰφνίδιος ἐφ’ ὑμᾶς ἐπιστῇ ἡ ἡμέρα
 ἐκείνη. ὥς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας³⁵
 τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.
 “ἄγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα³⁶
 καταξιώθητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα
 γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀν-
 θρώπου.”
 “Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ³⁷
 νύκτας ἐξερχόμενος ἡϋλίζετο εἰς τὸ ὄρος τὸ καλού-
 μενον Ἐλαιὼν. καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν³⁸
 ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.
 “ἮΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη²
 πάσχα· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς,²
 τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.
 “Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰουδαν τὸν ἐπικαλού-³
 μενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα·
 καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς⁴

31. It appears, therefore, that *the kingdom of God* was not fully established till after the destruction of the Jewish polity. See Matt. v. 19.

35. ὡς παγίς, as a trap falls upon birds or beasts.

36. ταῦτα is perhaps an interpolation.

Ibid. σταθῆναι. Either to be

saved at the destruction of Jerusalem, or to be acquitted at the day of judgment.

37. εἰς τὸ ὄρος is governed by ἐξερχόμενος.

CHAP. XXII.

1. Ἦγγιζε. The passover was in two days. See Matt. xxvi. 2.

2. ἐφοβοῦντο γάρ. See note at Mark xi. 18.

5 στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῶ αὐτοῖς. καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξωμολόγησε, καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

7 Ἐῤῥηλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ ⁸ Matt. 26.

8 πᾶσχα· καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν, ^{17.} Marc. 14. 12.

“Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πᾶσχα, ἵνα φάγω-
9“μεν.” Οἱ δὲ εἶπον αὐτῷ, “Ποῦ θέλεις ἐτοιμάσω-
10“μεν;” Ὁ δὲ εἶπεν αὐτοῖς, “Ἴδου, εἰσελθόντων ὑμῶν
“εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον
“ὑδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰ-
11“κίαν οὗ εἰσπορεύεται· καὶ ἐρεῖτε τῷ οἰκοδεσπότη
“τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστὶ τὸ
“κατάλυμα, ὅπου τὸ πᾶσχα μετὰ τῶν μαθητῶν μου
12“φάγω; Κακεῖνος ὑμῖν δείξει ἀνώγειον μέγα ἐστρω-
13“μένον· ἐκεῖ ἐτοιμάσατε.” Ἀπελθόντες δὲ εὗρον
καθὼς εἶρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πᾶσχα.

14 Ἡ Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ^h Matt. 26.

15 ἀπόστολοι σὺν αὐτῷ. καὶ εἶπε πρὸς αὐτοὺς, “Ἐπι- ^{20.} Marc. 14. 17.

“θυμία ἐπεθύμησα τοῦτο τὸ πᾶσχα φαγεῖν μεθ’

4. στρατηγοῖς. See note at Acts iv. 1. Theophylact says, τοὺς ἄρχοντας τῶν οἰκοδομῶν τοῦ ἱεροῦ, ἡ καὶ τοὺς τῆς εὐταξίας ἐπιμελουμένους.

5. αὐτῷ may refer to συνέθεντο or δοῦναι. Raphel.

6. ἐξωμολόγησε, he agreed to it: as in Jer. xlv. 25. see Matt. xx. 2. συμφωνήσας ἐκ δευναρίου: but the Arabic version has, he thanked them, and this is the meaning of the word in Matt. xi. 25. Luke x. 21. Rom. xv. 9. Keuchenius says, juramentis confirmavit, obstrinxit se.

7. Matthew (xxvi. 17.) and Mark (xiv. 12.) call it ἡ πρώτη τῶν ἀζύμων.

11. κατάλυμα. See note at ii.

7. Matt. xxvi. 17.

12. ἀνώγειον. The reading seems to be ἀνάγαιον. It means a room above the ground.

14. This was the day after that mentioned in v. 7. Our Saviour spoke to the disciples on Wednesday evening: (the Jewish day beginning in the evening:) and on Thursday they ate the passover.

- ^l Matt. 26. “ὕμῶν, πρὸ τοῦ με παθεῖν· ⁱλέγω γὰρ ὑμῖν, ὅτι οὐ- 16
^{29.} Marc.
^{14.} 25. “κέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ
“βασιλείᾳ τοῦ Θεοῦ.” Καὶ δεξάμενος ποτήριον, εὐ- 17
χαριστήσας εἶπε, “Λάβετε τοῦτο καὶ διαμερίσατε
^k Matt. 26. “ἐαυτοῖς· ^kλέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ τοῦ 18
^{29.} Marc.
^{14.} 25. “γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ
^l Matt. 26. “Θεοῦ ἔλθῃ.” ⁱΚαὶ λαβὼν ἄρτον, εὐχαριστήσας 19
^{26.} Marc.
^{14.} 22. ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων, “Τοῦτό ἐστι τὸ
¹ Cor. 11. “σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε
^{23.} 24. “εἰς τὴν ἐμήν ἀνάμνησιν.” Ὡσαύτως καὶ τὸ ποτή- 20
ριον μετὰ τὸ δειπνῆσαι, λέγων, “Τοῦτο τὸ ποτήριον,
“ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν
^m Matt. 26. “ἐκχυνόμενον. ^mΠλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος 21
^{21.} 23.
^{Marc.} 14. “με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης. ⁿκαὶ ὁ μὲν υἱὸς τοῦ 22
^{18.} Job. 13.
^{21.} “ἀνθρώπου πορεύεται κατὰ τὸ ὠρισμένον· πλὴν οὐαὶ
ⁿ Job. 13.
^{18.} Psal. 41. “τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδεται.” Καὶ αὐ- 23
^{9.} Act. 1.
^{16.}

16. ἕως ὅτου. This does not necessarily mean that he should eat it in the kingdom of God, but that he should not eat it again till the kingdom of God was come, i. e. till his death. Πληρωθῇ means that the type of the passover was completed when Christ died.

17. It was customary at the passover for four cups to be drunk by each person. This was the first: see v. 20. Thes. Crit. Sacr. part. I. p. 198. Lightfoot ad Matt. xxvi. 26, 27. Bartoloccius, *Biblioth. Rabbin.* vol. II. p. 745.

20. This was perhaps the third cup, and called *the cup of blessing*, as S. Paul calls it, 1 Cor. x. 16. though Buxtorf

considered it to be the fourth and last cup. Thes. Crit. Sacr. part. I. p. 198.

Ibid. ἐκχυνόμενον. This agrees with ποτήριον, but in Matt. xxvi. 28. and Mark xiv. 24, with αἷμα. For similar instances of solecism see Krebsius: but perhaps the passage has not been rightly translated. In v. 19. we read τοῦτό ἐστι τὸ σῶμά μου· and so I would understand here τοῦτό ἐστι τὸ ποτήριον· *This is my body*, viz. *that which is given for you*:—*this is the cup*, viz. *the new covenant in my blood, that which is shed for you*. Τοῦτο means *this thing which I hold in my hands*, and is made to refer to ἄρτος which is masculine, as well as to ποτήριον.

- τοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ τίς ἄρα εἶη
 24 ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. Ἐγένετο δὲ καὶ
 φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.
 25 ὁ δὲ εἶπεν αὐτοῖς, “Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύ-^{o Matt. 20.}
 ουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται^{25. Marc. 10. 42.}
 26 “καλοῦνται. Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ’ ὁ μείζων ἐν^{p 9. 48.}
 ὑμῶν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς^{1 Pet. 5. 3.}
 27 “ὁ διακονῶν. Ἡ τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ^{q Matt. 20.}
 διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι ἐν^{28. Job. 13. 14. Phil. 2.}
 28 “μέσφ ὑμῶν ὡς ὁ διακονῶν. Ὑμεῖς δέ ἐστε οἱ δια-^{7.}
 “μεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου·
 29 “καὶ γὰρ διατίθεται ὑμῶν, καθὼς διέθετό μοι ὁ πατήρ^{r 12. 32.}
 30 “μου βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τρα-^{Matt. 24. 47.}
 “πέξης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίστησθε ἐπὶ^{8 Matt. 19. 28. Apoc. 3.}
 “θρόνων, κρίνοντας τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ.”^{21.}
 31 Ἐπεὶ δὲ ὁ κύριος, “Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς^{t 1 Pet. 5. 8.}
 32 “ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον· ἐγὼ δὲ
 “ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ
 “σύ ποτὲ ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου.”
 33 Ὁ δὲ εἶπεν αὐτῷ, “Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ

25. εὐεργέται. See Herodotus III. 140. VIII. 85.

26. ὡς ὁ διακονῶν. These words had particular force, since Jesus had just been washing the disciples' feet. John xiii. 4, &c.

29. διατίθεται. *Ego vobis tanquam testamento lego regnum.* Krebsius.

31. ἐξητήσατο. Tertullian compares this with Satan asking leave of God to tempt Job. p. 537. We may observe the distinction between ἐξητήσατο ὑμᾶς

and ἐδεήθην περὶ σοῦ. So far from this passage supporting the preeminence of S. Peter, it would rather shew, that there was more danger of his falling than the rest.

32, 33. There may be an allusion to 2 Sam. xv. 20. ἐπιστρέφου καὶ ἐπιστρέψον τοὺς ἀδελφούς σου μετὰ σου. S. Peter's answer is also like the answer of Ittai in v. 21. εἰς τὸν τόπον οὗ ἐὰν ᾧ ὁ κύριός μου, καὶ ἐὰν εἰς θάνατον καὶ ἐὰν εἰς ζωὴν, ὅτι ἐκεῖ ἔσται ὁ δοῦλός σου.

^u Matt. 26. “ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.” ^u ‘Ο δὲ ³⁴
^{34.} Marc.
^{14.} 30. Joh. εἶπε, “ Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον
^{13.} 38. “ ἀλέκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἰδέναι με.”

^x 9. 3. et
^{10.} 4. Matt.
^{10.} 9.
^{Marc.} 6. 8. ^x Καὶ εἶπεν αὐτοῖς, “ Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βα- 35
“ λαυτίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινὸς ὕστε-

“ ρήσατε ;” Οἱ δὲ εἶπον, “ Οὐδενός.” Εἶπεν οὖν ³⁶
αὐτοῖς, “ Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως
“ καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον

^y Esa. 53.
^{12.} Marc.
^{15.} 28. “ αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. ^y λέγω γὰρ ὑμῖν, ³⁷
“ ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν
“ ἐμοὶ, τὸ, ‘ Καὶ μετὰ ἀνόμων ἐλογίσθη’ καὶ γὰρ

“ τὰ περὶ ἐμοῦ τέλος ἔχει.” Οἱ δὲ εἶπον, “ Κύριε, ³⁸
“ ἰδοὺ, μάχαιραι ὧδε δύο.” ‘Ο δὲ εἶπεν αὐτοῖς, “ Ἰκα-
“ νόν ἐστι.”

^z Matt. 26.
^{36.} Marc.
^{14.} 32. Joh.
^{8.} 1. et 18.
^{1.} ^z ΚΑΙ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος ³⁹
τῶν Ἑλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ
αὐτοῦ. ^a γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, ⁴⁰

^a Matt. 26
^{41.} Marc.
^{14.} 38. “ Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.” ^b Καὶ ⁴¹
^b Matt. 26.
^{39.} Marc.
^{14.} 35. αὐτὸς ἀπεσπᾶσθη ἀπ’ αὐτῶν ὥσεὶ λίθου βολὴν, καὶ

θεὶς τὰ γόνατα προσηύχετο ^c λέγων, “ Πάτερ, εἰ βού- ⁴²
^c Joh. 6 38. “ λει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ· πλὴν

34. σήμερον is spoken with reference to the Jewish method of beginning the day from the evening.

36. ὁ μὴ ἔχων. L. de Dieu understands it to mean, *he that has no money to buy a sword*, and refers to 1 Cor. xi. 22.

37. τὰ περὶ ἐμοῦ τέλος ἔχει, either, *my life is drawing to a close*; or, *the things predicted of me must have their completion*. Raphel, Krebsius, and L. de Dieu prefer the latter.

38. The disciples took Jesus literally, and thought that they wanted swords for immediate use: whereas he meant to warn them of the trials and hardships which were coming on them.

Ibid. Ἰκανόν ἐστι. *Forma ventantis*. See 1 Kings xii. 28. Others interpret it, *satis de his dictum*.

39. οἱ μαθηταί. All except Judas. See John xiii. 30.

42. παρενεγκεῖν. The infinitive for the imperative. Gro-

- 43 “ μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.” *Ωφθη
 44 δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνισχύων αὐτόν. ^d καὶ ^d Joh. 12.
^{27.} Heb. 5.
 γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. ἐγένετο
 νετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσεί θρόμβοι αἵματος κατα-
 45 βαίνοντες ἐπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς προσ-
 ευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εὗρεν αὐτοὺς
 46 κοιμωμένους ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς, “Τί
 “ καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰς-
 “ ἐλθῇτε εἰς πειρασμόν.”
 47 *Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λε- ^e Matt. 26.
 γόμενος Ἰουδας, εἰς τῶν δώδεκα, προσήρχετο αὐτῶν, ^{47.} Marc.
 48 καὶ ἤγγισε τῷ Ἰησοῦ φιλήσαι αὐτόν. ὁ δὲ Ἰησοῦς ^{14.} Joh.
 εἶπεν αὐτῷ, “Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώ-
 49 “ που παραδίδως;” Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσό-
 μενον, εἶπον αὐτῷ, “Κύριε, εἰ πατάξομεν ἐν μαχαί-
 50 “ ρα;” *Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δοῦλον ^f Matt. 26.
 τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. ^{51.} Marc.
 51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “Ἐὰτε ἕως τούτου.” ^{14.} Joh.
^{18.} 10.
 52 Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν. ^g Εἶπε ^g Matt. 26.
 δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτόν ^{55.} Marc.
^{14.} 48.
 ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους,

tius, Raphel, Palaiet. Others have taken it in the infinitive, and *ei* for *utinam*; see Palaiet, and note at xii. 49.

44. *θρόμβοι αἵματος*. Dionysius of Alexandria did not understand that our Saviour literally sweated blood, but only drops as thick as blood, p. 39. Other Fathers agreed with him. See Thes. Crit. Sac. part. I. p. 210.

45. αὐτοῦ is perhaps an interpolation.

51. Ἐὰτε ἕως τούτου. This is either addressed to the disciples, as telling them to suffer him to be taken; or to the multitude, as asking them to allow him to touch the man and heal him.

52. *στρατηγούς*. See note at Acts iv. 1: but L. de Dieu says that these persons had no connexion with the *στρατηγός* in Acts iv. 1. v. 24. and were not military officers, but had different duties in the temple.

“Ὡς ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαिरῶν καὶ
 “ξύλων; καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ 53
 “ιερώ, οὐκ ἐξετείνετε τὰς χεῖρας ἐπ’ ἐμέ. ἀλλ’ αὕτη
 “ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκοτούς.”

ε Matt. 26. 57. Marc. 14. 53. Joh. 18. 12, 24. h Matt. 26. 69. Marc. 14. 54, 66. Joh. 18. 16, 25. **ΣΥΛΛΑΒΟΝΤΕΣ** δὲ αὐτὸν ἤγαγον, καὶ εἰς- 54
 ἤγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέ-
 τρος ἠκολούθει μακρόθεν. ^b ἀψάντων δὲ πῦρ ἐν μέσῳ 55
 τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ
 Πέτρος ἐν μέσῳ αὐτῶν. ἰδοῦσα δὲ αὐτὸν παιδίσκη 56

τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ,
 εἶπε, “Καὶ οὗτος σὺν αὐτῷ ἦν.” Ὁ δὲ ἠρνήσατο 57
 αὐτὸν, λέγων, “Γύναι, οὐκ οἶδα αὐτόν.” Καὶ μετὰ 58
 βραχὺ ἕτερος ἰδὼν αὐτὸν, ἔφη, “Καὶ σὺ ἐξ αὐτῶν
 “εἶ.” Ὁ δὲ Πέτρος εἶπεν, “Ἀνθρωπε, οὐκ εἰμί.”
 Καὶ διαστάσης ὥσπερ ὥρας μιᾶς, ἄλλος τις διῶσχυρί- 59
 ζετο λέγων, “Ἐπ’ ἀληθείας καὶ οὗτος μετ’ αὐτοῦ ἦν·

i Matt. 26. 74. “καὶ γὰρ Γαλιλαῖός ἐστιν.” ⁱ Εἶπε δὲ ὁ Πέτρος, 60
 “Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις.” Καὶ παραχρήμα,

ε Matt. 26. 34, 75. Marc. 14. 72. Joh. 13. 38. et 18. 27. ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ ἀλέκτωρ· ^k καὶ 61
 στραφεὶς ὁ κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνή-
 σθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ,
 “Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς.”

Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς. 62

i Matt. 26. 67. Marc. 14. 65. Joh. 16. 10. Esa. 50. 6. Joh. 18. 22. et 19. 2. ^l Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαι- 63
 ζον αὐτῷ, δέροντες· καὶ περικαλύψαντες αὐτὸν, ἔτυ- 64
 πτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέ-
 γοντες, “Προφήτευσον, τίς ἐστὶν ὁ παίσας σε;” Καὶ 65
 ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

53. σκοτούς. See Col. i. 13. 60. The article before ἀλέ-
 59. ἄλλος. See Matt. xxvi. κτωρ is wanting in many MSS.
 71. and note.

- 66 ^m Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέ- ^m Psal. 2. 2.
ριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἄν- ^{Matt. 27. 1.}
67 ἡγαγον αὐτὸν εἰς τὸ συνέδριον ἐαυτῶν λέγοντες, “Εἰ ^{Marc. 15. 1.}
“σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν.” Εἶπε δὲ αὐτοῖς, ^{Joh. 18. 28.}
68 “Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· ἐὰν δὲ καὶ
“ἐρωτήσω, οὐ μὴ ἀποκριθῇτέ μοι, ἢ ἀπολύσητε.
69 “ⁿ ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμε- ⁿ Dan. 7. 13.
70 “νος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.” Εἶπον δὲ ^{Matt. 16. 27.}
πάντες, “Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ;” Ὁ δὲ πρὸς ^{et 24. 30. et}
71 αὐτοὺς ἔφη, “Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι.” Οἱ δὲ ^{25. 31. et}
εἶπον, “Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ^{26. 64.}
“ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.” ^{Marc. 14.}
23 ^o ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἡγαγεν ^o Matt. 27.
2 αὐτὸν ἐπὶ τὸν Πιλάτον. ^p ἤρξαντο δὲ κατηγορεῖν αὐ- ^{2. Marc. 15.}
τοῦ λέγοντες, “Τοῦτον εὗρομεν διαστρέφοντα τὸ ^{1. Joh. 18.}
“ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέ- ^{28.}
3 “γοντα ἐαυτὸν Χριστὸν βασιλέα εἶναι.” ^p Ὁ δὲ ^p 20. 25.
Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, “Σὺ εἶ ὁ βασι- ^{Matt. 22. 21.}
“λεὺς τῶν Ἰουδαίων;” Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, ^{Marc. 12.}
4 “Σὺ λέγεις.” Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιε- ^{17. Rom.}
ρεῖς καὶ τοὺς ὄχλους, “Οὐδὲν εὐρίσκω αἷτιον ἐν τῷ ^{13. 7. Act.}
“ἀνθρώπῳ τούτῳ.” ^{17. 7.}
5 Οἱ δὲ ἐπίσχυον λέγοντες, “Ὅτι ἀνασεΐει τὸν ^q Matt. 27.
^{11. Marc.}
^{15. 2. Joh.}
^{18. 33.}
^{1 Tim. 6. 13.}

66. εἰς τὸ συνέδριον αὐτῶν, to their place of meeting.

69, 70. This shews, that the Jews considered the phrases, *Son of man*, and *Son of God*, to be equivalent. See note at Matt. viii. 20.

ΣΗΜΕ. XXIII.

2. There is an emphasis in the words *Χριστὸν βασιλέα*. They

accused Jesus of calling himself, not only a king, but a king superior to all others, as being Christ. *L. de Dieu*. They seem to have said this out of the hearing of Jesus. Compare John xviii. 34.

3. This conversation is given more at length in John xviii. 33, &c.

“ λαὸν, διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενος
 “ ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.” Πιλάτος δὲ ἀκού- 6
 σας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός
 ἔστι· ^{† 3. 1.} καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου 7
 ἔστιν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐ-
 τὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. ^{9. 7.} ὁ δὲ 8
^{Matt. 14. 1.} Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων
 ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ
 αὐτοῦ· καὶ ἠλπίζε τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινώ-
 μενον. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς 9
 δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. εἰστήκεισαν δὲ οἱ ἀρχιε- 10
 ρεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ.
 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύ- 11
 μασι αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθήτα
^{† Act. 4. 27.} λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. [†] ἐγένοντο 12
 δὲ φίλοι ὃ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ
 ἡμέρᾳ μετ’ ἀλλήλων· προϋπῆρχον γὰρ ἐν ἐχθρᾷ
^{u Matt. 27.} ὄντες πρὸς ἑαυτούς. ^u Πιλάτος δὲ συγκαλεσάμενος 13
^{23. Marc.} τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, εἶπε 14
^{15. 14. Joh.} πρὸς αὐτούς, “ Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦ-
^{18. 38. et}
^{19. 4.}
 “ τον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ
 “ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώ-

5. Γαλιλαίας. They probably mentioned Galilee, in order to persuade Pilate that Jesus was connected with Judas of Galilee, and so to gain credit for their accusation in ver. 2.

8. See ix. 9.

Ibid. ἐξ ἱκανοῦ. We find χρόνων ἱκανῶν in viii. 27, and ἱκανῶ χρόνῳ in Acts viii. 11.

11. ἐξουθενήσας. This implies his great disappointment.

Ibid. ἐσθήτα λαμπράν. Raphael shews that this meant a white robe, such as candidates wore. *ad l.* So also L. de Dieu. The Vulgate has *alba*, or *candida*, here and Acts x. 30, and James ii. 2. The angel is said to have appeared ἐν ἐσθήτι λαμπρᾷ in Acts x. 30, and the angel is clothed in ἱνδύμα λευκόν in Matt. xxviii. 3.

- 15 “ πῶ τούτῳ αἴτιον, ὃν κατηγορεῖτε κατ’ αὐτοῦ· ἀλλ’
 “ οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν,
 “ καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον
 16 “ αὐτῷ. ¹⁷ παιδεύσας οὖν αὐτὸν ἀπολύσω.” ¹⁸ Ἀνάγ- ^{x Matt. 27.}
 17 κην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα. ^{26. Marc.} ^{15. 15. Joh.} ^{19. 1.} ^{19. 1.}
 18 κραξαν δὲ παμπληθεὶ λέγοντες, “ Αἶρε τοῦτον, ἀπό- ^{7 Matt. 27.}
 19 “ λυσον δὲ ἡμῖν τὸν Βαραββᾶν” ὅστις ἦν διὰ στά- ^{15. Marc.} ^{15. 6. Joh.} ^{18. 39.}
 σιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλη- ^{2 Act. 3. 14.}
 20 μένος εἰς φυλακὴν. Πάλιν οὖν ὁ Πιλάτος προσε-
 21 φώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν. οἱ δὲ ἐπεφών-
 22 ουν λέγοντες, “ Σταύρωσον, σταύρωσον αὐτόν.” Ὁ
 δὲ τρίτον εἶπε πρὸς αὐτοὺς, “ Τί γὰρ κακὸν ἐποίησεν
 “ οὗτος; οὐδὲν αἴτιον θανάτου εὑρον ἐν αὐτῷ· παι-
 23 “ δεύσας οὖν αὐτὸν ἀπολύσω.” Οἱ δὲ ἐπέκειντο φων-
 αῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ
 24 κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. ^a Ὁ ^{a Matt. 27.}
 25 δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἶτημα αὐτῶν· ἀπέ- ^{26. Marc.} ^{15. 15. Joh.} ^{19. 16.}
 λυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον
 εἰς τὴν φυλακὴν, ὃν ᾗτουντο· τὸν δὲ Ἰησοῦν παρ-
 ἔδωκε τῷ θελήματι αὐτῶν.
- 26 ^b Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός ^{b Matt. 27.}
 τινος Κυρηναίου τοῦ ἐρχομένου ἀπ’ ἀγροῦ, ἐπέθηκαν ^{32. Marc.} ^{15. 21.}
 27 αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ. Ἦκο-
 λούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν,
 28 αἱ καὶ ἐκόπτοντο καὶ ἐβρῆνουν αὐτόν. στραφεῖς δὲ
 πρὸς αὐτάς ὁ Ἰησοῦς εἶπε, “ Θυγατέρες Ἱερουσαλὴμ,

15. οὐδὲν ἄξιον—αὐτῷ. This may either mean that Jesus had done nothing worthy of death, or that Herod had done nothing to Jesus which answered to death. L. de Dieu.

17. κατὰ ἑορτὴν. At every feast.

25. αὐτοῖς is perhaps an interpolation.

26. τοῦ before ἐρχομένου is wanting in all the best MSS.

“ μὴ κλαίετε ἐπ’ ἐμέ, πλὴν ἐφ’ ἑαυτὰς κλαίετε καὶ
 “ ἐπὶ τὰ τέκνα ὑμῶν. ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς 29
 “ ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ

c Esa. 2. 19. “ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. “τότε ἄρ- 30
 Ose. 10. 8.

Apoc. 6. 16. “ ζονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ’ ἡμᾶς· καὶ τοῖς

et 9. 6.

d 1 Pet. 4. “ βουνοῖς, Καλύψατε ἡμᾶς. “ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ 31

17. Jer. 25. “ ταῦτα ποιούσιν, ἐν τῷ ξηρῷ τί γένηται ;”

29.

e Joh. 19. “ Ἦγοντο δὲ καὶ ἕτεροι δύο κακούργοι σὺν αὐτῷ 32

18. Esa. 53.

12. ἀναρεθῆναι. “Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν 33

f Matt. 27.

33. Marc. καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ

15. 22. Joh.

19. 17. τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστε-

5 Act. 3. 17.

et 7. 60. ρῶν. “ὁ δὲ Ἰησοῦς ἔλεγε, “ Πάτερ, ἄφες αὐτοῖς· οὐ 34

1 Cor. 4. 12.

Psal. 22. 18. “ γὰρ οἶδασι τί ποιούσι.” Διαμεριζόμενοι δὲ τὰ ἱμά-

Matt. 27.

35. Marc. τια αὐτοῦ, ἔβαλον κλῆρον. “καὶ εἰστήκει ὁ λαὸς θεω- 35

15. 24. Joh.

19. 23. ρῶν. “Ἐξεμυκτῆριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς,

h Matt. 27.

39. Marc. λέγοντες, “ Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὐτός 36

15. 29.

“ ἐστὶν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός.” Ἐνέπαι- 36

ζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ

ὄξος προσφέροντες αὐτῷ καὶ λέγοντες, “ Εἰ σὺ εἶ ὁ 37

i Matt. 27.

37. Marc. “ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν.” Ἦν δὲ 38

15. 26. Joh.

19. 19. καὶ ἐπιγραφὴ γεγραμμένη ἐπ’ αὐτῷ γράμμασιν Ἑλ-

ληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, “ Οὗτός ἐστιν

“ ὁ βασιλεὺς τῶν Ἰουδαίων.”

Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει 39

29. Some think that this is an allusion to the woman who killed and ate her child at the siege of Jerusalem.

31. The Jews in proverbial language called good men *green trees*, and bad men *dry trees*. Jesus says, *If the sufferings of good men are so great, what*

must be those of bad men?

36. ὄξος. This was the common drink of the Roman soldiers; and the action is not the same with that mentioned in Matt. xxvii. 34.

39. Hilarius conceived the penitent thief to be on the right. So did the pseudo-

- αὐτὸν, λέγων, “Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν
 40 “καὶ ἡμᾶς.” Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ
 λέγων, “Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ
 41 “κρίματι εἶ; καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν
 “ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον
 42 “ἔπραξε.” Καὶ ἔλεγε τῷ Ἰησοῦ, “Μνήσθητί μου,
 43 “κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” Καὶ εἶπεν
 αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν λέγω σοι, σήμερον μετ’
 “ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.”
 44 ^κ Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ’ ^κ Matt. 27.
 45 ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης. ^{45. Marc.}
 1 καὶ ἐσκοτίσθη ὁ ^{15. 33.}
 ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· ^{1 Matt. 27.}
 46 ^m καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, “Πάτερ, ^{51. Marc.}
 “εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου” καὶ ^{15. 38.}
 47 ταῦτα εἰπὼν ἐξέπνευσεν. ^m Ἰδὼν δὲ ὁ ἐκατόνταρχος ^{5. Matt. 27.}
 τὸ γεγνημένον ἐδόξασε τὸν Θεόν, λέγων, “Οὕτως ὁ ^{50. Marc.}
 48 “ἄνθρωπος οὗτος δίκαιος ἦν.” Καὶ πάντες οἱ συμ- ^{15. 37. Job.}
 παραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεω- ^{19. 30. Act.}
 ροῦντες τὰ γεγνημένα, τύπτοντες ἑαυτῶν τὰ στήθη ^{7. 59, 60.}
 49 ὑπέστρεφον. εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐ- ⁿ Matt. 27.
 τοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι ^{54. Marc.}
 αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα. ^{15. 39.}
 50 ^ο ΚΑΙ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς, ^ο Matt. 27.
 51 ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος· (οὗτος οὐκ ἦν ^{57. Marc.}
 συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν) ^{15. 42. Job.}
 ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσ- ^{19. 38.}
^p 2. 25, 38.

Athanasius, vol. II. p. 264. He has been called Dimas, or Dimas.

43. σήμερον. Some persons have connected this with λέγω σοι, but improperly.

Ibid. παραδείσῳ. See note at 2 Cor. xii. 4.

46. παραθήσομαι. Most MSS. read παρατίθεμαι.

51. καὶ before προσεδέχeto is perhaps to be expunged.

εδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ· οὗτος 52
προσελθὼν τῷ Πιλάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰη-

9 Matt. 26. σου. 1 καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, 53
12. et 27.
59. Marc. καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὐ οὐκ ἦν οὐ-
15. 46.
r Matt. 27. δέπω οὐδεὶς κείμενος. 1 καὶ ἡμέρα ἦν παρασκευή, καὶ 54
62.
σάββατον ἐπέφωσκε.

* 8. 2. * Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν 55
συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ
t Exod. 20. μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 1 ὑποστρέ- 56
10.
ψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν
σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

u Matt. 28. 1 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον 24
1. Marc.
16. 1. Joh. ἐπὶ τὸ μνήμα, φέρουσαι ἅ ἡτοίμασαν ἀρώματα, καὶ
20. 1.
τινες σὺν αὐταῖς. Εὗρον δὲ τὸν λίθον ἀποκεκλις- 2
μένον ἀπὸ τοῦ μνημείου, καὶ εἰσελθοῦσαι οὐχ εὗρον 3
τὸ σῶμα τοῦ κυρίου Ἰησοῦ. καὶ ἐγένετο ἐν τῷ δια- 4
πορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες
ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπούσαις. ἐμ- 5
φόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσ-
ωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς, “Τί ζητεῖτε τὸν
x 9. 22. et “ζῶντα μετὰ τῶν νεκρῶν; 1 οὐκ ἔστιν ὧδε, ἀλλ’ 6
18. 32.
Matt. 16. “ἡγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ
21. et 17.
22. et 20. “Γαλιλαία, λέγων, “Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου 7
18. Marc.
8. 31. et 9. “παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ
31. et 10. “σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.”
33.
y Joh. 2. 22. 1 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ· 1 καὶ ὑποστρέ- 8
z Matt. 28. ψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα 9
8. Marc.
16. 10.

CHAP. XXIV.

1. ὄρθρου βαθέος. Very early
in the morning. The phrase is
used by Plato, Criton. init.

Ibid. τινές. Some other wo-
men. See ver. 10.

8. ἐμνήσθησαν. See note at
ix. 22.

- 10 τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς. ^a ἦσαν δὲ ἡ Μαγ- ^a 8. 2.
 δαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ
 αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστό-
 11 λους ταῦτα. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεί λῆ-
 12 ρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς. ^b ὁ δὲ ^b Joh. 20.
 Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρα- ^{3, 6.}
 κύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπήλθε
 πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.
 13 ^c Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ ^c Marc. 16.
 τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ^{12.}
 14 ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἑμμαούς· καὶ αὐτοὶ ὠμί-
 λουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων
 15 τούτων. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζη-
 τεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐ-
 16 τοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγ-
 17 νῶναι αὐτόν. Εἶπε δὲ πρὸς αὐτοὺς, “Τίνες οἱ λόγοι
 “οὔτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦν-
 18 “τες, καὶ ἐστε σκυθρωποί;” Ἀποκριθεὶς δὲ ὁ εἷς, φ

10. Ἰωάννα. See viii. 3.

Ibid. Ἰακώβου. See note at vi. 16.

Ibid. αἱ before ἔλεγον is perhaps an interpolation.

12. πρὸς ἑαυτὸν may be coupled either with ἀπήλθε, *to his own home*, or with θαυμάζων, *within himself*: most probably the former.

13. Ἑμμαούς. Josephus also speaks of Ἑμμαούς, or Ἑμμαῖς, as sixty stadia from Jerusalem. Vol. II. p. 419. Sozomen says that it was named Nicopolis by the Romans after the taking of Jerusalem; and that there was a fountain near it, which

healed diseases, because our Saviour had washed his feet in it. V. 21. Another Emmaus near Tiberias had its name from some *warm* springs. Joseph. vol. II. p. 264.

15. ἐγγίσας. He must have overtaken them, for he was coming from Jerusalem. See v. 18.

18. It would seem from ver. 33. that neither of these persons were of the twelve: and yet Tertullian supposes them both to be so, p. 209. Origen says that they were Simon and Cleopas. Vol. I. p. 434. 438. III. p. 274. IV. p. 8. 11. Epi-

ὄνομα Κλεόπας, εἶπε πρὸς αὐτὸν, “ Σὺ μόνος παροι-
 “ κείς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνων τὰ γενόμενα ἐν
 e 7. 16. “ αὐτῇ ἐν ταῖς ἡμέραις ταύταις ;” *Καὶ εἶπεν αὐτοῖς, 19
 Matt. 21. “ Ποῖα ;” Οἱ δὲ εἶπον αὐτῷ, “ Τὰ περὶ Ἰησοῦ τοῦ
 11. Joh. 4. “ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνάτὸς ἐν
 19. et 6. 14. “ ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ
 “ λαοῦ· ὅπως τε παρέδωκαν αὐτὸν οἱ ἄρχιερεῖς καὶ 20
 “ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρω-
 † Act. 1. 6. “ σαν αὐτόν· ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ 21
 “ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ. ἀλλὰ γε σὺν
 “ πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον,
 ‡ Matt. 28. “ ἀφ’ οὗ ταῦτα ἐγένετο. § ἀλλὰ καὶ γυναῖκές τινες ἐξ 22
 8. Marc. 16. “ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθρῃαι ἐπὶ τὸ
 10. Joh. 20. “ μνημεῖον· καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον, 23
 18. “ λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἐωρακεῖναι, οἱ λέ-
 “ γουσιν αὐτὸν ζῆν. καὶ ἀπῆλθον τινὲς τῶν σὺν ἡμῖν 24
 “ ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ γυν-
 “ αῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.” Καὶ αὐτὸς εἶπε 25
 πρὸς αὐτοὺς, “ ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ
 “ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·
 h Esa. 50. “ ἢ οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν 26
 6. et 53. toto. Phil. “ εἰς τὴν δόξαν αὐτοῦ ;” i Καὶ ἀρξάμενος, ἀπὸ Μω- 27
 2. 7, &c. Heb. 12. 2. “ σέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐ-
 1 Pet. 1. 11. i Gen. 3. 15. et 22. 18.

phanus says Nathaniel and Cleopas. Vol. I. p. 67. Symeon Metaphrastes says that the other was S. Luke himself, and the notion is mentioned by Theophylact.

Ibid. παροικείς. They probably supposed Jesus to be a person who had come to Jerusalem for the passover. See

note at Acts ii. 14. Ἐν before Ἱερ. is perhaps an interpolation.

19. ἐναντίον τοῦ Θεοῦ. This seems to be the same phrase as ἐνώπιον τοῦ Θεοῦ in i. 6. Acts iv. 19. viii. 21. literally, *in the face of God*, so that God could bear witness to it.

- 28 τοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ ^{et 26 4.}
^{et 49. 10.}
^{Ps. 16. 8,}
^{9, 10. et 22.}
^{11. Dan. 9.}
^{24, &c.}
^{k Gen. 19.}
^{3. Act. 16.}
^{15. Heb.}
^{13. 2.}
 ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς
 29 προσεποιεῖτο πορρωτέρω πορεύεσθαι. ¹καὶ παρεβιά-
 σαντο αὐτὸν, λέγοντες, “Μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς
 “ἐσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα.” Καὶ εἰσῆλθε
 30 τοῦ μένειν σὺν αὐτοῖς. καὶ ἐγένετο ἐν τῷ κατακλι-
 θῆναι αὐτὸν μετ’ αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε,
 31 καὶ κλάσας ἐπέδίδου αὐτοῖς. αὐτῶν δὲ διηνοίχθησαν
 οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαν-
 32 τος ἐγένετο ἀπ’ αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους,
 “Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὥς ἐλά-
 “λει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὥς διήνοιγεν ἡμῖν τὰς γρα-
 33 “φάς;” Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν
 εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἑν-
 34 δεκα καὶ τοὺς σὺν αὐτοῖς ¹λέγοντας, “Ὅτι ἠγέρθη ὁ ¹Cor. 15.
 35 “κύριος ὄντως, καὶ ὥφθη Σίμωνι.” Καὶ αὐτοὶ ἐξη-⁵
 γοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ
 κλάσει τοῦ ἄρτου.
 36 ^mΤαῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ^mMarc. 16.
 ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, “Εἰρήνη ^{14. Joh. 20.}
 37 “ὑμῖν.” Πτοηθέντες δὲ καὶ ἔμβοβοι γενόμενοι ἐδό-
 38 κουν πνεῦμα θεωρεῖν. καὶ εἶπεν αὐτοῖς, “Τί τετα-
 “ραγμένοι ἐστέ; καὶ διατί διαλογισμοὶ ἀναβαίνουν-
 39 “σιν ἐν ταῖς καρδίαις ὑμῶν; ⁿἴδετε τὰς χεῖράς μου ⁿJoh. 20.
 “καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ^{20, 27.}
 “σατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ

34. It might be thought from Mark xvi. 13. that some of the eleven did not believe the report of these two disciples.

39. This no doubt was the popular notion concerning spi-

rits; and the argument was valid, whether our Saviour meant to confirm the notion or no: he appealed to their own idea of a spirit, and proved that he could not be one.

- “ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.” Καὶ τοῦτο εἰπὼν 40
 ο Joh. 21. ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. *ἔτι δὲ 41
 10. ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων,
 εἶπεν αὐτοῖς, “ Ἐχετέ τι βρώσιμον ἐνθάδε ;” Οἱ δὲ 42
 ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισ-
 σίου κηρίου. καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. 43
 p 9. 22. et Εἶπε δὲ αὐτοῖς, “ Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς 44
 18. 31. et
 24. 6. Matt. “ ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα
 16. 21. et
 17. 22. et “ τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφῆταις
 20. 18.
 Marc. 8. 31. “ καὶ ψαλμοῖς περὶ ἐμοῦ.” Τότε διήνοιξεν αὐτῶν τὸν 45
 et 9. 31.
 et 10. 33. νουν, τοῦ συνιέναι τὰς γραφάς. *καὶ εἶπεν αὐτοῖς, 46
 q ver. 26. “ Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν
 Psal. 22. 6.
 Act. 17. 3. “ Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,
 r Act. 13. “ *καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν 47
 38. i Joh. “ καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον
 2. 12.
 s Joh. 15. “ ἀπὸ Ἱερουσαλήμ. *ὕμεῖς δὲ ἐστε μάρτυρες τούτων. 48
 27.
 t Joh. 14. “ *καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πα- 49
 26. et 15.
 26. et 16. 7. “ τρὸς μου ἐφ’ ὑμᾶς. ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει
 Act. 1. 4. et “ Ἱερουσαλήμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.”
 2. toto.
 u Act. 1. 12. “ Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ 50
 x Marc. 16. ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. *καὶ 51
 19. Act. 1. 9.

42. This also was done out of the notion that spirits do not eat.

44. The Hagiographa began with the Psalms, and contained also Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles 1. and 2. The remainder of the Bible was contained in the Law (the Pentateuch) and the Prophets.

47. ἀρξάμενον. For partici-

ples placed absolutely in this manner see Fischer. in Weller. vol. III. p. 389. Herodotus uses ἀρξάμενον in the same manner, III. 91.

50. The place of the ascension was shewn on the mount of Olives. Helena, the mother of Constantine, built a church over a cave, in which it was said that our Saviour instructed his disciples in the mysteries of his religion. Eus. *Vit. Const.* III. 43.

ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐ-
52 τῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. καὶ αὐτοὶ προσ-
κυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ
53 χαρᾶς μεγάλης· καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰ-
νοῦντες καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.

53. ἱερῷ. See note at ii. 37. and Acts i. 13.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ
ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. JOHN.

John is supposed to have been the youngest of the apostles. He was the son of Zebedee and Salome, and by trade a fisherman. (Matt. iv. 21. Mark i. 19. Matt. xxvii. 56. Mark xv. 40.) He was the favourite disciple of Jesus. (John xiii. 23. xxi. 20.) His subsequent history, to the year 46, is mentioned in Acts viii. 14. xv. 6. compared with Gal. ii. 9. It has been supposed, that he afterwards preached in Parthia. The last years of his life seem to have been spent at Ephesus, or in the neighbourhood: but he can hardly have gone thither till after the death of S. Paul, and perhaps much later. He suffered from the persecution in the latter part of Domitian's reign: and is said by Tertullian to have been put into a vessel of boiling oil at Rome, and to have come out unhurt. He was banished to Patmos, where he saw the Apocalypse; and was probably released at the beginning of the reign of Nerva, A.D. 96. He then returned to Ephesus, where he published the Apocalypse: and there are good reasons for thinking, that his Gospel and Epistles were published after this period, though some have placed them much earlier. He died at Ephesus in the beginning of the reign of Trajan, perhaps about A.D. 100.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

- 1 ¹ Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν ^a 10. 33, 36.
2 Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς ¹ Joh. 1. 1, 2.
3 τὸν Θεόν. ^b Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐ- ^{13.} Apoc. 19.
4 τοῦ ἐγένετο οὐδὲ ἓν. ^c Ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ^{12.} et 9. 5.
^{et 12. 46.} Eph. 3. 9.

1. ὁ Λόγος. There can be no doubt that by the *Logos* S. John meant Jesus Christ; and he perhaps used the term, because it was already in use with the Gnostic heretics. The *Logos*, or Reason, or Mind of God, which is spoken of by Plato, and which was nothing else but God himself, had gradually been personified by the Alexandrian Jews, who almost spoke of the *Logos* as a separate being from God. The Gnostics (whose doctrine was compounded from the Persians, the Platonists, and the Jews) completed this process, and made the *Logos* an emanation from God. The Christians, who were corrupted by Gnosticism, found a resemblance between the *Logos* of the Gnostics and Jesus Christ: and it is probable that towards the end of the first century, the name of *Logos* came to be applied even by orthodox Christians to Jesus Christ. S. John wrote his Gos-

pel against these heretics, and in the opening of it he shews the difference between Jesus Christ and the *Logos* of the Gnostics.

Ibid. Ἐν ἀρχῇ. The Gnostics made the *Logos* to have been put forth by God *after* the creation of the world. S. John asserts that Christ was *in the beginning*.

Ibid. Θεός. This is a direct assertion of the divinity of Christ. The Gnostics considered the *Logos* merely as an emanation from God.

3. All the early Fathers made the sentence end at οὐδὲ ἓν, and coupled δ γέγονεν with ἐν αὐτῷ. The modern punctuation seems to have been adopted in the fourth century, because the Macedonian heretics availed themselves of the other.

4. Ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν may mean, *the thing which was made in or through him*; i. e. the benefit which was gained for man through him, *was life*.

Col. 1. 17. ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, *καὶ τὸ φῶς ἐν τῇ 5
Heb. 1. 2.

1 Joh 5. 11. σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

^a 3. 19.

^b Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, 6

^b Matt. 3. 1.

Marc. 1. 2, ὄνομα αὐτῷ Ἰωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, 7

&c. Luc. 3.

3. et 7. 27. ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύ-

Act. 13. 24.

σωσι δι' αὐτοῦ. οὐκ ἦν ἐκείνος τὸ φῶς, ἀλλ' ἵνα 8

^c 3. 19. et 8. μαρτυρήσῃ περὶ τοῦ φωτός. ^c ἦν τὸ φῶς τὸ ἀληθινόν, 9

12. et 9. 5.

et 12. 46. ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

^d Heb. 1. 2.

^d ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ 10

ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ 11

^e Rom. 8. ἴδιοι αὐτὸν οὐ παρέλαβον. ^e ὅσοι δὲ ἔλαβον αὐτὸν, 12

15. Gal. 3.

26. 2 Pet.

1. 4. 1 Joh.

3. 1.

When Adam fell, man lost the power of living for ever; and this power was regained for man by Jesus Christ. See v. 26. xi. 25.

5. τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, *the light shines where darkness was before*: i. e. the power of living for ever is given to men, who before had lost it: and the darkness did not come upon or succeed to the light: i. e. it was not a light which was followed again by darkness. See xii. 35.

6. Ἐγένετο is to be taken with ἄνθρωπος, not with ἀπεσταλμένος: *there was a man who was sent from God*. Elsner. Palairer.

7. περὶ τοῦ φωτός. The meaning of *the light*, as explained in v. 4. is, the gift of eternal life, which was regained for man by Jesus Christ; and John taught that eternal life was to be obtained by repentance, and by believing on him who was to come after him: thus *he bore*

witness of the light, that all through his preaching might believe in him, who brought light and immortality to life. See 2 Tim. i. 10. where the words καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου are exactly in accordance with ver. 4—7. of this chapter.

8. John was not the person who actually regained for man the power of living for ever, but he came to announce that person. See note at v. 35.

9. ἐρχόμενον is referred to φῶς by Grotius, Beausobre, Doddridge: to ἄνθρωπον by Wolfius, Palairer. The latter seems most natural, though the former is supported by iii. 19. xii. 46. *The light which giveth light to every man is the true light*.

11. τὰ ἴδια and οἱ ἴδιοι evidently mean the Jews.

12, 13. This still continues the notion, of men having no power by their birth to live

τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ

^k Exod. 20. χάριν ἀντὶ χάριτος· ^k ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ¹⁷
^{1, &c. Deut.} ἢ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

¹ 6. 46. ¹ Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν ¹⁸

^{Exod. 33.} εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο. ^m Καὶ ¹⁹

^{4. 12. 1 Joh.} αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν

¹ Tim. 6. οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, ἵνα

^{16. Matt.} ἐρωτήσωσιν αὐτὸν, “Σὺ τίς εἶ;” ⁿ Καὶ ὠμολόγησε, ²⁰

^{11. 27. Luc.} καὶ οὐκ ἠρνήσατο· καὶ ὠμολόγησεν, “Ὅτι οὐκ εἰμὶ

^m 5. 33. “ἐγὼ ὁ Χριστός.” ^o Καὶ ἠρώτησαν αὐτὸν, “Τί οὖν; ²¹

^o Deut. 18. “Ἡλίας εἶ σύ;” Καὶ λέγει, “Οὐκ εἰμί.” “Ὁ προ-

“φῆτης εἶ σύ;” Καὶ ἀπεκρίθη, “Οὐ.” Εἶπον οὖν αὐτῷ, ²²

“Τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς·

^p Esa. 40. “τί λέγεις περὶ σεαυτοῦ;” ^p Εἶφη, “Ἐγὼ ‘φωνὴ βο- ²³

^{3. Matt. 3.}

me into the world, has become superior to me, because he existed before me.

16, 18. Some of the Fathers have made these verses a continuation of John the Baptist's testimony. See Tillemont, *Mémoires*, tom. I. p. 325.

Ibid. πληρώματος. This is in allusion to πλήρης χάριτος καὶ ἀληθείας in v. 14: and so is χάριν ἀντὶ χάριτος in this verse, and χάρις καὶ ἡ ἀλήθεια in v. 17. *Jesus was full of the Holy Ghost: and we all partook of the same spiritual grace, χάριν ἀντὶ χάριτος, grace answering to the grace of Christ.*

17. Moses gave the Law, which did not convey spiritual grace, and was only a shadow: Christ has been the means of our receiving spiritual grace, and is the substance of the

Law. Χάρις and ἀλήθεια perhaps mean the same as πνεῦμα and ἀλήθεια in iv. 23.

18. Nor is this all: he has also revealed to us the true nature of God: no one could see Him visibly, but Christ has revealed Him to us.

19. καὶ αὕτη. And this testimony which I have just quoted was borne upon the following occasion.

21. John does not here contradict what our Saviour says in Matt. xvii. 12. he meant, that he was not really Elias risen from the dead. Ὁ προφήτης might mean, *the prophet* promised in Deut. xviii. 15. though that would be the same with *the Messiah*. The Jews expected Jeremiah or one of the prophets to reappear. See Matt. xvi. 14.

- “ὧντος ἐν τῇ ἐρήμῳ, εὐθύνετε τὴν ὁδὸν Κυρίου.” ^{3. Marc. 1.}
^{3. Luc. 3.}
 24 “καθὼς εἶπεν Ἡσαίας ὁ προφήτης.” Καὶ οἱ ἀπε-
 25 σταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· ¹καὶ ἠρώτησαν ^q Deut. 18.
 αὐτὸν, καὶ εἶπον αὐτῷ, “Τί οὖν βαπτίζεις, εἰ σὺ οὐκ ^{15.}
 “εἰ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης;”
 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, “Ἐγὼ βαπτίζω ^r Matt. 3.
 “ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἶ- ^{11. Marc.}
 27 “δατε. αὐτὸς ἐστὶν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμ- ^{1. 7. Luc.}
 “προσθέν μου γέγονεν· οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα ^{3. 16. Act.}
 28 “λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.” Ταῦτα ^{1. 5. et 11.}
 ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ^{16. et 19. 4.}
 Ἰωάννης βαπτίζων.
 29 Ἡ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχό- ^{s ver. 36.}
 μενον πρὸς αὐτὸν, καὶ λέγει, “Ἴδε ὁ ἄμνος τοῦ Θεοῦ, ^{Exod. 12. 3.}
 30 “ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. ὁυτός ἐστι περὶ ^{Esa. 53. 7.}
 “οὐ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ, ὃς ἔμ- ^{1 Pet. 1. 19.}
^{t ver. 27.}

26. μέσος κ. τ. λ. Tillemont observes that this may have been literally true. *Mémoires*, tom. I. p. 160.

28. Βηθαβαρᾷ. Almost all the old MSS. and versions read Βηθανίᾳ but if this be the true reading, it cannot be the Bethany near Jerusalem; nor can πέραν τοῦ Ἰορδάνου (compare iii. 26. x. 40.) have any other meaning than *beyond*, or *on the other side of Jordan*. See L. de Dieu.

Bethany may have been the name of a district, (see note at Matt. xxi. 17.) and perhaps the same which Josephus calls Βαταναία: but the place, where John baptized, seems certainly to have been in Judæa. See Matt. iii. 1. Mark i. 5. Luke iii. 3.

29. τῇ ἐπαύριον. This was after the baptism of Jesus; and in v. 33. John reminds the people of what he had said the day before: but τῇ ἐπαύριον refers not to the baptism, but to the mission of the priests and Levites. The temptation intervened between the baptism and this mission. The order of events is therefore as follows. The baptism of Jesus. The temptation. (Neither of these related by S. John.) The mission from Jerusalem, v. 19—27. The address of John on the following day, v. 29, &c.

Ibid. ὁ αἴρων, *that taketh upon himself*. L. de Dieu.

30. He appeals to his saying recorded in v. 27.

“προσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. καὶ γὰρ 31
 “οὐκ ᾔδειν αὐτόν· ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ,
^{u Matt. 3. 16. Marc. 1. 10. Luc. 3. 21.} “διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.” ^a Καὶ 32
 ἐμαρτύρησεν Ἰωάννης λέγων, “Ὅτι τεθέαμαι τὸ
 “πνεῦμα καταβαῖνον ὥσεί περιστερὰν ἐξ οὐρανοῦ,
^{x Matt. 3. 11. Act. 1. 5.} “καὶ ἔμεινεν ἐπ’ αὐτόν. ^x καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ’ 33
 “ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκείνός μοι εἶπεν,
 “Ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον
 “ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
 “καὶ γὰρ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν 34
 “υἱὸς τοῦ Θεοῦ.”

Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν 35
^{y ver. 29.} μαθητῶν αὐτοῦ δύο. ¹ καὶ ἐμβλέψας τῷ Ἰησοῦ περι- 36
 πατοῦντι, λέγει, “Ἴδε ὁ ἁμνὸς τοῦ Θεοῦ.” Καὶ ἤκου- 37
 σαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθη-
 σαν τῷ Ἰησοῦ. στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος 38
 αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, “Τὶ ζητεῖτε;”

31. καὶ γὰρ οὐκ ᾔδειν αὐτόν. *And at first I did not know him.* This is explained more at length in v. 33. John began to exhort persons to believe in him who was to come after him, before he had seen that person or knew who he was. He knew him, however, before he baptized him. See Matt. iii. 14.

Ibid. ἀλλ’ ἵνα φανερωθῇ. *But I baptized persons in the water, with the view to preparing them by repentance to receive him who was coming: by these means his coming was made known to the people of Israel.*

Ibid. ἐν τῷ ὕδατι βαπτίζων. The phrase in the water is exactly applicable to the ancient mode

of baptizing, but in v. 33. we find ἐν πνεύματι ἁγίῳ, so that ἐν ὕδατι may properly be translated *with water*.

33. This notice was evidently given to John at the beginning of his ministry, when, as S. Luke says, *the word of God came unto him in the wilderness*, iii. 2.

35. Τῇ ἐπαύριον. Two days after the mission of the priests and Levites: see v. 29. It must have been at least forty-two days after the baptism of Jesus: see Mark i. 12. (εὐθύς.)

Ibid. δύο. One of these was Andrew, v. 41. the other has been supposed to be John. Epiphanius says John or James. Vol. I. p. 436, 437, 438.

- Οἱ δὲ εἶπον αὐτῷ, “Ραββί,” ὃ λέγεται ἑρμηνευόμενον,
 39 Διδάσκαλε, “ποῦ μένεις;” Λέγει αὐτοῖς, “Ἐρχεσθε καὶ
 “ἴδετε.” Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ’ αὐτῷ
 ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτῃ.
 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν
 τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκο-
 41 λουθησάντων αὐτῷ. εὕρισκε οὗτος πρῶτος τὸν
 ἀδελφὸν τὸν ἴδιον Σίμονα, καὶ λέγει αὐτῷ, “Εὐ-
 “ρήκαμεν τὸν Μεσσίαν,” ὃ ἐστὶ μεθερμηνευόμενον,
 42 ὁ Χριστός· καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἔμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, “Σὺ εἶ Σίμων ὁ
 “υἱὸς Ἰωνᾶ. σὺ κληθήσῃ Κηφᾶς.” ὃ ἑρμηνεύεται
 Πέτρος.
 43 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν
 Γαλιλαίαν· καὶ εὕρισκε Φίλιππον, καὶ λέγει αὐτῷ,
 44 “Ἀκολούθει μοι.” Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθ-
 45 σαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. Εὕρι-
 σκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ, “Ὁν
 “ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρή-
 “καμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζα-
 46 ρέτ.” Καὶ εἶπεν αὐτῷ Ναθαναὴλ, “Ἐκ Ναζαρέτ
 “δύναταί τι ἀγαθὸν εἶναι;” Λέγει αὐτῷ Φίλιππος,
 47 “Ἐρχου καὶ ἴδε.” Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ

39. δεκάτῃ. Some think that S. John followed the Roman computation of time.

41. The reading is perhaps Χριστός without the article.

43. The words ὁ Ἰησοῦς seem to be an interpolation, though perhaps they ought to be added after λέγει αὐτῷ.

44. ἀπὸ Βηθσαϊδᾶ is an inhabi-

tant of Bethsaida : ἐκ τῆς πόλεως, a native of the city. Greswell. 2. Zach. 6. The city of Peter and Andrew was Capernaum.

45. Ναθαναὴλ. Nathanael has been supposed to be the same with Bartholomew; but Augustin and Gregory did not believe him to be an apostle. See xxi. 2.

ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, “Ἴδε
 “ ἄληθώς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι.” Λέγει 48
 αὐτῷ Ναθαναήλ, “ Πόθεν με γινώσκεις;” Ἀπεκρίθη
 ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, “ Πρὸ τοῦ σε Φιλεππον
 “ φωνῆσαι, ὄντα ὑπὸ τὴν συκὴν εἰδόν σε.” Ἀπε- 49
 κρίθη Ναθαναήλ καὶ λέγει αὐτῷ, “ Ῥαββὶ, σὺ εἶ ὁ
 “ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.”
 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, “ Ὅτι εἰπὸν σοι, 50
 “ Εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω
 “ τούτων ὄψει.” ἸΚαὶ λέγει αὐτῷ, “ Ἀμὴν ἀμὴν 51
 “ λέγω ὑμῶν, ἀπ’ ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεφ-
 “ γότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας
 “ καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.”

f Gen. 28.
 12. Matt.
 4. 11. Luc.
 22. 43. et
 24. 4. Act.
 1. 10.

ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ 2
 τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.
 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν 2
 γάμον. καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ 3
 Ἰησοῦ πρὸς αὐτὸν, “ Οἶνον οὐκ ἔχουσι.” Λέγει αὐτῇ 4
 ὁ Ἰησοῦς, “ Τί ἐμοὶ καὶ σοὶ, γύναι; οὐπω ἤκει ἡ ὥρα

51. This was perhaps a proverbial expression for a person working miracles.

CHAP. II.

1. On the third day after leaving Bethabara. *Wetstein, Priestley*: after returning into Galilee. *Newcome*. The latter is probably right, because Jesus had now some disciples, v. 2.

Ibid. γάμος. Symeon Metaphrastes said, that this was the marriage of Clopas and Mary: but this seems impossible on account of the age of James, Joses, Simon, and Judas, who were sons of Clopas and Mary.

Compare John xix. 25. Matt. xxvii. 56. John vii. 3, 5, 10. It is equally improbable that it was the marriage of John himself.

Ibid. Κανᾷ. Josephus mentions a village of Galilee called Cana. *Vit.* §. 16. p. 9. It took him all night to go from thence to Tiberias. Ib. 17. The Syriac version has *Catna*, which L. de Dieu says was not far from Nazareth.

4. Τί ἐμοὶ καὶ σοί; might mean, *what is that to me and thee?* but the phrase generally means, *what have I to do with*

- 5 “μου.” Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, “Ὁ τι
 6 “ἂν λέγῃ ὑμῖν, ποιήσατε.” ⁵ Ἦσαν δὲ ἐκεῖ ὑδρίαι ⁵ Marc. 7.
 λίθιναι ἐξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰου-
 7 δαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει
 αὐτοῖς ὁ Ἰησοῦς, “Γεμίσατε τὰς ὑδρίας ὕδατος.”
 8 Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς,
 “Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ.” Καὶ
 9 ἤνεγκαν. ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ
 οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν· (οἱ δὲ
 διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ·) φωνεῖ τὸν
 10 νομφίον ὁ ἀρχιτρικλίνος, καὶ λέγει αὐτῷ, “Πᾶς ἄν-
 “θρῶπος πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ ὅταν
 “μεθυσθῶσι, τότε τὸν ἐλάσσων· σὺ τετήρηκας τὸν
 11 “καλὸν οἶνον ἕως ἄρτι.” Ταύτην ἐποίησε τὴν ἀρχὴν
 τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ
 ἐφάνερωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐ-
 τὸν οἱ μαθηταὶ αὐτοῦ.
- 12 ΜΕΤΑ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ
 ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ
 13 αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. Καὶ
 ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς

thee? See Mark i. 24. 2 Sam. xvi. 10. 1 Kings xvii. 18.

Ibid. γίναι. The use of this term does not imply a want of affection. See Palaiet. Compare xix. 26.

6. μετρητὰς. See L. de Dieu ad l. For ἀνὰ see Matt. xx. 9.

8. ἀρχιτρικλίνῳ. Concerning this person see Ursinus, *Append. ad Ciaccon. de Triclin.* p. 344. Bulengerus, *de Conviviis*, IV. 4. et 5.

10. μεθύω sometimes means

merely to drink plentifully, as in Gen. xliii. 34. Hackspanius. Boisius.

11. ἐπίστευσαν. Were confirmed in their faith.

12. μήτηρ. It is thought from this that Joseph was now dead. See also xix. 26.

Ibid. ἀδελφοί. See note at Matt. xiii. 55.

13. τὸ πάσχα. This was the first passover which Jesus attended after his baptism. See vi. 4. xi. 55.

^h Matt. 21. Ἱεροσόλυμα ὁ Ἰησοῦς. ^h καὶ εἶπεν ἐν τῷ ἱερῷ τοὺς 14
 12. Marc.
 11. 15. Luc. πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ
 19. 45. τοὺς κερματιστὰς καθημένους. καὶ ποιήσας φραγέλ- 15
 lion ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά
 τε πρόβατα καὶ τοὺς βόας. καὶ τῶν κολλυβιστῶν
 ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· καὶ 16
 τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, “ Ἀρατε ταῦτα
 “ ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου
 1 Psal. 69. 9 “ οἶκον ἐμπορίου.” ⁱ Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐ- 17
 τοῦ, ὅτι γεγραμμένον ἐστὶν, “ Ὁ ζῆλος τοῦ οἴκου σου
 ‘ κατέφαγέ με.’ ” ^k Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ 18
 εἶπον αὐτῷ, “ Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα
 Luc. 11. 29. “ ποιεῖς; ” ^l Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, 19
 1 Matt. 26. “ Ἀλύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις
 61. et 27. “ ἐγερῶ αὐτόν.” Εἶπον οὖν οἱ Ἰουδαῖοι, “ Τεσσαρά- 20
 40. Marc.
 14. 58. et
 15. 29. “ κόντα καὶ ἑξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ

14. περιστερὰς. See note at Matt. xxi. 12.

15. φραγέλιον. From the Latin *flagellum*. It will be observed, that Jesus cleared the temple a second time a few days before his crucifixion. Matt. xxi. 12.

17. κατέφαγε. The reading is probably *καταφάγεται*.

18. ὅτι. Beza and L. de Dieu understand it as *since*, or *because*. They knew that he had no commission from the high priests, and they said, *If you claim authority from heaven, what miracle do you work in proof of this?* See iii. 2.

20. Eusebius observes, that the second temple was built in forty-six years, from the beginning of the reign of Cyrus to

the sixth year of Darius. *Dem. Evang.* p. 392. But the Jews probably spoke of a more recent building. Josephus says that Herod began to repair the temple in the fifteenth year of his reign; (A. U. C. 734.) vol. II. p. 105. and finished it in eighteen months, vol. I. p. 782. But he was eight years in building the porticos, &c. *ib.*; and Prideaux appears to be right, who translates the passage thus, “ Forty-six years hath this temple been in building; ” and adds, “ For although then forty-six years had passed from the time this building had begun, and in nine years and an half it was made fit for the divine service, yet a great number of labourers

- 21 “σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;” Ἐκεῖνος δὲ
 22 ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ^m ὅτε οὖν ^m Lac. 24.
 ἡγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
 τοῦτο ἔλεγεν αὐτοῖς· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ
 23 τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. ὥς δὲ ἦν ἐν Ἱεροσολύ-
 μοις ἐν τῷ πάσχᾳ, ἐν τῇ ἑορτῇ πολλοὶ ἐπίστευσαν
 εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ^α
 24 ἐποίει. αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἐαυτὸν αὐ-
 25 τοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· ⁿ καὶ ὅτι οὐ ⁿ 6. 64.
 χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· ^{Act. 1. 24.}
 αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ. ^{Apoc. 2. 23.}
- 3 Ὁ ἦΝ δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ^o 7. 50.
 2 ὄνομα αὐτῷ, ἀρχων τῶν Ἰουδαίων. ^{et} 19. 39.
 τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ, “Ραββί, οἶδα-
 “μεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς
 “γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ^α σὺ ποιεῖς,
 3 “ἐὰν μὴ ᾗ ὁ Θεὸς μετ’ αὐτοῦ.” ¹ Ἀπεκρίθη ὁ Ἰη- ¹ Tit. 3. 5.
 σοῦς καὶ εἶπεν αὐτῷ, “Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ
 “τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν

“and artificers were still con-
 “tinued at work during all the
 “time of our Saviour’s being
 “here on earth, and for some
 “years after.” *Connex.* sub an.
 17. B. C.

22. αὐτοῖς is wanting in many
 MSS.

Ibid. γραφῇ. See xx. 9. They
 then believed the prophecies in
 the Old Testament, and that
 which had been delivered by
 Jesus himself.

23. ἐν τῇ ἑορτῇ. *During the
 continuance of the feast.* iv. 45.

25. And because he had no
 need of information concerning

any of these persons who pro-
 fessed to believe in him.

CHAP. III.

1. ἀρχων. Probably a mem-
 ber of the sanhedrim.

2. τὸν Ἰησοῦν has perhaps
 been substituted for the true
 reading αὐτόν.

3. ἄνωθεν signifies either *a-
 gain*, or *from above*. Josephus
 uses it for *again*, vol. I. p. 48.
 but Origen considered it to
 mean, in this place, *from above*,
 vol. IV. p. 561. and this is cer-
 tainly its meaning in ver. 31.
 xix. 11. 23. James i. 17. iii. 15.
 Matt. xxvii. 51. Nicodemus

- “ τοῦ Θεοῦ.” Λέγει πρὸς αὐτὸν ὁ Νικόδημος, “ Πῶς 4
 “ δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μὴ δύ-
 “ νатаι εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον
 “ εἰσελθεῖν καὶ γεννηθῆναι;” Ἀπεκρίθη ὁ Ἰησοῦς, 5
 “ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδα-
 “ τος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν
 “ βασιλείαν τοῦ Θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρ- 6
 “ κος, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύ-
 “ ματος, πνεῦμά ἐστι. μὴ θαυμάσης ὅτι εἶπόν σοι, 7
^{t Eccl. 11. 5.} “ Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. ^{i Cor. 2. 11.} τὸ πνεῦμα ὅπου 8
 “ θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ
 “ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ
 * 6. 52, 60. “ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.” Ἀπε- 9
 κρίθη Νικόδημος καὶ εἶπεν αὐτῷ, “ Πῶς δύναται
 “ ταῦτα γενέσθαι;” Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν 10
 αὐτῷ, “ Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα
^{t ver. 32.} “ οὐ γινώσκεις; ^{et 8. 28. et} ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν 11
^{12. 49. et} “ λαλοῦμεν, καὶ ὁ ἐωράκαμεν μαρτυροῦμεν· καὶ τὴν
^{14. 24.} “ μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον 12
 “ ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπ-
^{u 6. 62.} “ ουράνια, πιστεύετε; ^{Eph. 4. 9.} καὶ οὐδεὶς ἀναβέβηκεν εἰς 13

seems to have taken it for δεύτερον, but that is not conclusive as to our Saviour's meaning; and he that is born *from above* is in fact born *again*, so that our Saviour may be said to have intended both.

Ibid. οὐ δύναται. He cannot enter into the covenant of the gospel.

5. ἐξ ὕδατος καὶ πνεύματος. The meaning would be equally expressed by ἐξ ὕδατος ἐν πνεύ-

ματι. A person is born again of the Spirit, (v. 6.) and this takes place at baptism.

8. τὸ πνεῦμα. Our version says, *the wind*; but many early writers took it literally for *the Spirit*. It does not signify *wind* in any other place of the New Testament. See Wolfius.

12. τὰ ἐπίγεια. *That part of the scheme of our redemption, which has its operation in this world.*

- “ τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ
 14 “ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ· ^α καὶ καθὼς ^α 8. 28.
^{et 12. 32.}
 “ Μωσῆς ὑψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψω- ^{Num. 21. 9.}
^{2 Reg. 18. 4.}
 15 “ θῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου· ἵνα πᾶς ὁ πι- ^{γ ver. 36.}
^{Luc. 19. 10.}
 “ στεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ’ ἔχῃ ζὼν ^{1 Joh. 5. 10.}
 16 “ αἰώνιον. ^α οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ^α Rom. 5. 8.
^{et 8. 32.}
 “ ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ^{1 Joh. 4. 9.}
^α οὐ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ’ ἔχῃ ζὼν
 17 “ αἰώνιον. ^α οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐ- ^α 9. 39.
^{et 12. 47.}
 “ τοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα ^{Luc. 9. 56.}
^{1 Joh. 4. 14.}
 18 “ σωθῇ ὁ κόσμος δι’ αὐτοῦ. ^β ὁ πιστεύων εἰς αὐτὸν ^β 5. 24.
^{et 6. 40, 47.}
 “ οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι ^{et 20. 31.}
^α μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ
 19 “ τοῦ Θεοῦ. ^α αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ^α 1. 5, 10,
^{11.}
 “ ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρω-
 “ ποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ
 20 “ αὐτῶν τὰ ἔργα. ^α πᾶς γὰρ ὁ φαῦλα πράσσων, ^α Job. 24.
^{13, et seqq.}
 “ μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ
 21 “ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· ^α ὁ δὲ ποιῶν τὴν ἀλήθειαν, ^α Eph. 5. 8.
^α ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα,
 “ ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.”
 22 “ Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐ- ^α 4. 1.
 τοῦ εἰς τὴν Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβε μετ’

13. In Prov. xxx. 4. we read
 τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κα-
 τέβη;

Ibid. καταβὰς. This seems
 decisive for the preexistence
 of Christ, see v. 31; and the
 words ὁ ὢν are very remark-
 able, as shewing that Christ
 was still in heaven while he
 was on earth.

17. If any persons are not
 saved through Christ, their con-
 demnation will not be in con-
 sequence of his coming into the
 world: they were condemned
 already, and have rejected the
 only means of having that con-
 demnation removed. See ver.
 18, 36. v. 24. Mark xvi. 16.

22. τὴν Ἰουδαίαν γῆν. This

- ^g Matt. 3. 6, αὐτῶν καὶ ἐβάπτισεν. ^ε ἦν δὲ καὶ Ἰωάννης βαπτίζων 23
^{16.} Marc.
^{1.} 5. Luc. ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν
^{3. 7.}
^h Matt. 14. ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. ^h οὐπω γὰρ 24
^{3.} ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἐγέ- 25
 νετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ
^{11. 7, 15, 26,} Ἰουδαίων περὶ καθαρισμοῦ. ¹ καὶ ἦλθον πρὸς τὸν 26
^{34.} Matt. 3.
^{11.} Marc. Ἰωάννην καὶ εἶπον αὐτῷ, “Ραββί, ὃς ἦν μετὰ σοῦ
^{1. 7.} Luc.
^{3. 16.} “πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος
^k 1 Cor. 4. 7. “βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.” ^k Ἀπε- 27
^{Jac. 1. 17.} κρίθη Ἰωάννης καὶ εἶπεν, “Οὐ δύναται ἄνθρωπος
 “λαμβάνειν οὐδὲν, εἰ μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ
¹ 1. 20, 30. “οὐρανοῦ. ¹ αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, 28
^{Mal. 3. 1.}
^{Matt. 11. 10.} “Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ’ ὅτι ἀπεσταλμένος
^{Marc. 1. 2.}
^{Luc. 1. 17.} “εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην, νυμ- 29
^{et 7. 27.} “φίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ
 “ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμ-
 “φίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. ἐκείνους 30
^m 8. 23.
¹ Cor. 15. “δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ^m ὁ ἄνωθεν ἐρ- 31
^{47.}

must mean the territory of Judæa in contradistinction to Jerusalem. See ii. 23. It was perhaps in the neighbourhood of the Jordan. See iv. 43.

Ibid. καὶ ἐβάπτισεν. But see iv. 1, 2. Tillemont infers that Jesus at first baptized his disciples, and that afterwards they alone baptized. *Mémoires*, vol. I. p. 30. 218.

23. Σαλείμ has been supposed to be Shalim, mentioned in 1 Sam. ix. 4, which was in the tribe of Benjamin. But L. de Dieu thinks it was a different place in the tribe of Manasseh, where it joins the

tribe of Issachar. *Ænon* signifies *fons columbi*, so that there was probably a spring there.

25. περὶ καθαρισμοῦ. *Concerning the real effect of baptism.* As soon as Jesus baptized, persons perhaps began to doubt whether there was any use in John's baptism: and John's disciples came now to consult him about this. Many MSS. read Ἰουδαίου.

27. He means to say, that he was only executing a commission.

29. νύμφιος. See note at Matt. ix. 15.

- “χόμενος, ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ
 “τῆς γῆς ἐστὶ καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐ-
 32“ρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστὶ, “καὶ ὁ ἐώ-^{n 5. 20. et 8. 26. et}
 “ρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυ-^{12. 49. et 14. 10.}
 33“ρίαν αὐτοῦ οὐδεὶς λαμβάνει. ὁ ὁ λαβὼν αὐτοῦ τὴν^{o 1 Joh. 5. 10. Rom. 3. 4.}
 “μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν·
 34“ῥὸν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ^{p 1. 16. Eph. 4. 7. q 5. 22. et}
 “λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦ-^{17. 2. Matt. 11. 27. et}
 35“μα. ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν^{28. 18. Luc. 10. 22.}
 36“ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱόν, ἔχει
 “ζῶν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται^{Heb. 2. 8. r 3. 15, 16. et 6. 47. 1 Joh. 5. 11.}
 “ζῶν, ἀλλ’ ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ’ αὐτόν.”
 4 Ὁ ὧς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι,^{3. 22, 26.}
 ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ
 2 Ἰωάννης· καίτοι γε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ’
 3 οἱ μαθηταὶ αὐτοῦ· ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε
 4 πάλιν εἰς τὴν Γαλιλαίαν. ἔδει δὲ αὐτὸν διέρχασθαι^{t Gen. 3 19. et 48. 22. Jos. 24. 32.}
 5 διὰ τῆς Σαμαρείας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμα-

31. *He that has his origin from the earth, belongs to the earth.*

32. *οὐδεὶς. Scarcely any one.*

33. *But if any one does receive it, he thereby expresses his conviction that God is true: i. e. he receives the testimony of Jesus, because he knows that he is sent by God, and that therefore he speaks the words of God, which must be true.*

36. *μένει.* It does not come upon him on account of his unbelief: it was hanging over him before, and he refused the only means of having it removed. See v. 17.

CHAP. IV.

4. *ἔδει.* Josephus says that it was the custom of the Galileans to travel through Samaria, when they went to the festivals at Judæa. Antiq. xx. 6. 1. and again, πάντως ἔδει for those who wish to go quickly, to pass through Samaria; for by that means the journey from Galilee to Jerusalem may be performed in three days. Vita. 52. Jesus was probably obliged to quit Judæa as quick as he could. Sometimes he took a more circuitous route. Mark x. 1.

ρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν
 Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγή τοῦ 6
 Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας,
 ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσεί ἐκτη.
 Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. 7
 λέγει αὐτῇ ὁ Ἰησοῦς, “Δός μοι πιεῖν.” οἱ γὰρ μα- 8
 θηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τρο-
 φὰς ἀγοράσωσι. ^{u 8. 48.} λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμα- 9
^{Luc. 9. 52,} ρεῖτις, “Πῶς σὺ Ἰουδαῖος ὢν παρ’ ἐμοῦ πιεῖν αἰτεῖς,
^{53. Act. 10.} “οὗσης γυναικὸς Σαμαρείτιδος;” οὐ γὰρ συγχρῶνται
^{28. 2 Reg.} 17. 24. Ἰουδαῖοι Σαμαρείταις. ^{x 6. 35. et} Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν 10
^{7. 38, 39.} αὐτῇ, “Εἰ ἤδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν
^{Esa. 12. 3.} “ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτόν,
 καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.” Ἰλέγει αὐτῷ ἡ 11
 γυνὴ, “Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ
 “βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; μὴ σὺ 12
 “μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν
 “τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐ-
^{x 6. 58.} “τοῦ, καὶ τὰ θρέμματα αὐτοῦ;” ^{x 6. 58.} Ἀπεκρίθη ὁ Ἰη- 13
 σοῦς καὶ εἶπεν αὐτῇ, “Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος
^{a 6. 27, 35.} “τούτου, διψήσει πάλιν· ^{a 6. 27, 35.} ὃς δ’ ἂν πίῃ ἐκ τοῦ ὕδατος 14
^{et 7. 38, 39.}

5. Συχάρ. Josephus mentions a town in Samaria called Σίκιμα, near to mount Garizim, vol. I. p. 582. and this hill was near to Sychar, v. 20. It is supposed to be the place afterwards called Flavia Neapolis.

6. οὕτως may be rendered *eo facto, postea*. L. de Dieu, Alberti. It probably means, *he sat down just as a tired person would do*. See xiii. 25. (note.) Acts xxvii. 17.

7. γυνή. The name of Photina is given to her by Greek writers. Tillemont, *Mémoires*, tom. I. p. 219.

9. οὐ γὰρ—Σαμαρείταις. This is the remark of the evangelist.

12. πατρός. Josephus says that the Samaritans claimed to be descended from Joseph. Antiq. IX. 14. 3.

13, 14. Οὐδὲ ἂν οὖν ἐκ λάκκου πίνοι, ᾧ δίδωσιν ὁ θεὸς τὰς ἀκράτους

- “ οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα·
 “ ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ
 15 “ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.” Λέγει
 πρὸς αὐτὸν ἡ γυνή, “ Κύριε, δός μοι τοῦτο τὸ ὕδωρ,
 16 “ ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.” Λέγει
 αὐτῇ ὁ Ἰησοῦς, “ Ὑπαγε, φώνησον τὸν ἄνδρά σου,
 17 “ καὶ ἐλθέ ἐνθάδε.” Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, “ Οὐκ
 “ ἔχω ἄνδρα.” Λέγει αὐτῇ ὁ Ἰησοῦς, “ Καλῶς εἶπας,
 18 “ Ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες· καὶ
 “ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶ-
 19 “ ρηκας.” ^b Λέγει αὐτῷ ἡ γυνή, “ Κύριε, θεωρῶ ὅτι ^b 6. 14.
 20 “ προφήτης εἶ σύ. ^c οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ^c 24. 19.
 “ ὅρει προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερο- ^c Deut. 12.
 “ σολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.” ^d 5. 11.
 21 Λέγει αὐτῇ ὁ Ἰησοῦς, “ Γύναι, πίστευσόν μοι, ὅτι
 “ ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὅρει τούτῳ οὔτε ἐν Ἱε-
 22 “ ροσολύμοις προσκυνήσετε τῷ πατρί. ^d ὑμεῖς προσ- ^d 2 Reg. 17.
 “ κυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἶ- ^{29. Eas. 2.}
 “ δαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ^{3. Luc. 24.}
 23 “ ἀλλ’ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀλη- ^{47. Rom. 3.}
 “ θινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν ^{2. et 9. 4.}

μεθύσματος πόσεις, τότε μὲν διὰ
 τινος ὑπηρετοῦντος τῶν ἀγγέλων,
 ὃν οἰνοχοεῖν ἤξιώσε· τότε δὲ καὶ δι’
 ἑαυτοῦ, μηδὲνα τοῦ δίδοντος καὶ τοῦ
 λαμβάνοντος μεταξύ τιθεῖς. Philo
 Jud. vol. I. p. 296.

18. πέντε. Heinsius conceived
 that these five had been lawful
 husbands.

20. — καὶ πρὸς ἀλλήλους
 ἐπολέμουν, τῶν μὲν Ἱεροσολυμιτῶν
 τὸ παρ’ αὐτοῖς ἱερὸν ἄγιον εἶναι
 λεγόντων, καὶ τὰς θυσίας ἐκεῖ πέμ-

πειν ἀξιούντων· τῶν δὲ Σαμαρειτῶν
 εἰς τὸ Γαριζεῖν ὁρος κελυνόντων.
 Joseph. vol. I. p. 585.

21. προσκυνήσετε. The time
 is coming, when there will be
 no particular place for wor-
 shipping God. Or it may mean
 literally, that sacrifices would
 soon cease to be offered in Ju-
 dea or Samaria.

22. σωτηρία ἐκ τῶν Ἰουδαίων.
 This was probably expected
 even by the Samaritans.

“πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους
 e 2 Cor. 3. “ζῆτε τοὺς προσκυνοῦντας αὐτόν. “πνεῦμα ὁ Θεός· 24
 17. “καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀλη-
 “θείᾳ δεῖ προσκυνεῖν.” Λέγει αὐτῷ ἡ γυνὴ, “Οἶδα ὅτι 25
 “Μεσσίας ἔρχεται,” (ὁ λεγόμενος Χριστός·) “ὅταν
 f 9. 37. “ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.” Ἰλέγει αὐτῇ 26
 ὁ Ἰησοῦς, “Ἐγὼ εἰμι, ὁ λαλῶν σοι.” Καὶ ἐπὶ τούτῳ 27
 ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυ-
 ναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, “Τί ζητεῖς;” ἢ,
 “Τί λαλεῖς μετ’ αὐτῆς;”

Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν 28
 εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, “Δεῦτε, 29
 “ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα·
 “μήτι οὗτός ἐστιν ὁ Χριστός;” Ἐξῆλθον οὖν ἐκ τῆς 30
 πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέ- 31
 γοντες, “Ῥαββί, φάγε.” Ὁ δὲ εἶπεν αὐτοῖς, “Ἐγὼ 32
 “βρώσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἶδατε.” Ἐλεγον 33
 οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, “Μήτις ἤνεγκεν αὐ-
 “τῷ φαγεῖν;” Λέγει αὐτοῖς ὁ Ἰησοῦς, “Ἐμὸν 34
 “βρώμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός
 g Matt. 9. “με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. εὐὺχ ὑμεῖς λέγετε 35
 37. Luc. 10. “ὅτι ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται;
 2. “ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν,
 “καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θε-

25. This is a curious pas-
 sage, as shewing that the Sa-
 maritans expected the Messiah.
 The words ὁ λεγόμενος Χριστός
 are an explanation of the evan-
 gelist.

27. ἐθαύμαζον, which is the

reading of many MSS. is bet-
 ter than ἐθαύμασαν.

29. ἴδετε—μήτι. See whether.
 Beza, Hombergius.

35. It is generally under-
 stood from these words, that
 they were spoken four months

- 36 “ ρισμὸν ἤδη. καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ
 “ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων
 37 “ ὁμοῦ χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος
 “ ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ
 38 “ ἄλλος ὁ θερίζων. ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὁ
 “ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ
 39 “ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.” Ἐκ δὲ
 τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν
 Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρού-
 40 σης, “ Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.” Ὡς οὖν
 ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μεῖ-
 41 ναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. καὶ
 42 πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ^hτῇ ^h 17. 8.
 τε γυναικὶ ἔλεγον, “ Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν
 “ πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι
 “ οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ
 “ Χριστός.”
 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπ-
 44 ἦλθεν εἰς τὴν Γαλιλαίαν. αὐτὸς γὰρ ὁ Ἰησοῦς ἔμαρ- ¹ Matt. 13.
 τύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ^{57.} Marc.
^{6. 4.} Luc.
^{4. 24.}

before the passover. Heinsius conjectured that the four months, in which were the feasts of Easter and Pentecost, were called τετράμηνον, and that our Saviour meant to speak of the harvest coming soon. Aristarch. Others think that he may have alluded to a proverbial expression, there being four months between seed-time and harvest. See Newcome. If we take the expression literally, the time was probably November or December. The

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true reading seems to be τετράμηνος.

36. And the reaper receives his reward, though he had not the trouble of sowing; and gathers in a crop to everlasting life.

37. For in this instance the saying is the truth, that one soweth, and another reapeth. John the Baptist and our Saviour had prepared the minds of men, and the disciples had only to follow it up. See Vorstius, *de Adagiis N. T.*

43, 44. τῇ ἰδίᾳ πατρίδι must

A A

ἔχει. Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο 45
αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν
Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς
τὴν ἑορτήν.

κ 2. 1, 11. κ Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς 46
Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις
βασιλικὸς, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. οὗτος 47
ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν
Γαλιλαίαν, ἀπηλλθε πρὸς αὐτὸν, καὶ ἡρώτα αὐτὸν ἵνα
καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ
1 1 Cor. 1. ἀποθνήσκειν. 1 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, “Ἐὰν 48
22. “ μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.”
Λέγει πρὸς αὐτὸν ὁ βασιλικὸς, “Κύριε, κατάβηθι 49
“ πρὶν ἀποθανεῖν τὸ παιδίον μου.” Λέγει αὐτῷ ὁ 50
Ἰησοῦς, “Πορεύου· ὁ υἱός σου ζῇ.” Καὶ ἐπίστευσεν
ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ
ἐπορεύετο. ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι 51
αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες,
“Ὅτι ὁ παῖς σου ζῇ.” Ἐπύθετο οὖν παρ’ αὐτῶν 52
τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ,
“Ὅτι χθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.”
Ἔγνω οὖν ὁ πατὴρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν 53
αὐτῷ ὁ Ἰησοῦς, “Ὅτι ὁ υἱός σου ζῇ.” Καὶ ἐπί-

mean Nazareth; and therefore Γαλιλαίαν must mean the country of Galilee, exclusive of Nazareth. See iii. 22. He afterwards went to Nazareth, Luke iv. 16.

46. βασιλικὸς is often used by Josephus, and always for a person, *qui in famulatio et ministerio regis sit*. Krebsius. He was probably attached to He-

rod's court. See Heinsius, *Aristarch*.

47. ἀκούσας. Capernaum was about twenty-five miles from Cana.

52. κομψότερον ἔσχε. So E-pictetus, *ὅταν ὁ ἰατρός εἰσέρχῃται, μὴ φοβείσθαι τί εἴπῃ· μὴ δ' ἂν εἴπῃ, Κόμψως ἔχεις, ὑπερχαίρειν*. Diss. III. 10.

54 στευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. τοῦτο πάλιν
 δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς
 Ἰουδαίας εἰς τὴν Γαλιλαίαν.

5 ΜΕΤΑ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη
 2 ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσο-
 λύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη
 3 Ἐβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. ἐν ταύταις
 κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν,
 χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.
 4 ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμ-
 βήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς
 μετὰ τὴναραχὴν τοῦ ὕδατος ὑγιὲς ἐγένετο, ᾧ δῆποτε
 5 κατείχετο νοσήματι. Ἦν δέ τις ἄνθρωπος ἐκεῖ τριά-
 6 κοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. τοῦτον ἰδὼν ὁ
 Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρό-
 7 νον ἔχει, λέγει αὐτῷ, “Θέλεις ὑγιὲς γενέσθαι;” Ἀπ-

54. Jesus had worked many miracles subsequent to that at Cana: see iii. 2. iv. 45: so that this perhaps means, *This was the second time that Jesus worked a miracle upon his coming out of Judea into Galilee.*

CHAP. V.

1. *ἑορτή*, a festival, most probably not the festival of the passover; for this happened soon after, (vi. 4.) and is called *ἡ ἑορτή*. John probably meant the feast of Purim, which was kept about a month before the passover. Petavius, Kepler, Hug. For its being the passover, see Newcome.

2. Ἔστι. It has been thought from this expression, that John wrote his Gospel before the

destruction of Jerusalem. But the pseudo-Athanasius says, *ἡ κολυμβήθρα καὶ νῦν ἐστίν*; and he seems to speak accurately, for he adds, *πέντε στοὰς εἶχε, νῦν γὰρ περιερίθη τὰ περίξ οἰκοδομήματα*. Vol. II. p. 70.

Ibid. *προβατικῇ*. Arnoldus understands πύλη, as in Nehem. iii. 1. xii. 39. Thes. Crit. Sacr. part. I. p. 375.

Ibid. Bethesda means either *domus misericordiae*, or *effusionis*.

Ibid. *στοὰς*. These were probably rooms at the edge of the pool, formed by a covering, and divided by side walls from each other.

6. L. de Dieu is inclined to translate *ὅτι πολὺν ἤδη χρόνον ἔχει*, that he was old.

εκρίθη αὐτῷ ὁ ἀσθενῶν, “Κύριε, ἄνθρωπον οὐκ ἔχω,
 “ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κο-
 “λυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ

ⁿ Matt. 9. 6. “καταβαίνει.” ⁿ Λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐγείραι, 8

^{Marc. 2. 11.} “ἄρον τὸν κράββατόν σου, καὶ περιπάτει.” ^o Καὶ 9

^o 9. 14. εὐθέως ἐγένετο ὑγιὲς ὁ ἄνθρωπος, καὶ ἤρε τὸν κράβ-
 βατον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον ἐν

^p Exod. 20. ἐκέκῃ τῇ ἡμέρᾳ. ^p Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθε- 10

^{10. Deut. 5.} ραπευμένῳ, “Σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἄραι

^{13. Neh.} “τὸν κράββατον.” Ἀπεκρίθη αὐτοῖς, “Ὁ ποιήσας 11

^{13. 19. Jer.} “με ὑγιῇ, ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράββατόν

^{Matt. 12. 2.} “σου, καὶ περιπάτει.” Ἠρώτησαν οὖν αὐτὸν, “Τίς 12

^{Marc. 2. 24.} “ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββα-
 “τόν σου, καὶ περιπάτει;” Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς 13

^{Luc. 6. 2.} ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὄντος ἐν τῷ

τόπῳ. ^q Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ 14

^q 8. 11. ^{Matt. 12. 45.} ἱερῷ, καὶ εἶπεν αὐτῷ, “Ἴδε ὑγιὲς γέγονας· μηκέτι

“ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται.” Ἀπῆλ- 15

θεν ὁ ἄνθρωπος, καὶ ἀνήγγελε τοῖς Ἰουδαίοις, ὅτι

Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῇ.

Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, 16

καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν

σαββάτῳ. ^r ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, “Ὁ 17

“πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι.”

13. ἐξένευσεν, from ἐκνεῖν, *enatare, ex malis emergere, secedere*. Krebsius. Jesus escaped without notice, because there was a great crowd, L. de Dieu.

17. ἐργάζεσθαι. This is probably in allusion to God resting from his works on the Sabbath; and Jesus meant to say, Ye

think that works such as these must not be done on the Sabbath, because God rested on the Sabbath: but I tell you, that God has never rested to this time from doing works of mercy such as these, and I shall persist in doing them.

- 18^a Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι^a 7. 19. et
ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ^b 8. 38. et 9.
καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν^c 4. et 10. 33.
Phil. 2. 6.
- 19 τῷ Θεῷ. ἡ ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐ-^t ver. 30.
τοῖς, “ Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς^e et 8. 38.
“ ποιεῖν ἀφ’ ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πα-
“ τέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ
20 “ ὁ υἱὸς ὁμοίως ποιεῖ. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν,^a 3. 35.
“ καὶ πάντα δέκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μεί-
“ ζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.
21 “ ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωο-
22 “ ποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. ^z οὐδὲ^x 3. 35. et
“ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν^{17. 2.}
“ δέδωκε τῷ υἱῷ· ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς^{Matt. 11. 27.}
“ τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ^{et 28. 18.}
23 “ τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ^{Act. 17. 31.}
24 “ τὸν πατέρα τὸν πέμψαντα αὐτόν. ^z Ἀμὴν ἀμὴν^{7. 1 Joh. 2.}
“ λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πι-^z 3. 18. et
“ στεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς^{6. 40, 47. et}
“ κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θα-^{8. 51.}
25 “ νάτου εἰς τὴν ζωὴν. ^a Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι^a Eph. 2. 1,
5. 1 Tim.

18. ἴσον. This shews in what sense the Jews understood the term, *Son of God*.

19. ἐὰν μὴ must be taken for ἀλλὰ, as in Gal. ii. 16. and so is εἰ μὴ in Matt. xii. 4. xxiv. 36.

20. I have written ἃ αὐτὸς ποιεῖ. *The Father points out to the Son, and enables him to do, the works which he himself does.*

21. There is probably a double allusion here, to dead persons being restored to life, and to eternal life being given again to man when it was lost. Je-

sus told the Jews in ver. 20. that he was yet to do greater works than those which they had seen: *it will be a work analogous to the greatest of all miracles, raising the dead; for I shall give eternal life to those whom I judge worthy of it.*

22. οὐδὲ γάρ. The connexion denoted by the particle γάρ is with θέλει in ver. 21. *For this gift of eternal life will depend upon the Son only: since the Father has given him the power of judging.*

5. 6. Apoc. " ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται
3. 1. Rom. " τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαν-
6. 4. Gal. " τες ζήσονται. ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν 26
2. 20. " ἐαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυ-
" τῷ· καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, 27
b Dan. 12. " ὅτι υἱὸς ἀνθρώπου ἐστί. ^b μὴ θαυμάζετε τοῦτο· ὅτι 28
2. 1 Cor. 15. " ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκού-
52. 1 Thess. " σονται τῆς φωνῆς αὐτοῦ, ^c καὶ ἐκπορεύονται, οἱ τὰ 29
4. 16. " ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ
c Matt. 25. " φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. ^d οὐ 30
46. " δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν. καθὼς
d ver. 19. " ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν·
et 6. 38. " ὅτι οὐ ζητῶ τὸ θελημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα
e 8. 14. " τοῦ πέμψαντός με πατρός. ^e Ἐὰν ἐγὼ μαρτυρῶ 31
" περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.
f Esai. 42. 1. " ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι 32
Matt. 3. 17. " ἀληθής ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
et 17. 5.
g 1. 19. " Ἐγὼ μὲν ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρ-

25. νεκροί. Those that by sin had lost all title to eternal life, ζήσονται, shall be put in the way of obtaining eternal life, viz. by listening to the preaching of Jesus.

26. ζωὴν probably means, the power of restoring eternal life to man: For as the Father has the power of again giving to man the eternal life which had been lost, in the same manner has He enabled His Son to give this eternal life. See i. 4. This is merely one instance of what is said generally in ver. 19.

27. ὅτι υἱός. Because he is not only the Son of God, but he

has taken upon himself every part of the mediatorial office of the Messiah; and this will not be complete till he has judged the world.

28. Do not wonder at what I have said of giving eternal life to man: for the time will come, when the dead will actually rise again from their graves. Chrysostom and Theophylact connected ὅτι υἱὸς ἀνθρώπου ἐστί with μὴ θαυμάζετε.

31. This seems to contradict viii. 14. The meaning is here, My witness of myself will not be received as true, though it is really true.

- 34 “ τύρῃκε τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν
 “ μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς
 35 “ σωθῇτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαί-
 “ νων, ὑμεῖς δὲ ἠβελήσατε ἀγαλλιασθῆναι πρὸς ὥραν
 36 “ ἐν τῷ φωτὶ αὐτοῦ. ἡ ἐγὼ δὲ ἔχω τὴν μαρτυρίαν ^{h 1. 33. et 6. 27. et 8. 18. et 10. 25. et 12. 28.}
 “ μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ ^{et 10. 25. et 12. 28.}
 “ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ
 “ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέ-
 37 “ σταλκε· ⁱ καὶ ὁ πέμψας με πατὴρ, αὐτὸς μεμαρ- ^{1 Exod. 33. 20. Deut. 4. 12. 1 Tim. 6. 16. 1 Joh. 4. 12.}
 “ τύρῃκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώ-
 38 “ ποτε, οὔτε εἶδος αὐτοῦ ἐωράκατε. καὶ τὸν λόγον ^{4. 12.}
 “ αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν
 39 “ ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. ^h Ἐρευνᾶτε τὰς ^{k 1. 46. Ess. 8. 20. et 34. 16. Luc. 16. 29. et 24. 27. Act. 17. 11. Deut. 18. 15.}
 “ γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον
 “ ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·
 40 “ καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε. Δό-
 41 “ ξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ἀλλ’ ἐγνώκα ^{15.}
 “ ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυ-
 43 “ τοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου,
 “ καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνό-
 44 “ ματι τῷ ἰδίῳ, ἐκείνουν λήψεσθε. ¹ πῶς δύνασθε ὑμεῖς ^{1 12. 43. Rom. 2. 29.}
 “ πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ
 “ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε ;
 45 “ μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν
 “ πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν

34. οὐ λαμβάνω. *I am not anxious to receive testimony from men: and I only mention this of John, because ye think much of it; and perhaps it may lead you to receive my offer of salvation.*

35. ἠβελήσατε. *Ye were pleased.*
 Ibid. αὐτοῦ, sc. τοῦ λύχνου.

John was not the Light, τὸ φῶς, i. 8. but he was ὁ λύχνος.

39. Ἐρευνᾶτε might be indicative or imperative. See Raphel. *ad l.* Wolfius.

45. μὴ δοκεῖτε. The Syriac version takes this interrogatively, and so Palaiet.

m Gen. 3. " ὑμεῖς ἠλπίκατε. ^m εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπι- 46
 15. et 22. " στεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.
 18. et 49. " εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς 47
 10. Deut. " ἐμοῖς ῥήμασι πιστεύσετε ;"
 18. 15.

ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θα- 6
 λάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· καὶ ἠκολού- 2
 θει αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ
 ἐποίει ἐπὶ τῶν ἀσθενούντων. ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ 3
 Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

n Exod. 12. ⁿ ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἐορτὴ τῶν Ἰουδαίων. ^o ἐπά- 4
 18. Lev. 23. ρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος 5
 5. Num. 28. ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν
 16. Deut. 16. 1. Φίλιππον, " Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν
 o Matt. 14. " οὗτοι ;" Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς 6
 15. Marc. 6. 35. Luc. 9. 12. γὰρ ᾗδει τί ἔμελλε ποιεῖν. Ἀπεκρίθη αὐτῷ Φίλιπ- 7
 8. 1. πος, " Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐ-
 " τοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ." Λέγει 8
 αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς
 p 2 Reg. 4. Σίμωνος Πέτρου, " ^p Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει 9
 43. " πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ
 " ταῦτα τί ἐστὶν εἰς τοσούτους ;" Εἶπε δὲ ὁ Ἰησοῦς, 10
 " Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν." ἦν δὲ χόρ-
 10. 1. τος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν

* 45. ἠλπίκατε, ye used to hope, and still continue to hope, which is the proper force of the perfect tense.

CHAP. VI.

1. πέραν. He crossed from Capernaum, on the western side of the lake, to a place near Bethsaida, on the north-eastern side. Tiberias was a

town on the southern extremity of the lake.

4. This was the second pass-over. See ii. 13. xi. 55.

5. πρὸς τὸν Φίλιππον. Jesus may have addressed Philip, because he was of Bethsaida, i. 44. and the desert place was near to Bethsaida. Luke ix. 10.

- 11 ἀριθμὸν ὥσεί πεντακισχίλιοι. ἔλαβε δὲ τοὺς ἄρτους
ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς,
οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν
12 ὀψαρίων ὅσον ἤθελον. ὥς δὲ ἐνεπλήσθησαν, λέγει
τοῖς μαθηταῖς αὐτοῦ, “Συναγάγετε τὰ περισσεύ-
13 σαντα κλάσματα, ἵνα μή τι ἀπόληται.” Συνή-
γαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμά-
των ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε
14 τοῖς βεβρωκόσιν. ^{19. et 7. 40.} οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε ^{Luc. 7. 16.}
σημεῖον ὁ Ἰησοῦς, ἔλεγον, “Ὅτι οὗτός ἐστιν ἀληθῶς
15 ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.” ^{et 24. 19.} Ἰησοῦς ^{Deut. 18.}
οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν,
ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς
τὸ ὄρος αὐτὸς μόνος.
16 Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ^{Matt. 14.}
17 ἐπὶ τὴν θάλασσαν, καὶ ἐμβάντες εἰς τὸ πλοῖον, ἦρ- ^{22. Marc.}
χοντο πέραν τῆς θαλάσσης εἰς Καπερναοῦμ. καὶ
σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ
18 Ἰησοῦς, ἧ τε θάλασσα ἀνέμου μεγάλου πνέοντος διη-
19 γείρετο. ἐληλακότες οὖν ὥς σταδίους εἰκοσιπέντε ἢ
τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ
τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ
20 ἐφοβήθησαν. ὁ δὲ λέγει αὐτοῖς, “Ἐγὼ εἰμι· μὴ φο-
21 βείσθε.” Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον,
καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆ-
γον.
22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσ-

10. πεντακισχίλιοι, beside wo-
men and children. Matt. xiv.
21.

17. εἰς Καπερναοῦμ. See note

at Mark vi. 45.

22. ὁ ὄχλος. These were the
multitudes who had been fed
on the north-eastern side of

σης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, (ἀλλὰ δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου· ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ,) ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, “Ραββὶ, πότε ὧδε γέγονας;” Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, “Ἀμὴν, ἀμὴν λέγω ὑμῖν, “ζῆτεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ’ ὅτι ἐφάγετε

t ver. 40, “ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ἔργάζεσθε μὴ τὴν 27
54. et 1. 32. “βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν
et 4. 14. et 5. 37. et 8. μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
18. Matt. 3. 17. et 17. 5. “ὕμῖν δώσει· τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν ὁ
Marc. 1. 11. et 9. 7. Luc. 3. 22. et 9. 35. 2 Pet. 1. 17. “Θεός.” Εἶπον οὖν πρὸς αὐτὸν, “Τί ποιούμεν, ἵνα 28
u 1 Joh. 3. 23. “ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;” Ἀπεκρίθη ὁ 29
“Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Τοῦτό ἐστι τὸ ἔργον τοῦ
“Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκείνος.”
x Matt. 12. 38. et 16. 1. x Εἶπον οὖν αὐτῷ, “Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα 30
Marc. 8. 11. Luc. 11. 29. “ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; Ὅι πα- 31
1 Cor. 1. 22. y Exod. 16.

the lake, and some of them probably had not dispersed, but waited for Jesus to come down from the hill, (15.) where they supposed him to have passed the night.

24. εἰς Καπερναοὺμ. They crossed over in the direction of Capernaum, because they thought that Jesus might have gone in some of the boats from

Tiberias, which is on the western side of the lake to the south of Capernaum.

27. ἐσφράγισεν. A man affixes his seal, to acknowledge a thing to belong to him: and so God gave many infallible proofs that Jesus was sent by him.

30, 31. The multitude seem now to have thought less of

- “ τέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ^{4. 14. Num. 11. 7. Psal. 78. 24. Sap. 16. 20.}
- 32 “ ἐστὶ γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν ^{1 Cor. 10. 3.}
- “ αὐτοῖς φαγεῖν.” Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,
- “ Ἀμὴν, ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν
- “ τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ’ ὁ πατὴρ μου δί-
- “ δωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.
- 33 “ ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ
- 34 “ οὐρανοῦ, καὶ ζῶν διδοὺς τῷ κόσμῳ.” Εἶπον οὖν
- πρὸς αὐτὸν, “ Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον
- 35 “ τοῦτον.” Ἐπεὶ δὲ αὐτοῖς ὁ Ἰησοῦς, “ Ἐγὼ εἰμι ὁ ^{4. 14. et 7. 37. Esa. 55. 1.}
- “ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πει-
- “ νάσῃ· καὶ ὁ πιστεύων εἰς ἐμέ, οὐ μὴ διψήσῃ πώ-
- 36 “ ποτε. ἀλλ’ εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με καὶ οὐ
- 37 “ πιστεύετε. πᾶν ὃ δίδωσί μοι ὁ πατὴρ, πρὸς ἐμέ
- “ ἥξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω
- 38 “ ἔξω· ^a ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ^{a 4. 34. et 5. 30. Matt. 26. 39.}
- “ ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμ-
- 39 “ ψαντός με. ^b τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαν- ^{Marc. 14. 36. Luc. 22. 42.}
- “ τός με πατρός, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ^{b 10. 28. et 17. 12. et 18. 9.}
- 40 “ ρα. ^c τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ^{c 3. 15, 16.}

the late miracle than they had done before: see v. 14: they now contrast it with the miracle of the manna, which was bread from heaven, and fed many thousands for forty years.

32. Jesus replies, that Moses did not really give bread from heaven; but it was now given by God in the doctrine preached by his Son. Philo Judæus allegorizes the giving of manna, and compares it with

the word of God, vol. I. p. 120, 121. 484. 499. 566. See Deut. viii. 3.

33. *The real bread of God is that which comes down from heaven.* See v. 50.

36. *ὅτι καὶ ἐωράκατέ με, that ye have even seen me, and yet do not believe.*

39. *ἵνα πᾶν κ. τ. λ.* See a similar construction in xvii. 2. Here it means, *ἵνα ἐκ πάντων, οὓς δέδωκέ μοι, μὴ ἀπολέσω.*

- “ ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν,
 “ ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ
 “ ἐσχάτῃ ἡμέρᾳ.” Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ 41
 αὐτοῦ, ὅτι εἶπεν, “ Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ
 d Matt. 13. “ τοῦ οὐρανοῦ.” ^d καὶ ἔλεγον, “ Οὐχ οὗτός ἐστιν Ἰη- 42
 55. Marc. “ σουὺς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα
 6. 3. Luc. “ καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ
 4. 22. “ οὐρανοῦ καταβέβηκα;” Ἀπεκρίθη οὖν ὁ Ἰησοῦς 43
 καὶ εἶπεν αὐτοῖς, “ Μὴ γογγύζετε μετ’ ἀλλήλων. οὐ- 44
 “ δεῖς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ ὁ
 “ πέμψας με ἐλκύσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐ-
 e Esa. 54. “ τὸν τῇ ἐσχάτῃ ἡμέρᾳ. ^e ἔστι γεγραμμένον ἐν τοῖς 45
 13. Jer. 31. “ προφήταις, ‘ Καὶ ἔσονται πάντες διδασκατοὶ τοῦ
 34. Hebr. “ Θεοῦ.’ Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ
 8. 10. et 10. “ μαθὼν, ἔρχεται πρὸς με· ^f οὐχ ὅτι τὸν πατέρα τίς 46
 16. “ εἶδρακεν· εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος εἶδρακε
 f 1. 18. “ τὸν πατέρα. ^g ἀμὴν, ἀμὴν λέγω ὑμῖν, ὁ πιστεύων 47
 Matt. 11. 27. “ εἰς ἐμέ, ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἄρτος τῆς 48
 Luc. 10. 22. “ ζωῆς. ^h οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ 49
 15. Num. “ ἐρήμῳ, καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ 50
 11. 7. “ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ
 Ps. 78. 24. “ ἀποθάνῃ. ⁱ ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρα- 51
 1 Cor. 10. 5. “ νοῦ καταβάς· ἐὰν τις φάγῃ ἐκ τούτου τοῦ ἄρτου,
 Heb. 3. 16, “ ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ
 19. “ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς
 i 3. 13. “ τοῦ κόσμου ζωῆς.” ^k Ἐμάχοντο οὖν πρὸς ἀλλή- 52
 k 3. 9.

40. θεωρῶν. Vitringa thinks that allusion is intended to the brasen serpent.

44. ἐλκύσῃ. This is an obscure intimation of the future

gift of the Holy Spirit. See v. 63, 65.

45. ἐν τοῖς προφήταις. One of the divisions of the scriptures was called *The Prophets*.

- λους οἱ Ἰουδαῖοι, λέγοντες, “ Πῶς δύναται οὗτος ἡμῶν
 53 “ δοῦναι τὴν σάρκα φαγεῖν;” Εἶπεν οὖν αὐτοῖς ὁ
 Ἰησοῦς, “ Ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε
 “ τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ
 54 “ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. [™] ὁ τρώγων [™] 4. 14.
 “ μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν
 “ αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.
 55 “ ἢ γὰρ σάρξ μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά
 56 “ μου ἀληθῶς ἐστὶ πόσις. ὁ τρώγων μου τὴν σάρκα,
 “ καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐ-
 57 “ τῷ. καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ δια
 “ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ κεῖνος ζήσεται δι’
 58 “ ἐμέ. [™] οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ κατα- [™] 3. 13.
 “ βάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα,
 “ καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται
 59 “ εἰς τὸν αἰῶνα.” Ταῦτα εἶπεν ἐν συναγωγῇ διδά-
 σκων ἐν Καπερναούμ.
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ
 εἶπον, “ Σκληρός ἐστὶν οὗτος ὁ λόγος· τίς δύναται
 61 “ αὐτοῦ ἀκοῦειν;” Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι
 γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐ-
 62 τοῖς, “ Τοῦτο ὑμᾶς σκανδαλίζει; ^ο 3. 13.
Marc. 16.

53. It does not seem necessary to believe, that Jesus here alluded to his future institution of the eucharist. See Wolfius, *ad l.*

57. διὰ τὸν πατέρα, because the Father lives. The full meaning would be, *I have life in myself, and have power to give life, because the Father (who dwelleth in me, and I in Him) hath life in Himself, and hath power to*

give life.

61—63. The Jews had taken offence at two things: 1. that Jesus said he had come down from heaven, ver. 42: 2. that he spoke of giving his flesh to eat, ver. 52. He now notices both these points; the first in ver. 62, the second in ver. 63.

62. *If ye see me ascending up into heaven, ye may believe that I came down from heaven.*

19. Luc. 24. " τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ
 51. Act. 1. " πρῶτερον; ἢ τὸ πνεῦμά ἐστι τὸ ζωοποιῶν, ἢ σὰρξ 63
 9. Eph. 4. 8. " οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα αὐτῶ ἐγὼ λαλῶ ὑμῖν,
 P 2 Cor. 3. 6. " πνεῦμά ἐστι καὶ ζωὴ ἐστίν. ἢ ἀλλ' εἰσὶν ἐξ ὑμῶν 64
 q 2. 25. et 13. 11. " τινὲς οἱ οὐ πιστεύουσιν." Ἦιδει γὰρ ἐξ ἀρχῆς ὁ
 Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστίν
 r ver. 44. ὁ παραδώσων αὐτόν. Ἦ καὶ ἔλεγε, " Διὰ τοῦτο εἶρηκα 65
 " ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, εἰ μὴ ἢ
 " δεδομένον αὐτῷ ἐκ τοῦ πατρός μου." Ἐκ τούτου 66
 πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω,
 καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. εἶπεν οὖν ὁ Ἰη- 67
 σοῦς τοῖς δώδεκα, " Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;"
 Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, " Κύριε, πρὸς 68
 " τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις·
 s 11. 27. " καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ 69
 Matt. 16. " ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος." Ἦ Ἀπε- 70
 16. Marc. 8. 29. Luc. 9. 20. κρίθη αὐτοῖς ὁ Ἰησοῦς, " Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα
 t 8. 44. " ἐξελεξάμην, καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν;" Ἦ Ε- 71
 Luc. 6. 13. λεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ
 ἤμελλεν αὐτὸν παραδιδόναι, εἰς ὃν ἐκ τῶν δώδεκα.

ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γα- 7

63. He had said in ver. 51. that he should give his flesh for the life of the world: he now says, in explanation, that it is not merely *his flesh*, which will enable men to live for ever, but *the Holy Spirit*, which is given to men as a consequence of his death. See vii. 39.

64. See ver. 47.

65. Διὰ τοῦτο. He alludes to what was said in ver. 44. and explains it of the gift of the

Spirit, as is intimated in ver. 63.

66. Ἐκ τούτου, not *from that time*, but *therefore*. L. de Dieu.

Ibid. πολλοί. Epiphanius says that Mark was one of them, vol. I. p. 428. and Luke, *ib.* p. 433. The same is said in the list of the seventy disciples in the works of Hippolytus, vol. I. Append. p. 41.

70. διάβολος is perhaps here taken in its literal sense of *an accuser*.

- λιλαΐα· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι
 2 ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. ^x Ἦν δὲ ἐγγύς ^{Lev. 23. 34.}
 3 ἡ ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. ^y εἶπον οὖν ^{Matt. 12. 46. Marc. 3. 31. Act. 1. 14.}
 πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, “ Μετάβηθι ἐντεῦθεν,
 “ καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου
 4 “ θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς· οὐδεὶς γὰρ ἐν
 “ κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι.
 “ εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.”
 5 ^z Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. ^z Marc. 3. 21.
 6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, “ Ὁ καιρὸς ὁ ἐμὸς οὐπῶ
 “ πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν
 7 “ ἔτοιμος. ^a οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ ^a 3. 19. et
 “ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα ^{14. 17. et 15. 18.}
 8 “ αὐτοῦ ποιηρὰ ἐστίν. ^b ὑμεῖς ἀνάβητε εἰς τὴν ἐορ- ^b 8. 20.
 “ τὴν ταύτην· ἐγὼ οὐπῶ ἀναβαίνω εἰς τὴν ἐορτὴν
 “ ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπῶ πεπλήρωται.”
 9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
 10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς
 ἀνέβη εἰς τὴν ἐορτὴν, οὐ φανερώς, ἀλλ’ ὥς ἐν κρυ-
 11 πτῷ. ^c Οἱ οὖν Ἰουδαῖοι ἐξήτουν αὐτὸν ἐν τῇ ἐορτῇ, ^c 11. 56.
 12 καὶ ἔλεγον, “ Ποῦ ἐστὶν ἐκεῖνος;” ^d Καὶ γογγυσμὸς ^d ver. 40.
 πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, ^{et 6. 14. et 9. 16. et 10. 19. Matt. 21. 46. Luc. 7. 16.}
 “ ὅτι ἀγαθὸς ἐστίν.” ἄλλοι δὲ ἔλεγον, “ Οὐ· ἀλλὰ ^e 9. 22. et 12. 42. et 19. 38.
 13 “ πλανᾷ τὸν ὄχλον.” ^e Οὐδεὶς μέντοι παρρησίᾳ ἐλά-
 λει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

CHAP. VII.

2. The feast of tabernacles was on the fifteenth day of the seventh month, and lasted seven days. Lev. xxiii. 34.

5. Not all his brethren : for Jude, the brother of James,

was probably one of the twelve. See Luke vi. 16.

6. Ὁ καιρὸς, the time of his being put to death. He knew that the Jews would try to do this when he went to the feast, ver. 1, 11, 30. See xiii. 1.

Ἦδη δὲ τῆς ἐορτῆς μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς 14
τὸ ἱερὸν, καὶ ἐδίδασκε. καὶ ἐθαύμαζον οἱ Ἰουδαῖοι 15
λέγοντες, “ Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθη-
^f 8. 28. et “ κῶς;” Ἰ’ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, “ Ἡ 16
^{12.} 49. et
^{14.} 10, 24. “ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με
“ εἰς τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται 17
“ περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἔστιν, ἢ
^g 5. 41. “ ἐγὼ ἀπ’ ἐμαντοῦ λαλῶ. ^h ὁ ἀπ’ ἐαυτοῦ λαλῶν, τὴν 18
“ δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ
“ πέμψαντος αὐτὸν, οὗτος ἀληθὴς ἐστι, καὶ ἀδικία ἐν
^h Exod. 20. “ αὐτῷ οὐκ ἔστιν. ⁱ οὐ Μωσῆς δέδωκεν ὑμῖν τὸν 19
^{1.} et 24. 3.
^{Act.} 7. 53. “ νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; ⁱ τί με
¹ 5. 16, 18. “ ζητεῖτε ἀποκτεῖναι;” ^j Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, 20
^{et} 10. 39.
^{et} 11. 53. “ Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;” Ἀπε- 21
^{Matt.} 12. 14.
^{Marc.} 3. 6.
^j 8. 48, 52. κρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, “ Ἐν ἔργον ἐποίη-
^{et} 10. 20. “ σα, καὶ πάντες θαυμάζετε διὰ τοῦτο. ^k Μωσῆς δέ- 22
^k Gen. 17.
^{10.} Lev. 12. “ δωκεν ὑμῖν τὴν περιτομὴν, οὐχ ὅτι ἐκ τοῦ Μωσέως
^{3.} “ ἐστίν, ἀλλ’ ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περι-
“ τέμνετε ἄνθρωπον. εἰ περιτομὴν λαμβάνει ἄνθρω- 23
“ πος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως,
“ ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν

14. τῆς ἐορτῆς. See ver. 2.

15. γράμματα means learning.

17. Schomerus understood this verse to mean, *If a man wish to do the will of God, he will observe or satisfy himself concerning any doctrine which he may hear, whether it is really of God or no.* Theol. Moral. VII. 6. But τῆς διδαχῆς perhaps alludes to διδαχὴ in ver. 16. *If a person doubt concerning my doctrine, whether it be of God, let him do the will of God, and*

then see whether my doctrine is not in accordance with that will.

21. See v. 16. I have coupled διὰ τοῦτο with θαυμάζετε rather than with Μωσῆς, according to Theophylact, H. Stephens, Casaubon, Beza, &c.

22. This seems to prove, that the Sabbath was an earlier institution than circumcision, or the argument would not be valid.

23. ὅλον ἄνθρωπον. Circumcision only affected part of a

- 24 “σαββάτω; ¹ μὴ κρίνετε κατ’ ὄψιν, ἀλλὰ τὴν δι- ^{1 Deut. 1.}
 25 “καίαν κρίσιν κρίνατε.” Ἔλεγον οὖν τινὲς ἐκ τῶν ^{16, 17.}
 Ἱεροσολυμιτῶν, “Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀπο- ^{Prov. 24.}
 26 “κτεῖναι; καὶ ἴδε, παρῤῥησία λαλεῖ, καὶ οὐδὲν αὐτῷ ^{23. Jac. 2.1.}
 “λέγουσι. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι
 27 “οὗτός ἐστιν ἀληθῶς ὁ Χριστός; ^m ἀλλὰ τοῦτον οἱ- ^{m Matt. 13.}
 “δαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐ- ^{55. Marc.}
 28 “δεῖς γινώσκει πόθεν ἐστίν.” ⁿ Ἐκραξεν οὖν ἐν τῷ ^{4. 22.}
 ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, “Κἀμὲ οἴδατε, ^{n 8. 26, 42,}
 “καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ’ ἐμαντοῦ οὐκ ἐλή-
 “λυθα, ἀλλ’ ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς
 29 “οὐκ οἴδατε· ὁ ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ’ αὐτοῦ ^{10. 15.}
 30 “εἰμὶ, κακεῖνός με ἀπέστειλεν.” ^p Ἐζήτουν οὖν αὐτὸν ^{Matt. 11.}
 πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι ^{27.}
 31 οὕτω ἐγλήθυε ἡ ὥρα αὐτοῦ. ^q Πολλοὶ δὲ ἐκ τοῦ ^{p 8. 20, 37.}
 ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, “Ὅτι ὁ ^{Marc. 11.}
 Χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ^{18. Luc. 19.}
 32 “ποιήσει, ὢν οὗτος ἐποίησεν;” Ἦκουσαν οἱ Φαρι-
 σαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ
 ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας,
 33 ἵνα πιάσωσιν αὐτόν. ^r εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ^{r 13. 33. et}
 “Ἔτι μικρὸν χρόνον μεθ’ ὑμῶν εἰμι, καὶ ὑπάγω πρὸς ^{16. 16.}
 34 “τὸν πέμψαντά με. ^s Ζητήσετέ με, καὶ οὐχ εὐρήσετε· ^{s 8. 21. et}

man: Jesus made him alto-
 gether sound.

24. κατ’ ὄψιν. He means to
 say, do not condemn in me what
 you approve of in Moses: if you
 allow a man to be circumcised on
 the sabbath, because Moses or-
 dered it, but do not allow him to
 be healed, when I do it, you
 judge κατ’ ὄψιν, according to the
 person, and not according to jus-

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tice. L. de Dieu.

27. πόθεν must mean, of
 what parents, or, of what father;
 for they knew where Christ was
 to be born, v. 42. and Christ in
 his answer shews who was his
 father. Raphel. The Jews might
 allude to Isaiah liii. 8. Who
 shall declare his generation?

33. αὐτοῖς is probably an im-
 terpolation.

b b

“καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.” Εἰ- 35
 πον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, “Ποῦ οὗτος μέλ-
 “λει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν;
 “μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύ-
 “εσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; τίς ἐστὶν οὐ- 36
 “τος ὁ λόγος ὃν εἶπε, Ζητήσετε με, καὶ οὐχ εὐρή-
 “σετε; καὶ, Ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;”

τ 4. 14. et 6. ¹ Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς 37
 35. Lev. 23. εἰστῆκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, “Ἐάν τις
 36. Esa. 55. διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. ² ὁ πιστεύων 38
 1. Apoc. 22. 17. “εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοι-
 u Esa. 12. 3. et 44. 3. “λίαν αὐτοῦ ῥέουσιν ὕδατος ζῶντος.” ³ Τοῦτο δὲ 39
 x Joel. 2. 28. Act. 2. 17. εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ
 πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα ἅγιον,
 71. 21. et 4. 42. et 6. 14. ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. Ἐπολλοὶ οὖν ἐκ τοῦ 40

34. εἰμί. H. Stephens, Beza, and Casaubon read εἰμι, *eo*, instead of εἰμί, *sum*. So also Theophylact, and the Arabic version. Ὅπου signifies *whither* in viii. 21, 22. Matt. viii. 19.

35. τὴν διασπορὰν τῶν Ἑλλήνων. i. e. the Jews, who were dispersed in various countries, and spoke Greek. They were looked down upon by the Jews of Jerusalem. Biscoe, p. 81, &c. L. de Dieu, Grotius. Others have understood it of the Gentiles. Salmasius, Krebsius.

37. The eighth day of the feast of tabernacles. See L. de Dieu.

38. There are no words in the Old Testament like these. On the last day of the feast of tabernacles the Jews used to bring water from Siloah, and

pour it on the altar, saying, *With joy shall ye draw water out of the wells of salvation*, Isaiah xii. 3. See also xlv. 3. lv. 1. lviii. 11. Ezek. xxxvi. 25. Zach. xiv. 8. Heinsius understood the passage to mean, *He that believeth on me as the scripture has commanded*, &c. &c. So also Theophylact, Glassius, Calovius, &c. Perhaps the whole passage is to be pointed thus: *ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή. Ποταμοὶ κ. τ. λ.*

39. οὐπω ἦν, *was not yet given to men*. The Holy Spirit was to be given when Jesus was taken away, but not till then. See xvi. 7. The meaning of *ἐδοξάσθη* may be seen in xii. 16.

- ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον, “Οὗτός ἐστιν ^{Deut. 18.}
 41 “ἀληθῶς ὁ προφήτης.” ^{15. Matt.} Ἄλλοι ἔλεγον, “Οὗτός ^{21. 46. Luc.}
 “ἐστιν ὁ Χριστός.” ^{7. 16.} Ἄλλοι δὲ ἔλεγον, “Μὴ γὰρ ἐκ ^{z ver. 52. et}
 42 “τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; ^{1. 46.} οὐχὶ ἡ γραφὴ ^{a Psal. 132.}
 “εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθ- ^{11. Mich.}
 “λεέμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχε- ^{5. 2. Matt.}
 43 “ται;” ^{2. 5. Luc.} Ὅτι οὖν ἐν τῷ ὄχλῳ ἐγένετο δι’ αὐτόν. ^{2. 4. 1 Sam.}
 44 τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ’ οὐδεὶς ^{16. 1, 4.}
 45 ἐπέβαλεν ἐπ’ αὐτόν τὰς χεῖρας. ἦλθον οὖν οἱ ὑπηρέ- ^{b 9. 16. et}
 ται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον ^{10. 19.}
 46 αὐτοῖς ἐκεῖνοι, “Διατί οὐκ ἡγάγετε αὐτόν;” Ἀπε-
 κρίθησαν οἱ ὑπηρέται, “Οὐδέποτε οὕτως ἐλάλησεν
 47 “ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.” Ἀπεκρίθησαν
 οὖν αὐτοῖς οἱ Φαρισαῖοι, “Μὴ καὶ ὑμεῖς πεπλάνησθε;
 48 “μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ^{c 12. 42.}
 49 “ἐκ τῶν Φαρισαίων; ἀλλ’ ὁ ὄχλος οὗτος ὁ μὴ γινώ- ^{1 Cor. 1. 20.}
 50 “σκων τὸν νόμον, ἐπικατάρτοί εἰσι.” ^{et 2. 8. Act.} Λέγει Νικό- ^{6. 7.}
 δημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ^{d 3. 2.}
 51 ὧν ἐξ αὐτῶν, “Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄν- ^{e Exod. 23.}
 “θρωπον, εἰ μὴ ἀκούσῃ παρ’ αὐτοῦ πρότερον, καὶ ^{1. Lev. 19.}
 52 “γινῶ τί ποιεῖ;” ^{15. Deut. 1.} Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ^{17. et 17. 4.}
 “Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ^{8. et 19. 15.}
 “ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγήγερ- ^{f 1. 46. Esa.}
 53 “ται.” Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκόν αὐτοῦ. ^{9. 1, 2.}
 8 ἸΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαίων ^{Matt. 4. 15.}

40. τὸν λόγον. The reading is probably τῶν λόγων.

48. ἀρχόντων. But see ver. 26. and xii. 42.

52. It has been shewn, however, that Elijah, Elisha, Jonas, Amos, Hosea, and Nahum, were of Galilee. See Wolfius.

CHAP. VIII.

1—11. The eleven first verses of this chapter are wanting in several MSS. but many more MSS. contain them, and Scholz decides that the passage is undoubtedly authentic.

ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ 2
λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐ-
τούς. ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς 3
αὐτὸν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στή-
σαντες αὐτὴν ἐν μέσῳ, λέγουσιν αὐτῷ, “Διδάσκαλε, 4
“αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη.

ε Lev. 20.
10.
Deut. 22.
22.

“Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύ- 5
“τας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;” Τοῦτο δὲ 6
ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐ-
τοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν
εἰς τὴν γῆν· ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνα- 7
κύψας εἶπε πρὸς αὐτοὺς, “Ὁ ἀναμάρτητος ὑμῶν,
“πρῶτος τὸν λίθον ἐπ’ αὐτῇ βαλέτω.” Καὶ πάλιν 8
κάτω κύψας ἔγραφεν εἰς τὴν γῆν. οἱ δὲ ἀκούσαντες, 9
καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς
καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν
ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ
ἐν μέσῳ ἐστῶσα. ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα 10
θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, “Ἡ γυνή,

5. λιθοβολεῖσθαι. Stoning is not specified in Levit. xx. 10. which only says, that the parties shall be put to death. It appears however to be alluded to in Ezek. xvi. 38, 40. and stoning is mentioned as the punishment for a betrothed person in Deut. xxii. 24. A tradition of the Mahometans has been quoted to prove, that stoning was formerly mentioned in the Pentateuch. See notes to Sale’s Koran, vol. I. p. 55, 56. Philo Judæus says of a πόρνη, ὡς λύμῃ οὖν καὶ ζημία καὶ

κοινὸν μίasma καταλευσέθω. Vol. II. p. 308. He is not speaking of adultery.

6. πειράζοντες. Some say that they wished to accuse him of exciting rebellion, if he determined that she ought to be stoned, because the Jews had not the power of life and death. But Biscoe thinks they only wished to lead him to speak in mitigation of the law of Moses, p. 144. See xviii. 31.

9. ἐστῶσα. The reading is probably οὕσα.

- “ ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου ; οὐδεὶς σε κατ-
 11 “ ἐκρινεν ; ” Ἡ δὲ εἶπεν, “ Οὐδεὶς, κύριε. ” Εἶπε δὲ
 αὐτῇ ὁ Ἰησοῦς, “ Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου
 “ καὶ μηκέτι ἀμάρτανε. ”
- 12 Ἰ Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων,^{1 1. 5, 9. et 9. 5. et 12.}
 “ Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί,^{46.}
 “ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς
 13 “ τῆς ζωῆς. ” Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, “ Σὺ
 “ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν
 14 “ ἀληθής. ” κ’ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς,^{κ 5. 31.}
 “ Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ
 “ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπά-
 “ γω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ
 15 “ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ
 16 “ κρίνω οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ
 “ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ’ ἐγὼ
 17 “ καὶ ὁ πέμψας με πατήρ. ¹ καὶ ἐν τῷ νόμῳ δὲ τῷ^{1 Deut. 17. 6. et 19. 15.}
 “ ὑμε. ἐρφ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία^{Matt. 18. 16. 2 Cor. 13. 1.}
 18 “ ἀληθής ἐστιν. ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ,^{Heb. 10. 28.}
 “ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. ”
 19 Ἐλεγον οὖν αὐτῷ, “ Ποῦ ἐστιν ὁ πατήρ σου ; ”
 Ἀπεκρίθη ὁ Ἰησοῦς, “ Οὔτε ἐμὲ οἴδατε, οὔτε τὸν
 “ πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου
 20 “ ᾔδειτε ἄν. ” ¹⁰ Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ^{11 7. 8. 30.}
 ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐ-
 δεὶς ἐπίασεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

10. οὐδεὶς σε κατέκρινεν ; *Hath no one executed the sentence upon thee in the way that I proposed?*

15. οὐ κρίνω οὐδένα. *Judico neminem*, i. e. *non testor de me*

ipso. Raphael. See viii. 50. where κρίνω is used in the same sense.

20. γαζοφυλακίῳ. This was in the court of the women. See Mark xii. 41.

^a 7. 34. et
^{13.} 33.

"Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, "Ἐγὼ ὑπάγω, ²¹
 " καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθαν-
 " εῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν."
 "Ἐλεγον οὖν οἱ Ἰουδαῖοι, " Μῆτι ἀποκτενεῖ ἑαυτὸν, ²²
 " ὅτι λέγει, "Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλ-
 " θεῖν;" Καὶ εἶπεν αὐτοῖς, " Ὑμεῖς ἐκ τῶν κάτω ²³
 " ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου
 " τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.
 " εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ²⁴
 " ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀπο-
 " θανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν." Ἐλεγον οὖν ²⁵
 αὐτῷ, " Σὺ τίς εἶ;" Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,
^o 7. 28. " Τὴν ἀρχὴν ὃ, τι καὶ λαλῶ ὑμῖν. °πολλὰ ἔχω περὶ ²⁶
 " ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀλη-
 " θὴς ἐστι, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω
 " εἰς τὸν κόσμον." Οὐκ ἔγνωσαν ὅτι τὸν πατέρα ²⁷
 αὐτοῖς ἔλεγεν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, " Ὅταν ²⁸
 " ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε
 " ὅτι ἐγὼ εἰμὶ· καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ
 " καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ. καὶ ὁ ²⁹
 " πέμψας με, μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με μόνον ὁ
 " πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε."
 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. ³⁰

21. πάλιν. This may be with reference to vii. 33, 34.

23. This is the reason why they could not follow him.

24. See note at Mark xvi. 16.

25. Τὴν ἀρχὴν is used for *altogether, at all*, and for *originally, at first*. It is used in the latter sense in Gen. xiii. 4. xliii. 18, 20. Dan. viii. 1. Raphel

prefers the former; he reads *ὅτι*, and places only a comma after *ὑμῖν*; *from the fact of my speaking to you at all*, because you do not believe me, *I have many things to allege against you*. See xii. 48. xv. 22. For *τὴν ἀρχὴν* signifying *omnino*, see Palaiet. The meaning perhaps is, *I am altogether what I have before told you that I am*.

- 31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, “Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ
 32 “ἐμῷ, ἀληθῶς μαθηταί μου ἔστέ· καὶ γνώσεσθε τὴν
 33 “ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.” Ἀπε-
 κρίθησαν αὐτῷ, “Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ
 “δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύ-
 34 “θεροι γενήσεσθε;” Ὁ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ^{p Rom. 6.}
 “Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρ- ^{16. 2 Petr. 2. 19.}
 35 “τίαν, δούλος ἐστί τῆς ἁμαρτίας. ὁ δὲ δούλος οὐ
 “μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν
 36 “αἰῶνα. ἔὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως
 37 “ἐλεύθεροι ἔσεσθε. οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε·
 “ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ
 38 “χωρεῖ ἐν ὑμῖν. ἐγὼ δὲ ἐώρακα παρὰ τῷ πατρί μου,
 “λαλῶ· καὶ ὑμεῖς οὖν δὲ ἐωράκατε παρὰ τῷ πατρί
 39 “ὕμῶν, ποιεῖτε.” Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, “Ὁ
 “πατὴρ ἡμῶν Ἀβραάμ ἐστι.” Λέγει αὐτοῖς ὁ Ἰη-
 σοῦς, “Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ
 40 “Ἀβραάμ ἐποιεῖτε ἄν. νῦν δὲ ζητεῖτέ με ἀποκτεῖναι,
 “ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἡ-
 “κουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίη-
 41 “σεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.”
 Εἶπον οὖν αὐτῷ, “Ἡμεῖς ἐκ πορνείας οὐ γεγεννή-
 42 “μεθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν.” Εἶπεν οὖν
 αὐτοῖς ὁ Ἰησοῦς, “Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγα-
 “πᾶτε ἄν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ

35. Compare Heb. iii. 5, 6.

37. οὐ χωρεῖ ἐν ὑμῖν, *non penetra*t in vobis. L. de Dieu.

41. ἐκ πορνείας. Origen thinks that the Jews meant to re-

proach Jesus with being born of fornication. *ad l.*

42. ἐξῆλθον relates to his coming originally from God, as being begotten by him: ἦκε to

- 51 “ ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν
 “ τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.”
- 52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, “ Νῦν ἐγνώκαμεν ὅτι
 “ δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆται,
 “ καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ
 53 “ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. μὴ σὺ μείζων
 “ εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ
 “ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;”
- 54 Ἀπεκρίθη Ἰησοῦς, “ Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ
 “ δόξα μου οὐδέν ἐστιν· ἐστὶν ὁ πατήρ μου ὁ δοξά-
 55 “ ζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεὸς ὑμῶν ἐστι, καὶ
 “ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν
 “ εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύ-
 “ στης· ἀλλ’ οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.
- 56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἡγαλλιάσατο ἵνα ἴδῃ τὴν
 57 “ ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη.” Εἶπον οὖν
 οἱ Ἰουδαῖοι πρὸς αὐτόν, “ Πεντήκοντα ἔτη οὕτω ἔχεις,
 58 “ καὶ Ἀβραὰμ ἐώρακας;” Εἶπεν αὐτοῖς ὁ Ἰησοῦς,
 “ Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι,
 59 “ ἐγὼ εἰμί.” Ἦσαν οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐ- ^{10. 31.}
 τόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ,
 διελθὼν διὰ μέσου αὐτῶν· καὶ παρήγεν οὕτως.
- 9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

glory, and decideth in my favour. See viii. 15.

54. Most MSS. read Θεὸς ἡμῶν.

56. ἡγαλλιάσατο ἵνα ἴδῃ, was greatly anxious to see. Beza, Glassius, Elsner, &c. See Matt. xiii. 17.

57. Jortin supposes that the Jews judged from our Saviour's

countenance. Remarks, vol. I. p. 45. So also Amelius.

58. πρὶν Ἀβραὰμ γενέσθαι, before Abraham was born. Erasmus, who thinks that a difference is intended between Abraham and Christ as to the mode of their existence.

59. ἐκρύβη. He probably concealed himself miraculously.

u 1. 5, 9.
et 8. 12.
et 12. 35,
46.

καὶ ἡρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, 2
“ Ῥαββὶ, τίς ἡμαρτεν, οὗτος, ἡ οἱ γονεῖς αὐτοῦ, ἵνα
“ τυφλὸς γεννηθῇ;” Ἀπεκρίθη ὁ Ἰησοῦς, “ Οὔτε 3
“ οὗτος ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ’ ἵνα φαν-
“ ερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργά- 4
“ ζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρας ἐστίν·
“ ἔρχεται νῦν, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν 5
“ ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.” Ταῦτα εἰ- 6
πὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσ-
ματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς
τοῦ τυφλοῦ, καὶ εἶπεν αὐτῷ, “ Ὑπαγε, νύχαι εἰς τὴν 7
“ κολυμβήθραν τοῦ Σιλωάμ.” ὃ ἐρμηνεύεται, ἀπε-
σταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέ-
πων.

Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρό- 8
τερον ὅτι τυφλὸς ἦν, ἔλεγον, “ Οὐχ οὗτός ἐστιν ὁ
“ καθήμενος καὶ προσαιτῶν;” Ἄλλοι ἔλεγον, “ Ὅτι 9
“ οὗτός ἐστιν.” Ἄλλοι δὲ, “ Ὅτι ὅμοιος αὐτῷ ἐστιν.”

CHAP. IX.

2. It has been argued from this passage, that the Jews believed in a transmigration of souls, or they could not have supposed that a man's *own sins* could have caused him to be *born blind*. We might, perhaps, suppose them to be ignorant whether he was born blind or no, and alter the punctuation thus: *Master, who did sin? this man?* [that he has been struck blind:] *or his parents, that he was born blind?* Josephus speaks of the Pharisees believing a metempsychosis, but it was only of the souls of good

men. *Antiq.* XVIII. 1. 3. *de Bel. Jud.* II. 8. 14. The Talmudists, however, held the transmigration of the souls of all men. See Biscoe, p. 85, &c. The same notion is perhaps alluded to in *Matt.* xvi. 14.

3. Οὔτε οὗτος ἡμαρτεν. *Neither hath this man's sin, nor that of his parents, been the cause of his blindness: but the result of it will be, that the operations of God will be displayed.* See note at *Matt.* i. 22.

8. τυφλός. Most MSS. read *προσαίτης*. The man was no longer sitting and begging, but walking about of himself.

- 10 Ἐκεῖνος ἔλεγεν, “Ὅτι ἐγὼ εἰμι.” Ἐλεγον οὖν αὐτῷ,
 11 “Πῶς ἀνεφύθησάν σου οἱ ὀφθαλμοί;” Ἀπεκρίθη
 ἐκεῖνος καὶ εἶπεν, “Ἄνθρωπος λεγόμενος Ἰησοῦς πη-
 λὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ
 “εἶπέ μοι, Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ,
 “καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα.”
 12 Εἶπον οὖν αὐτῷ, “Ποῦ ἐστὶν ἐκεῖνος;” Λέγει, “Οὐκ
 “οἶδα.”
 13 Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτὲ
 14 τυφλόν. ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰη-
 15 σοῦς, καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν
 ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ
 εἶπεν αὐτοῖς, “Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς
 16 “μου, καὶ ἐνιψάμην, καὶ βλέπω.” Ἐλεγον οὖν ἐκ τῶν
 Φαρισαίων τινες, “Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ
 “τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ.” Ἄλλοι ἔλεγον,
 “Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα
 17 “ποιεῖν;” Καὶ σχίσμα ἦν ἐν αὐτοῖς. Λέγουσι τῷ τυφ-
 λῷ πάλιν, “Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου
 “τοὺς ὀφθαλμούς;” Ὁ δὲ εἶπεν, “Ὅτι προφήτης
 18 “ἐστίν.” Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ,
 ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς
 19 γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, καὶ ἡρώτησαν αὐτοὺς,
 λέγοντες, “Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε
 “ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;”
 20 Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, “Οἷ-

11. ἀνέβλεψα. This verb does not always mean *to recover sight*, but often simply *to see*: here it would be *to begin to*

see. L. de Dieu.

15. The reading is probably πηλὸν ἐπέθηκε μοι ἐπὶ τοὺς ὀφθαλμούς.

“δαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς
 “ἐγεννήθη· πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ²¹
 “ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν·
 “αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ
 x 12. 42. “αὐτοῦ λαλήσει.” Ἐταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ²²
 ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ
 Ἰουδαῖοι, ἵνα εἰάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀπο-
 συναγωγὸς γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, ²³
 “Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.” Ἐφώνησαν οὖν ²⁴
 ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ,
 “Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος
 “οὗτος ἁμαρτωλὸς ἐστιν.” Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶ- ²⁵
 πεν, “Εἰ ἁμαρτωλὸς ἐστιν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφ-
 λὸς ὦν ἄρτι βλέπω.” Εἶπον δὲ αὐτῷ πάλιν, “Τί ἐποί- ²⁶
 “ησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;” Ἀπ- ²⁷
 ἐκρίθη αὐτοῖς, “Εἶπον ὑμῖν ἥδη, καὶ οὐκ ἠκούσατε·
 “τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
 “μαθηταὶ γενέσθαι;” Ἐλοιδόρησαν οὖν αὐτὸν, καὶ ²⁸
 εἶπον, “Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως
 γ 8. 14. “ἐσμὲν μαθηταί. ἡμεῖς οἶδαμεν ὅτι Μωσῆ λελάλη- ²⁹
 “κεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστιν.”
 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, “Ἐν γὰρ ³⁰
 “τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἰδάτε πόθεν
 x Prov. 15. “ἐστὶ, καὶ ἀνέωξέ μου τοὺς ὀφθαλμούς. ὁ οἶδαμεν δὲ ³¹
 29. et 28. 9. “ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ’ εἰάν τις
 Esa. 1. 15. “θεοσεβῆς ᾗ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου

22. ἀποσυναγωγός. Either de-
 prived of the common advantages
 of society, or prohibited from
 entering the synagogues.

30. It is extraordinary that

ye should say, that ye do not
 know whence this man is, when
 he hath been able to open my eyes.
 It is plain, that a man who
 can do this must be from God.

32 “ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις
 33 “ὀφθαλμοὺς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος
 34 “παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.” Ἀπεκρίθη-
 σαν καὶ εἶπον αὐτῷ, “Ἐν ἁμαρτίαις σὺ ἐγεννήθης
 “ὅλος, καὶ σὺ διδάσκεις ἡμᾶς;” καὶ ἐξέβαλον αὐτὸν
 35 ἔξω. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω·
 καὶ εὐρὼν αὐτὸν, εἶπεν αὐτῷ, “Σὺ πιστεύεις εἰς τὸν
 36 υἱὸν τοῦ Θεοῦ;” Ἀπεκρίθη ἐκείνος καὶ εἶπε, “Τίς
 37 “ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν;” Εἶπε δὲ αὐ-
 τῷ ὁ Ἰησοῦς, “Καὶ εἶδράκας αὐτόν, καὶ ὁ λαλῶν
 38 “μετὰ σοῦ, ἐκεῖνός ἐστιν.” Ὁ δὲ ἔφη, “Πιστεύω,
 39 “κύριε.” καὶ προσεκύνησεν αὐτῷ. *Καὶ εἶπεν ὁ Ἰη- ^{3. 19. et}
 σοῦς, “Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ^{12. 47.}
 “ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες
 40 “τυφλοὶ γένωνται.” Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων
 ταῦτα οἱ ὄντες μετ’ αὐτοῦ, καὶ εἶπον αὐτῷ, “Μὴ
 41 “καὶ ἡμεῖς τυφλοὶ ἐσμεν;” ^bΕἶπεν αὐτοῖς ὁ Ἰη- ^{b 15. 22.}
 σοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν
 “δὲ λέγετε, Ὅτι βλέπομεν· ἢ οὖν ἁμαρτία ὑμῶν
 “μένει.

ΙΟ “ἈΜΗΝ, ἀμήν, λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος
 “διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ
 “ἀναβαίνων ἀλλαχόθεν, ἐκείνος κλέπτῃς ἐστὶ καὶ
 2 “λῃστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν
 3 “ἐστὶ τῶν προβάτων. τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ
 “τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια

36. The reading is probably
 καὶ τίς ἐστι;

39. Εἰς κρίμα. A consequence
 of my coming will be to make a
 distinction between those who see
 the truth, and those who do not.

41. If ye had been really
 blind, and could not have seen
 this miracle, ye would not have
 been guilty in denying it. Elsner,
 Clarke.

“ πρόβατα καλεῖ κατ’ ὄνομα, καὶ ἐξάγει αὐτά. καὶ 4
 “ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν
 “ πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι
 “ οἶδασιν τὴν φωνὴν αὐτοῦ. ἀλλοτρίῳ δὲ οὐ μὴ ἀκο- 5
 “ λουθήσωσιν, ἀλλὰ φεύξονται ἀπ’ αὐτοῦ· ὅτι οὐκ
 “ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.” Ταύτην τὴν 6
 παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ
 ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, “ Ἀμὴν, ἀμὴν, 7
 “ λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.
 “ πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λη- 8
 “ σταί· ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. ἐγὼ 9
 “ εἰμι ἡ θύρα· δι’ ἐμοῦ ἂν τις εἰσέλθῃ, σωθήσεται,
 “ καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρή-
 “ σει. ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ 10
 “ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζῶν ἔχωσι,
 “ καὶ περισσὸν ἔχωσιν. Ἐγὼ εἰμι ὁ ποιμὴν ὁ κα- 11
 “ λός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθῃσιν
 “ ὑπὲρ τῶν προβάτων. ὁ μισθωτὸς δὲ, καὶ οὐκ ὦν 12
 “ ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν
 “ λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύ-
 “ γει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ
 “ πρόβατα. ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι, 13
 “ καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμι ὁ 14
 “ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι
 “ ὑπὸ τῶν ἐμῶν, καθὼς γινώσκει με ὁ πατὴρ, καὶ ἐγὼ 15

c Esa. 40.
 11. Ezech.
 34. 23. et
 37. 24.

CHAP. X.

6. παροιμίαν is opposed to παρησίᾳ in xvi. 25. 29.

8. This has been supposed to refer to Theudas and Judas of Galilee, and such like impos-

tors. See Acts v. 36, &c. Whitby. The words πρὸ ἐμοῦ are wanting in many MSS.

14, 15. The members of this sentence, if properly disposed, would be as follow : γινώσκω

- “ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι
 16 “ ὑπὲρ τῶν προβάτων. ^d καὶ ἄλλα πρόβατα ἔχω, ^ᾧ ^{d Ezech. 37. 22.}
 “ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακεῖνά με δεῖ
 “ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενή-
 17 “ σεται μία ποιμήν, εἰς ποιμήν. διὰ τοῦτο ὁ πατήρ
 “ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πά-
 18 “ λιν λάβω αὐτήν. οὐδεὶς αἶρει αὐτήν ἀπ’ ἐμοῦ, ἀλλ’
 “ ἐγὼ τίθημι αὐτήν ἀπ’ ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι
 “ αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύ-
 “ την τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.”
 19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς
 20 λόγους τούτους. ^e ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, “ Δαι- ^{e 7. 20. et 8. 48, 52.}
 21 “ μόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;” Ἄλ-
 “ λοι ἔλεγον, “ Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζο-
 “ μένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς
 “ ἀνοίγειν;”
 22 ἘΓΕΝΕΤΟ δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύ- ^{f 1 Macc. 4. 59.}
 23 μοις, καὶ χειμῶν ἦν· καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ
 24 ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος. ἐκύκλωσαν οὖν
 αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, “ Ἔως πότε τὴν
 “ ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν
 25 “ παρρησίᾳ.” ^g Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “ Εἶπον ^{g ver. 38. et 5. 36.}

τὰ ἐμὰ, καθὼς γινώσκω τὸν πατέρα· καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, καθὼς γινώσκει με ὁ πατήρ.

22. τὰ ἐγκαίνια. This feast was instituted by Judas Maccabeus, when the temple was purified from the profanation of Antiochus Epiphanes. 1 Macc. iv. 59. Josephus, *Antiq.* XII. 7. 7. It continued eight days from the twenty-fifth day of the month Casleu, which fell about the middle of Decem-

ber. See Wolfius.

23. For Solomon's porch see Josephus, *Antiq.* XX. 9. 7. A porch, or portico, στοᾷ, was a kind of cloister, or covered colonnade enclosing a square.

24. αἶρεις, do you keep in suspense? Erasmus, Beza, Camerarius.

25. Εἶπον. I have said to you before, that my works &c. See v. 36.

- “ ὑμῖν, καὶ οὐ πιστεύετε, τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ
 “ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ·
^h 8. 19. “ ἄλλ’ ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν 26
 “ προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. τὰ πρό- 27
 “ βατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω
 “ αὐτά· καὶ ἀκολουθοῦσί μοι, καὶ γὰρ ζῶν αἰώνιον 28
 “ δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα,
ⁱ 14. 28. “ καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. ⁱ 29
 “ πατὴρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί·
 “ καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πα-
^k 17. 11, 22. “ τρὸς μου. ^k ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμεν.” ^l Ἐβάστα- ³⁰
^l 8. 59. ³¹σαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν
 αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “ Πολλὰ καλὰ 32
 “ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον
 “ αὐτῶν ἔργον λιθάζετε με;” Ἀπεκρίθησαν αὐτῷ οἱ 33
 Ἰουδαῖοι, λέγοντες, “ Περὶ καλοῦ ἔργου οὐ λιθάζομέν
 “ σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ, ἄνθρωπος
^m Psal. 82. “ ὦν, ποιεῖς σεαυτὸν Θεόν.” ^m Ἀπεκρίθη αὐτοῖς ὁ 34
^{6.} Ἰησοῦς, “ Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν,
 “ ‘ Ἐγὼ εἶπα, θεοί ἐστε;’ εἰ ἐκείνους εἶπε θεοὺς, πρὸς 35
 “ οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυ-
 “ θῆναι ἡ γραφὴ, ὃν ὁ πατὴρ ἡγίασε καὶ ἀπέστειλεν 36
 “ εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι

33. ποιεῖς σεαυτὸν Θεόν. This shews in what sense the Jews understood those words, *I and the Father are one*, ver. 30. and the phrase, *Son of God*: see ver. 36.

34. νόμῳ is here used for all the scriptures, as in xii. 34. xv. 25. Rom. iii. 19. The passage is in the Psalms.

35. This proves, that Jesus is God in a higher sense than those πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο.

Ibid. καὶ οὐ δύναται λυθῆναι ἡ γραφή. And the scripture cannot be contradicted: i. e. if the scripture calls these persons *Gods*, and in this respect cannot be wrong.

- 37 “εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι; εἰ οὐ ποιῶ τὰ ἔργα τοῦ
 38 “πατρός μου, μὴ πιστεύετε μοι. ^{14. 10, 11.} εἰ δὲ ποιῶ, ^{et 17. 21,} κἂν ^{22.} ἵνα
 “ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε.
 “γινώτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ
 39 “ἐν αὐτῷ.” Ἐξήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ
 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
 40 ΚΑΙ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν
 τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ
 41 ἔμεινεν ἐκεῖ. καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλε-
 γον, “Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν·
 “πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ
 42 “ἦν.” Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.
 Ι Ι ἮΝ δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ
 τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.
 2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρω, καὶ ^{12. 3.} ^{Matt. 26. 7.} ἐκμάχασα τοὺς πόδας αὐτοῦ τοῖς θριξίν αὐτῆς, ^{Marc. 14. 3.} ἧς ὁ
 3 ἀδελφὸς Λάζαρος ἡσθένει. ἀπέστειλαν οὖν αἱ ἀδελ-
 φαὶ πρὸς αὐτὸν λέγουσαι, “Κύριε, ἴδε, ὃν φιλεῖς
 4 “ἀσθενεῖ.” Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, “Αὕτη ἡ
 “ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ’ ὑπὲρ τῆς
 “δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι’
 5 “αὐτῆς.” Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν
 6 ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὥς οὖν ἤκουσεν ὅτι
 ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.

40. Jesus staid at Bethabara about a month. Newcome.

CHAP. XI.

1. Epiphanius has preserved a tradition that Lazarus was thirty years old at this time, and that he lived thirty years more. Vol. I. p. 652. For the prepositions ἀπὸ and ἐκ, see

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note at i. 45. and also Luke x. 38.

2. ἀλείψασα. This anointing is mentioned afterwards, xii. 3. and is perhaps anticipated here, because it had become so generally known, as was predicted in Matt. xxvi. 13.

c c

Ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, “Ἀγωμεν 7
 “ εἰς τὴν Ἰουδαίαν πάλιν.” Λέγουσιν αὐτῷ οἱ μα- 8
 θηταὶ, “Ῥαββὶ, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι,
 “ καὶ πάλιν ὑπάγεις ἐκεῖ;” Ἀπεκρίθη ὁ Ἰησοῦς, 9
 “Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; ἐάν τις περι-
 “ πατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ
 “ κόσμου τούτου βλέπει· ἐὰν δέ τις περιπατῇ ἐν τῇ 10
 “ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.”
 Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, “Λάζαρος 11
 “ ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα
 “ ἐξυπνίσω αὐτόν.” Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, 12
 “Κύριε, εἰ κεκοίμηται, σωθήσεται.” Εἰρήκει δὲ ὁ 13
 Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν
 ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. τότε οὖν 14
 εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, “Λάζαρος ἀπέθανε·
 “ καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην 15
 “ ἐκεῖ· ἀλλ’ ἄγωμεν πρὸς αὐτόν.” Εἶπεν οὖν Θωμᾶς, 16
 ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, “Ἀγωμεν
 “ καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.”

Ἐλθὼν οὖν ὁ Ἰησοῦς εὑρεν αὐτὸν τέσσαρας ἡμέ- 17
 ρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. ἦν δὲ ἡ Βηθανία 18
 ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε·
 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς 19
 περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθίσωνται αὐ-
 τὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ἡ οὖν Μάρθα, ὡς 20

9. τὸ φῶς τοῦ κόσμου τούτου, *the natural light*. Jesus meant to say, that *his time was not yet come*: (see vii. 6. ix. 4.)

10. ἐν αὐτῷ. sc. τῷ κόσμῳ. Knatchbull, Saubertus, Franckius. Others refer it to the man walking in the night.

16. Θωμᾶς, in Hebrew **דָּוִד**, from **דָּוִד**, *gemellos parere*.

17. τέσσαρας ἡμέρας ἔχοντα. So Arrian, ἥδη δὲ τρίτην ἡμέραν αὐτῷ τοῦ πλοῦ ἔχοντι ἐξαγγέλλεται. VI. 17. 9.

- ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ·
 21 Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα
 πρὸς τὸν Ἰησοῦν, “Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου
 22 “οὐκ ἂν ἐτεθνήκει. ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν
 23 “αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός.” Λέγει αὐτῇ
 24 ὁ Ἰησοῦς, “Ἀναστήσεται ὁ ἀδελφός σου.” ὁ Λέγει^{p 5. 29.}
 αὐτῷ Μάρθα, “Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀνα-
 25 “στάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.” Εἶπεν αὐτῇ ὁ Ἰη-
 σοῦς, “Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. ὁ πι-
 26 “στεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται.”^{q καὶ πᾶς ὁ 4. 6. 35.}
 “ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν
 27 “αἰῶνα. πιστεύεις τοῦτο;” ὁ Λέγει αὐτῷ, “Ναί,^{r 4. 42. et}
 “κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς^{6. 69. Matt. 16. 16.}
 28 “τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.” Καὶ ταῦτα
 εἰπούσα, ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν
 αὐτῆς λάθρα εἰπούσα, “Ὁ διδάσκαλος πάρεστι καὶ
 29 “φωνεῖ σε.” Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ
 30 ἔρχεται πρὸς αὐτόν. οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς
 τὴν κώμην, ἀλλ’ ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν
 31 αὐτῷ ἡ Μάρθα. οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς
 ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν
 Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθη-
 σαν αὐτῇ, λέγοντες, “Ὅτι ὑπάγει εἰς τὸ μνημεῖον,
 32 “ἵνα κλαύσῃ ἐκεῖ.” Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου
 ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν, ἔπεσεν εἰς τοὺς πόδας
 αὐτοῦ, λέγουσα αὐτῷ, “Κύριε, εἰ ἦς ὧδε, οὐκ ἂν
 33 “ἀπέθανέ μου ὁ ἀδελφός.” Ἰησοῦς οὖν ὡς εἶδεν

20. Mary probably staid in the house from excessive grief. See xii. 2, 3. Luke x. 40—42.

25. Ἐγὼ εἰμι. It is by my

death and resurrection, that the power of rising again and living for ever is restored to man.

αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰου-
δαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτά-
ραξεν ἑαυτὸν, καὶ εἶπε, “Ποῦ τεθείκατε αὐτόν;” 34
Λέγουσιν αὐτῷ, “Κύριε, ἔρχου καὶ ἴδε.” Ἐδάκρυσεν 35
ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι, “Ἴδε, πῶς ἐφίλει 36
• 9. 6. “αὐτόν.” Ἕτινές δὲ ἐξ αὐτῶν εἶπον, “Οὐκ ἡδύνατο 37
“οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποι-
“ῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;” Ἰησοῦς οὖν πάλιν 38
ἐμβριμάμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον.
ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ. λέγει 39
ὁ Ἰησοῦς, “Ἀρατε τὸν λίθον.” Λέγει αὐτῷ ἡ ἀδελ-
φὴ τοῦ τεθνηκότος Μάρθα, “Κύριε, ἥδη ὅξει· τεταρ-
“ταῖος γάρ ἐστι.” Λέγει αὐτῇ ὁ Ἰησοῦς “Οὐκ εἰπὼν 40
“σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ;”
Ἦσαν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ 41
δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, “Πά-
“τερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὼ δὲ ᾔδειν 42
“ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον
“τὸν περιεστῶτα εἶπον, ἵνα πιστεῦσωσιν ὅτι σύ με
“ἀπέστειλας.” Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ 43
ἐκραύγασε, “Λάζαρε, δεῦρο ἔξω.” Καὶ ἐξῆλθεν ὁ τε- 44
θνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις,
καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐ-
τοῖς ὁ Ἰησοῦς, “Λύσατε αὐτόν, καὶ ἄφετε ὑπά-
γειν.”

33. ἐνεβριμήσατο τῷ πνεύματι
is said of a person who suffers
inwardly as much as another
person who expresses it by out-
ward groans. In xiii. 21, we
have ἐταράχθη τῷ πνεύματι.

38. ἐπέκειτο is improperly
translated, *lay upon it*; for a

Jewish tomb was not open at
top, but it was a chamber with
an aperture at the side. (See
note at Mark xvi. 5.) Ἐπέκειτο
means, *was applied to it*.

39. τεταρταῖος. He had been bu-
ried four days, see v. 17. He may
have been dead a longer time.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν
 Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπί-
 46 στευσαν εἰς αὐτόν. τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς
 τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰη-
 47 σοῦς. Ἰσυνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ¹ Matt. 26.
 συνέδριον, καὶ ἔλεγον, “Τί ποιούμεν; ὅτι οὗτος ὁ ἄν- ^{3. Marc. 14.}
 48 “ θρῶπος πολλὰ σημεῖα ποιεῖ. ἐὰν ἀφώμεν αὐτὸν οὕτω, ^{1. Luc. 22.}
 “ πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ
 “ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθ-
 49 “ νος.” Εἰς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ
 ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, “ Ὑμεῖς οὐκ οἴδατε
 50 “ οὐδέν· οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα ^{18. 14.}
 “ εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον
 51 “ τὸ ἔθνος ἀπόληται.” Τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ
 εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προε-
 φήτευσεν ὅτι ἐμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ
 52 ἔθνους, καὶ θῦν ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ’ ἵνα καὶ
 τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς
 53 ἓν. ἀπ’ ἐκείνης οὖν τῆς ἡμέρας συνεβουλευσάντο ἵνα
 54 ἀποκτείνωσιν αὐτόν. Ἰησοῦς οὖν οὐκ ἔτι παρῆρσιν

48. Ῥωμαῖοι. The Romans would have done this, if the Jews had set up Jesus for a king.

49. Καϊάφας. See note at Luke iii. 2.

51. προεφῆτευσεν. It seems from this passage, that the gift of prophecy was continued in the high priests, though they did not always understand their predictions. Caiaphas had been inspired to deliver this prophecy, and he perhaps thought that it might be fulfilled by putting Jesus to death; but he

was totally ignorant of the way in which his death would be expedient. His words seem to have been caused immediately by the remark in v. 48. and he said in reply, *If this be so, it is better that Jesus should die, than the whole nation be destroyed by the Romans.*

52. S. John means to say, that though Caiaphas applied his prophecy to the Jews only, it had reference to all mankind.

54. Jesus staid at Ephraim about a month. Newcome. It was two miles from Jerusalem.

περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν 55 πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. ἐζήτουν οὖν τὸν Ἰησοῦν, 56 καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, “Τί “δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;” Δεδώ- 57 κεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν, ἵνα ἐάν τις γνῶ ποῦ ἐστὶ, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

- ^x Matt. 26. ^x Ὁ Οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα 12
^{6.} Marc. 14. ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὃν
^{3.} ἤγειρεν ἐκ νεκρῶν. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, 2
 καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἦν τῶν συν-
⁷ 11. 2. ανακειμένων αὐτῷ. Ἡ οὖν Μαρία λαβοῦσα λίτραν 3
 μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας
 τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας
 αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.
 λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος 4
 Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, “Διατί 5
 “τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων,
² 13. 29. “καὶ ἐδόθη πτωχοῖς;” ² Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ 6

55. This was the third pass-over which Jesus had attended since his baptism. See ii. 13. vi. 4.

Ibid. ἀγνίσωσιν. This probably means, that they took some vow upon themselves. See Acts xxi. 24.

CHAP. XII.

1. πρὸ ἑξ ἡμερῶν τοῦ πάσχα.

So in Amos i. 1. πρὸ δύο ἐτῶν τοῦ σεισμοῦ. See also 2 Mac. xv. 36. S. John meant Saturday.

2. δεῖπνον. It was in the house of Simon the leper. Matt. xxvi. 6. He may have been the father of Judas Iscariot. See ver. 4. and vi. 71.

3. λίτραν, from the Latin *libram*.

- τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.
- 7 εἶπεν οὖν ὁ Ἰησοῦς, “Ἀφες αὐτήν· εἰς τὴν ἡμέραν
- 8 “ τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. ^a τοὺς πτω- ^a Deut. 15.
^b χοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάν- ^b 11. Matt.
^c “ τότε ἔχετε.” ^c 26. 11.
^d Marc. 14. 7.
- 9 “Εγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα
- 10 καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. ἐβου-
 λεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀπο-
 11 κτείνωσιν· ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰου-
 δαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.
- 12 ^b Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτήν, ^b Matt. 21.
 ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ^b 8. Marc. 11.
^c 7. Luc. 19.
- 13 ^c ἔλαβον τὰ βαῖτα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάν- ^c 35.
 τῃσιν αὐτῷ, καὶ ἔκραζον, “Ὡσαννά· εὐλογημένος ὁ ^c Psal. 118.
 25, 26.
 “ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσ-
 14 “ ραήλ.” Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ'
 15 αὐτό, καθὼς ἐστι γεγραμμένον, “^d Μὴ φοβοῦ, θύγατερ ^d Zach. 9-9.
 ‘ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ
 16 ‘ πῶλον ὄνου.’ Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταί

6. ἐβάσταζεν. Huetius explains this to be, *auferebat, furabatur*, as at xx. 15. Not in Origen. vol. III. p. 490, 491. This is supported by Krebsius, Elsner, Deylingius: but opposed by Abreschius, p. 535, who interprets *βαστάζειν, tractare, administrare*.

9. The multitude probably did not come on the evening of the arrival of Jesus, but the day after, i. e. Sunday. Gres-

well.

10. ἐβουλεύσαντο, *determined*. Grotius, Palairret.

12. Τῇ ἐπαύριον. If the remark at v. 9. is correct, this was not Sunday, as is commonly supposed, but Monday.

15. John appears to quote this from memory. See note at Matt. xxi. 5.

16. The disciples did not understand these prophecies the first time, i. e. when their

αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν¹⁷ μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν· διὰ τοῦτο καὶ¹⁸ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶπον πρὸς¹⁹ ἑαυτοὺς, "Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; Ἴδε, ὁ " κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν."

Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων,²⁰ ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσῆλ-²¹ θον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες, "Κύριε, θέλομεν τὸν Ἰησοῦν " ἰδεῖν." Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ²² καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, "Ἐλήλυθεν²³ " ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ἀμὴν,²⁴ " ἀμὴν, λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν " εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ^e " ἀποθάνῃ, πολὺν καρπὸν φέρει. ^e ὁ φιλῶν τὴν ψυ-²⁵ " χὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν " ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον^{9. 24. et 17.} " φυλάξει αὐτήν. ^f ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκο-^{33. f 14. 3.}

fulfilment was first offered to them: but afterwards &c.

20. Ἕλληνες. See note at vii.

35.

22. Philip and Andrew were natives of the same city: (see i. 45.) it is probable therefore that these foreigners lived near that country.

23. ἀπεκρίνατο. Philip and Andrew asked him, whether he

would allow these foreigners to see him: and he answered, *The time is coming, when all persons will desire to see me: but it will not be till after my death.*

25. Having mentioned his own death, he takes the opportunity of preparing his disciples for similar sufferings.

“λουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ^{et 17. 24.}

“ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐ- ^{1 Thess. 4.} 17.

“τὸν ὁ πατήρ.

27 “Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω; πά-

“τερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ δια

28 “τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. πᾶτερ, δόξασόν

“σου τὸ ὄνομα.” Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ,

29 “Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.” Ὁ οὖν ὄχλος ὁ

ἑστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγενῆσθαι. ἄλλοι

30 ἔλεγον, “Ἄγγελος αὐτῷ λελάληκεν.” Ἀπεκρίθη ὁ

Ἰησοῦς καὶ εἶπεν, “Οὐ δι’ ἐμὲ αὕτη ἡ φωνὴ γέγονεν,

31 “ἀλλὰ δι’ ὑμᾶς. Ἡ νῦν κρίσις ἐστὶ τοῦ κόσμου τού- ^{ε 16. 11.}

“του· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσε-

32 “ται ἔξω.” ^κ καὶ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ^{h 3. 14.}

33 “ἐλκύσω πρὸς ἐμαυτόν.” Τοῦτο δὲ ἔλεγε, σημαίνων

34 ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. ⁱ Ἀπεκρίθη αὐτῷ ^{1 2 Sam. 7.}

ὁ ὄχλος, “Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ ^{13. Psal. 89.}

“Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, ^{29, 36. et 110. 4. Esa.}

“Ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ^{9. 6, 7. Ezech. 37.}

“Ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ^{25. Dan. 2.}

27. ^{44. et 7. 14.} τί εἶπω; Irenæus adds, *is the critical time, which will*

οὐκ οἶδα. I. 8. 2. *decide whether the prince of this*

Ibid. ἀλλά, Athanasius reads *world will prevail or no.*

Ἀββᾶ. p. 1195. Ibid. ἄρχων. See xiv. 30.

28. δόξασον. These are words *xvi. 11. 2 Cor. iv. 4. Eph. ii. 2.*

of resignation: *Cause thy name*

to be glorified in any manner that

seemeth good to thee. 32. This is a prediction of

Ibid. Καὶ ἐδόξασα. *I have* *the conversion of the world to*

caused my name to be glorified *Christianity, which would nec-*

by my former dispensations, and *essarily cause the power of*

now I shall do so again by thy *Satan to end.*

death. See xiii. 31. 34. νόμου. See note at x. 34.

30. δι’ ἐμέ. To afford me *Ibid.* If we compare this with

ver. 32, it seems plain that the

Jews knew that Jesus called

himself *the Son of Man*, and

that they understood *the Son*

of Man to mean *Christ*. (See

^k 1. 9. “ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;” ^k Εἶπεν οὖν ³⁵
αὐτοῖς ὁ Ἰησοῦς, “Ἐτι μικρὸν χρόνον τὸ φῶς μεθ’
“ ὑμῶν ἐστι. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ
“ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ
“ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. ἕως τὸ φῶς ἔχετε, ³⁶
“ πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.”
Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’
αὐτῶν.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν ³⁷
¹ ^{Essa. 53. 1.} αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν· ¹ ἵνα ὁ λόγος Ἡσαίου ³⁸
^{Rom. 10. 16.} τοῦ προφήτου πληρωθῇ, ὃν εἶπε, ‘Κύριε, τίς ἐπί-
‘ στευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι
‘ ἀπεκαλύφθη;’ Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ³⁹
^m ^{Essa. 6. 9.} ὅτι πάλιν εἶπεν Ἡσαίας, ^m ‘Τετύφλωκεν αὐτῶν τοὺς ⁴⁰
^{Matt. 13. 14.} ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα
^{Marc. 4. 12.} ὀφθαλμοῖς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα
^{Luc. 8. 10.} μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ,
^{Act. 28. 26.} καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.’ Ταῦτα εἶ- ⁴¹
^{Rom. 11. 8.} πεν Ἡσαίας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε
περὶ αὐτοῦ· ὁμῶς μέντοι καὶ ἐκ τῶν ἀρχόντων πολ- ⁴²

note at Matt. viii. 20.) They now ask, what Jesus meant by calling himself the Son of Man, if he was not the Messiah; and they thought that he could not be the Messiah, because he spoke of his being taken away.
35. Instead of answering their question, he tells them, that only a short time remained for them to find out who he really was.

36. υἱοὶ φωτός. See note at 2 Thess. ii. 3.

Ibid. ἐκρύβη. He went to Bethany. Matt. xxi. 17.

39. οὐκ ἠδύναντο, i. e. they

could not believe on account of their obstinate prejudice. See viii. 43. xiv. 17.

40. John appears to quote from memory. The quotation at Matt. xiii. 14. is almost word for word from the LXX, so that λαὸς οὗτος appears to be the nominative to τετύφλωκεν and πεπώρωκεν.

41. αὐτοῦ, i. e. of Christ. John therefore thought that Isaiah saw the glory of Christ; but Isaiah says that he saw *the Lord of hosts*, vi. 1, 3. Again in Acts xxviii. 25. S. Paul says that *the Holy Ghost* spake to

λοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.

43^h ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον^a 5. 44. ἢπερ τὴν δόξαν τοῦ Θεοῦ.

44 ὁ Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, “Ὁ πιστεύων εἰς^o 1 Pet. 1. ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ’ εἰς τὸν πέμψαντά με²¹.”

45^h καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά με. ^p ἐγὼ^p 1. 5. 9. et 3. 19. et 8. 46^h φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων³ 12. et 9. 5.

47^h εἰς ἐμέ, ἐν τῇ σκοτίᾳ μὴ μένη. ^q καὶ ἐάν τις μου^q 3. 17. ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ^{Marc. 16.} 16.

“κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, 48^h ἀλλ’ ἵνα σώσω τὸν κόσμον. ὁ ἀθετῶν ἐμέ καὶ μὴ

“λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκείνος κρινεῖ αὐτόν ἐν

49^h τῇ ἐσχάτῃ ἡμέρᾳ. ^r ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλά-^r 14. 10.

“λησα· ἀλλ’ ὁ πέμψας με πατήρ, αὐτός μοι ἐντο-

50^h λὴν ἔδωκε, τί εἶπω καὶ τί λαλήσω· καὶ οὔδα ὅτι ἡ

“ἐντολὴ αὐτοῦ ζωὴ αἰωνίος ἐστίν. ^a οὖν λαλῶ ἐγώ,

“καθὼς εἵρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

13 ἮΠΡΟ δὲ τῆς ἐορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς^s Matt. 26.

ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου¹ 1. Marc. 14. 1. Luc. 22. 1. τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς

2 ἐν τῷ κόσμῳ, εἰς τέλος ἡγάπησεν αὐτούς. καὶ δεί-
πνου γενομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς

Isaiah in this place. It appears therefore that Christ and the Holy Ghost are identified with the Lord of hosts. Athanasius observes this, p. 878, 976.

47. See note at Mark xvi. 16.

48. ὁ λόγος. The doctrine. This was, that a person must believe in Christ, or he cannot

be saved.

50. And I know that this doctrine, which he has commanded me to preach, will give eternal life to those that embrace it.

CHAP. XIII.

1. εἰς τέλος. See note at Luke xviii. 5.

2. δείπνου γενομένου. When

τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν
 παραδῶ, ἵδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ 3
 πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ
 πρὸς τὸν Θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου, καὶ 4
 τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον, διέζωσεν ἑαυ-
 τόν· εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο 5
 νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ
 λεντίῳ ᾧ ἦν διεζωσμένος. ἔρχεται οὖν πρὸς Σίμωνα 6
 Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, “Κύριε, σύ μου
 “ νίπτεις τοὺς πόδας;” Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν 7
 αὐτῷ, “Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ
 “ μετὰ ταῦτα.” Λέγει αὐτῷ Πέτρος, “Οὐ μὴ νύψῃς 8
 “ τοὺς πόδας μου εἰς τὸν αἰῶνα.” Ἀπεκρίθη αὐτῷ ὁ
 Ἰησοῦς, “Ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ’
 “ ἐμοῦ.” Λέγει αὐτῷ Σίμων Πέτρος, “Κύριε, μὴ 9
 “ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ
 “ τὴν κεφαλὴν.” Ἰ 10 Λέγει αὐτῷ ὁ Ἰησοῦς, “Ὁ λελου-
 “ μένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νύψασθαι, ἀλλ’
 “ ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ’
 “ οὐχὶ πάντες.” Ἰ 11 Ἰδὲ γὰρ τὸν παραδιδόντα αὐτόν· 11
 διὰ τοῦτο εἶπεν, “Οὐχὶ πάντες καθαροὶ ἐστέ.”

the supper had taken place: not when it was over; for it was resumed afterwards: see ver. 12. The same is implied in ἐγείρεται ἐκ τοῦ δείπνου, in ver. 4.

4. τὰ ἱμάτια, probably not all his clothes, but the *pallium* and *stola*: the *tunica* may have remained. See xxi. 7. Matt. v. 40. Mark xiv. 52. Τὰ ἱμάτια is used for an *outer garment*, or *cloak*, in Mark xv. 20.

10. Peter had asked Jesus to wash his hands and his head as

well as his feet: Jesus tells him that it was not his intention to wash their whole body, but only their feet, for this was the only part which required washing: *He that has bathed himself has no need of washing himself again, except his feet.* He wished Peter to understand, that he did not do this merely as an ordinary washing, but to give them a lesson of humility.

11. τὸν παραδιδόντα αὐτόν. *Him that was betraying him*, i. e. seek-

† 3. 35. et
 17. 2. Matt.
 28. 18.

u 15. 3.

- 12 "Οτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπесὼν πάλιν, εἶπεν αὐτοῖς, "Γινώ-
 13 "σκετε τί πεποίηκα ὑμῖν; ^z ὑμεῖς φωνεῖτέ με, 'Ο ^z Matt. 23.
 "διδάσκαλος, καὶ ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ ^{8, 10.}
 14 "γάρ. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος
 "καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νί-
 15 "πτειν τοὺς πόδας. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα
 16 "καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε. ^γ Ἀμήν, ^γ 15. 20.
 "ἀμήν, λέγω ὑμῖν, οὐκ ἔστι δούλος μείζων τοῦ κυ- ^{Matt. 10. 24.}
 "ρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος ^{Luc. 6. 40.}
 17 "αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε
 18 "αὐτά. οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς
 "ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, ^z 'Ο ^z Psal. 41. 9.
 "τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμέ τὴν
 19 "πτέρναν αὐτοῦ.' Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ
 "γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ
 20 "εἰμι. ^a Ἀμήν, ἀμήν, λέγω ὑμῖν, 'Ο λαμβάνων ἐάν ^a Matt. 10.
 "τινα πέμψω, ἐμέ λαμβάνει· ὁ δὲ ἐμέ λαμβάνων, ^{40.}
 "λαμβάνει τὸν πέμψαντά με."
 21 ^b Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, ^b Matt. 26.
 καὶ ἐμαρτύρησε καὶ εἶπεν, "Ἀμήν, ἀμήν, λέγω ὑμῖν, ^{21. Marc.}
 22 "ὅτι εἰς ἐξ ὑμῶν παραδώσει με." Ἐβλεπον οὖν εἰς ^{14. 18.}
 ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. ^{Luc. 22. 21.}
 23 ^c ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ ^c 21. 20.
 24 κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· νεύει οὖν

ing or meditating to betray him.

18. 'Ο τρώγων κ.τ.λ. In the LXX, ὁ ἐσθίων ἄρτους μου ἐμεγά-
 λυνεν ἐπ' ἐμέ πτερνισμόν.

21. ἐταράχθη. See xi. 33.

23. εἰς. S. John himself. He

must have been on the right hand of our Saviour, for it was ordered that each person should lie on his left side. *Theo. Crit. Sacr.* part. I. p. 197. 'Ον ἠγάπα, for whom he had a particular affection.

τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. ἐπιπεσὼν δὲ ἐκείνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, 25 λέγει αὐτῷ, “Κύριε, τίς ἐστίν;” Ἀποκρίνεται ὁ Ἰη- 26 σοῦς, “Ἐκεῖνός ἐστιν, ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπι- “δώσω.” Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτῃ. καὶ μετὰ τὸ ψωμίον, τότε εἰς- 27 ἦλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰη- σοῦς, “^αΟ ποιεῖς, ποιήσον τάχιον.” Τοῦτο δὲ οὐδεὶς 28 ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ^δτινὲς 29 γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, “Ἀγόρασον ὧν χρεῖαν “ἔχομεν εἰς τὴν ἐορτήν” ἢ τοῖς πτωχοῖς ἵνα τι δῶ. λαβὼν οὖν τὸ ψωμίον ἐκείνος, εὐθέως ἐξῆλθεν· ἦν δὲ 30 νύξ, ὅτε οὖν ἐξῆλθε. 31

Λέγει ὁ Ἰησοῦς, “Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀν- “θρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. εἰ ὁ Θεὸς 32 “ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν “ἐαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. ^εΤεκνία, ἔτι μι- 33 “κρὸν μεθ’ ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον “τοῖς Ἰουδαίοις, “Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύ- “νασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. ^ςἐντολὴν καὶ νῆν 34 “δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγά- 39. Gal. 6. “πησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν 35 2. Iac. 2. 8. “τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, 1 Pet. 3. 11. et 4. 16, 21.

25. Most MSS. read οὕτως after ἐκείνος. See note at iv. 6.

Ibid. λέγει αὐτῷ. This was said in a low tone, so as not to be heard by the rest. Philo Judæus speaks of a person, πολλάκις δὲ καὶ ἐπικλίνας πρὸς οὐς, ἵνα μὴ κατάκουοι τις ἕτερος, ἡσυχῇ καὶ πρῶτος ἐνουθέτει. Vol.

II. p. 552. The answer of Jesus was alike inaudible to the rest.

28. οὐδεὶς ἔγνω. Because they had not heard what Jesus said to John.

30. ὅτε οὖν ἐξῆλθε. Οὖν is probably an interpolation, or else these words should be connected with what follows.

- 36 “ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.” ^ε Λέγει αὐτῷ Σί- ^{ε 21. 19.}
 μων Πέτρος, “Κύριε, ποῦ ὑπάγεις;” Ἀπεκρίθη αὐτῷ
 ὁ Ἰησοῦς, “Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκο-
 37 “λουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.” Λέγει
 αὐτῷ ὁ Πέτρος, “Κύριε, διατί οὐ δύναμαί σοι ἀκο-
 “λουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.”
 38 ^h Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Τὴν ψυχὴν σου ὑπὲρ ^h Matt. 26.
 “ἐμοῦ θήσεις; ἀμὴν, ἀμὴν, λέγω σοι, οὐ μὴ ἀλέκ- ^{34. Marc.}
 “τωρ φωνήσῃ, ἕως οὐ ἀπαρνήσῃ με τρίς. ^{14. 30. Luc.}
^{22. 34.}
 14 “Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς
 2 “τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ οἰκίᾳ τοῦ
 “πατρός μου μοναὶ πολλαὶ εἰσὶν· εἰ δὲ μὴ, εἶπον ἂν
 3 “ὑμῖν. Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. ⁱ καὶ ἐὰν ^{1 ver. 18. et}
 “πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι ^{12. 26. et}
 “καὶ παραλήψομαι ὑμᾶς πρὸς ἐμᾶς· ἵνα ὅπου εἰμί
 4 “ἐγὼ, καὶ ὑμεῖς ᾗτε. καὶ ὅπου ἐγὼ ὑπάγω οἴδατε,
 5 “καὶ τὴν ὁδὸν οἴδατε.” Λέγει αὐτῷ Θωμᾶς, “Κύριε,
 “οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν
 6 “ὁδὸν εἰδέναι;” Λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐγὼ εἰμί
 “ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται
 7 “πρὸς τὸν πατέρα, εἰ μὴ δι’ ἐμοῦ. εἰ ἐγνώκειτέ με,
 “καὶ τὸν πατέρα μου ἐγνώκειτε ἂν· καὶ ἀπ’ ἄρτι
 8 “γινώσκετε αὐτὸν, καὶ ἐωράκατε αὐτόν.” Λέγει αὐτῷ

CHAP. XIV.

2. μοναὶ πολλαί. This was understood of different degrees of rewards in the next life by Irenæus, p. 337. Clem. Alex. p. 579, 797. and Tertullian, p. 492, 531. But it may merely mean that the mercy of God is without bounds, and that heaven is capable of admitting all men.

3. πορεύομαι. This is said in explanation of his declaration in xiii. 33. which had perplexed Peter. He repeats, that he was going, but states the reason.

4. Thus ye know that heaven is the place to which I am going; and all my former teaching was suited to shew you the way to heaven.

Φίλιππος, “Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ
 “ἡμῖν.” ^{k ver. 20.} ^{et 12. 45. et} ^{17. 21, 23.} Ἐλέγει αὐτῷ ὁ Ἰησοῦς, “Τοσοῦτον χρόνον 9
 “μεθ’ ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ
 “ἐώρακώς ἐμέ, ἐώρακε τὸν πατέρα· καὶ πῶς σὺ λέ-
 “γεις, Δεῖξον ἡμῖν τὸν πατέρα; οὐ πιστεύεις ὅτι 10
 “ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ρή-
 “ματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ’ ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ
 “πατὴρ, ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ ἔργα. 11
 “στευέτέ μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν
 “ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.
 “Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ 12
 “ἔργα ἃ ἐγὼ ποιῶ, κακεῖνος ποιήσει, καὶ μείζονα τού-
 “των ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύο-
 “μαι. ^{1 15. 16. et} ^{16. 23, 24.} ^{Matt. 7. 7.} ^{Marc. 11.} ^{24.} καὶ ὃ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, 13
 “τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.
 “ἔάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. 14
 “Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρή- 15
 “σατε. καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον 16
 “παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ’ ὑμῶν εἰς τὸν
 “αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύ- 17
 “ναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει
 “αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ’ ὑμῖν μένει,
 “καὶ ἐν ὑμῖν ἔσται. οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρ- 18
 “χομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκ 19

11. εἰ δὲ μὴ. *But if you will not believe my assertion.*

12. ὅτι ἐγώ. This perhaps means, that when he was gone to the Father, he would send the Holy Ghost to his disciples, which would enable them to work miracles. They were to do greater things, inasmuch as

they were to convert a much greater number than Jesus thought fit to convert in his life.

16. παράκλητος is properly *advocatus*, a person called in for advice or assistance. Ἄλλον is used with reference to Jesus, who was going away.

- “ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με. ὅτι ἐγὼ ζῶ, καὶ
 20 “ ὑμεῖς ζήσεσθε. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς
 “ ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοὶ, καὶ ἐγὼ
 21 “ ἐν ὑμῖν. ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,
 “ ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγα-
 “ πηθήσεται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω
 22 “ αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.” Λέγει αὐτῷ
 Ἰούδας, οὐχ ὁ Ἰσκαριώτης, “ Κύριε, τί γέγονεν, ὅτι
 “ ἡμῖν μελλεῖς ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσ-
 23 “ μῳ;” Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, “ Ἐάν
 “ τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ
 “ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα,
 24 “ καὶ μονὴν παρ’ αὐτῷ ποιήσομεν. ὁ μὴ ἀγαπῶν με,
 “ τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος, ὃν ἀκούετε,
 “ οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρὸς.
 25 “ Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων· ^ᾧ ὁ δὲ ^{m 15. 26.}
 26 “ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ^{et 16. 7.}
 “ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ
 27 “ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. εἰρήνην ἀφί-
 “ ημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς
 “ ὁ κόσμος δίδωσι, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασ-
 28 “ σέσθω ὑμῶν ἡ καρδιά, μηδὲ δειλιάτω. ἡκούσατε
 “ ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς.
 “ εἰ ἠγαπᾷτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι
 “ πρὸς τὸν πατέρα· ^{n 10. 29.} ὅτι ὁ πατήρ μου μείζων μου
 29 “ ἐστί. ^o καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν ^{o 13. 19.}
 “ γένηται, πιστεύσητε.
 30 “ ^p Οὐκ ἔτι πολλὰ λαλήσω μεθ’ ὑμῶν· ἔρχεται ^{v 12. 31. et 16. 11.}

22. Most MSS. read καὶ τί *is now coming to make his final*
γέγονεν, and what has happened? *effort against me, and I shall*

30. ἔρχεται γάρ. *For the Devil submit to death, though he has*

“ γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ
 9 10. 18. “ ἔχει οὐδέν· ἵνα γινῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν 31
 “ πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω
 “ ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

“ ἘΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ 1 5
 “ μου ὁ γεωργός ἐστι. πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον 2
 “ καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθ-
 13. 10. “ αἶρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. ἡδὴ ὑμεῖς 3
 “ καθαροὶ ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.
 “ μέيνατε ἐν ἐμοὶ, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ 4
 “ δύναται καρπὸν φέρειν ἀφ’ ἑαυτοῦ, ἐὰν μὴ μέινη ἐν
 “ τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μέι-
 “ νητε. ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ 5
 “ μένων ἐν ἐμοὶ, (καὶ ἐγὼ ἐν αὐτῷ,) οὗτος φέρει καρπὸν
 “ πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
 16. 23. “ Ἐὰν μή τις μέινη ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλήμα, 6
 10. et 7. 19. “ καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς πῦρ
 t 16. 23. “ βάλλουσι, καὶ καίεται. Ἐὰν μέινητε ἐν ἐμοὶ, καὶ τὰ 7
 1 Joh. 3. 22. “ ῥήματά μου ἐν ὑμῖν μέινη, ὃ ἐὰν θέλητε αἰτήσεσθε,
 “ καὶ γενήσεται ὑμῖν. ἐν τούτῳ ἐδοξάσθη ὁ πατήρ 8
 “ μου, ἵνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε ἐμοὶ
 “ μαθηταί. Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ ἐγὼ ἠγά- 9
 “ πησα ὑμᾶς, μέيνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ἐὰν τὰς 10
 “ ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου·

not really any power over me. Τούτου is probably an interpolation.

31. ἀλλ’ ἵνα γινῶ. But the result of his coming will be, that the world will know &c.

CHAP. XV.

1. This discourse may have been occasioned by the speech

reported in Matt. xxvi. 29.

Ibid. γεωργός is applied to the culture of vines by Porphyry and Herodian. See Palaioret.

5. χωρὶς ἐμοῦ, i. e. ἐν ἐμοὶ οὐ μένοντες.

8. καὶ γενήσεσθε. And so will ye be my disciples.

- “ καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τηρήρηκα,
 11 “ καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ταῦτα λελάληκα
 “ ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ
 12 “ ὑμῶν πληρωθῇ. ὡς αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ^{a 13. 34.}
 13 “ ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. ^{Eph. 5. 2.} ^{1 Joh. 3. 11.} ^{16. et 4. 21.} ^{1 Thess. 4.} ¹ μείζονα
 “ ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐ-
 14 “ τοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς φίλοι μου ⁹
 15 “ ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι
 “ ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ
 “ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα
 “ ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισα ὑμῖν.
 16 “ οὐχ ὑμεῖς με ἐξελεξασθε, ἀλλ’ ἐγὼ ἐξελεξάμην ^{x Matt. 28.}
 “ ὑμᾶς, καὶ ἔθῃκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρ- ¹⁹
 “ πὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μείνῃ· ἵνα ὃ τι ἂν
 “ αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν.
 17 “ ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.
 18 “ Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶ-
 19 “ τον ὑμῶν μεμίσηκεν. ⁷ εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσ- ^{7 1 Joh. 4.}
 “ μος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ⁵
 “ ἐστέ, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου,
 20 “ διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. ² μνημονεύετε τοῦ ^{2 13. 16.}
 “ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δούλος μεῖζων ^{Matt. 10.}
 “ τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώ- ²⁴
 “ ξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέ- ^{Luc. 6. 40.}
 21 “ τερον τηρήσουσιν. ³ ἀλλὰ ταῦτα πάντα ποιήσουσιν ^{a 16. 3.}
 “ ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμ- ^{Matt. 24. 9.}
 22 “ ψαντά με. ^b εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἅμαρ- ^{b 9. 41.}

- “ τῶν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ
 “ τῆς ἁμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα ²³
 “ μου μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἅ οὐ- ²⁴
 “ δεῖς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ
 “ καὶ ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πα-
^{c Psal. 35.} “ τέρα μου· ἄλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμ- ²⁵
^{19. et 69. 4.} “ μένος ἐν τῷ νόμῳ αὐτῶν, “ Ὅτι ἐμίσησάν με δω-
^{d 14. 26. et} “ ρεάν.’ ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ²⁶
^{16. 7. Luc.} “ ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὃ
^{24. 49.} “ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκείνος μαρτυρήσει
^{e Act. 1. 21.} “ περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς ²⁷
^{et 5. 32.} “ μετ’ ἐμοῦ ἐστε.
 “ Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. ^{1 6}
 “ ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὥρα, ²
 “ ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρείαν προσ-
^{f 15. 21.} “ φέρειν τῷ Θεῷ. ἵ καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι ³
^{g Matt. 9.} “ οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ἄλλὰ ταῦτα ⁴
^{15. Marc.} “ λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε
^{2. 19. Luc.} “ αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς
^{5. 34.} “ οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἤμην. νῦν δὲ ὑπάγω πρὸς ⁵
 “ τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με,
 “ Ποῦ ὑπάγεις ; ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν, ἡ ⁶

come, i. e. with miracles, and convincing proofs of my divine mission. See ver. 24.

24. ἐωράκασι. They have seen my miracles.

26. ἐκείνος. It is to be observed that this is masculine, though πνεῦμα is neuter.

CHAP. XVI.

2. λατρείαν προσφέρειν is, to offer sacrifice. Compare Exod.

vii. 16. viii. 20 : x. 24.

3. ὑμῖν is probably an interpolation.

4—6. I did not tell you of these persecutions at first, because I was then going to stay with you some time : but now I am on the point of returning to my Father, and therefore tell you of them : and when I have done it, you only think of the

- 7 “λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν· ἀλλ’ ἐγὼ τὴν
 “ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω·
 “ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται
 “πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς
 8 “ὑμᾶς· καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ
 “ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.
 9 “περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ
 10 “δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω,
 11 “καὶ οὐκ ἔτι θεωρεῖτέ με· ^hπερὶ δὲ κρίσεως, ὅτι ὁ ^h 12. 31.
 “ἄρχων τοῦ κόσμου τούτου κέκριται.
 12 “Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ’ οὐ δύνασθε
 13 “βαστάζειν ἄρτι· ἵσταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα ¹ 14. 26. et
 “τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλή- ^{15. 26.}
 “θειαν· οὐ γὰρ λαλήσει ἀφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἂν
 “ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.
 14 “ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ
 15 “ἀναγγελεῖ ὑμῖν. ^hπάντα ὅσα ἔχει ὁ πατήρ, ἐμά ^h 17. 10.
 “ἐστὶ· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ
 16 “ἀναγγελεῖ ὑμῖν. Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ
 “πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς
 17 “τὸν πατέρα.” Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ

sorrowful part, without asking me any question as to the place to which I am going.

7. ἀλλ’ ἐγώ. But though you have not asked me, yet I tell you of myself, &c.

8. ἐλέγξει τὸν κόσμον. Will convince the world, or, furnish proof to the world.

9. περὶ ἁμαρτίας. That those persons have been guilty of sin, who do not believe in me.

10. περὶ δικαιοσύνης. Of my

righteousness; that I was not an impostor as they supposed, but that I have ascended up into heaven.

11. περὶ κρίσεως. Of my power to judge my enemies.

15. λήψεται. The reading is probably λαμβάνει.

16. ὅτι ὑπάγω. Because my being taken away from you is not perishing, but only returning to my Father. Clarke.

πρὸς ἀλλήλους, “Τί ἐστὶ τοῦτο, ὃ λέγει ἡμῖν, Μικρὸν
 “καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ
 “με; καὶ, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;” Ἐλε- 18
 γον οὖν, “Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ
 “οἶδαμεν τί λαλεῖ.” Ἐγνων οὖν ὁ Ἰησοῦς ὅτι ἤθελον 19
 αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, “Περὶ τούτου ζητεῖτε
 “μετ’ ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ
 “με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. ἀμὴν, ἀμὴν, 20
 “λέγω ὑμῖν, ὅτι κλαίσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ
 “κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ’ ἡ
 “λύπη ὑμῶν εἰς χαρὰν γενήσεται. ἡ γυνὴ ὅταν τίς- 21
 “τῇ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ
 “γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλί-
 “ψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς
 “τὸν κόσμον. καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· 22
 “πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρ-
 “διά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ’ ὑμῶν,
 “¹καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. 23
 “¹Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν
 “πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. ἕως ἄρτι 24
 “οὐκ ᾔτησατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ
 “λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. ταῦτα 25
 “ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ’ ἔρχεται ὥρα ὅτε
 “οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρη-
 “σίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. ἐν ἐκείνῃ τῇ 26
 “ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω

¹ 14. 13. et
 15. 16.
 Matt. 7. 7.
 et 21. 22.
 Marc. 11.
 24. Luc. 11.
 9. Jac. 1. 5.

20. ὁ κόσμος χαρήσεται. *The world, who are your enemies, will rejoice and triumph over you, as if they had destroyed me.* Clarke.
 For κόσμος, see xvii. 9.
 22. οὐκ ἐρωτήσετε. *Ye will not*

want to ask me any questions, because all things will be revealed to you.

24. πεπληρωμένη. *Perfect.*

26. καὶ οὐ λέγω. *Knatchbull points it καὶ οὐ, λέγω ὑμῖν, ὅτι*

- “ ὑμῶν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·
 27 “ αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμέ πε- ^m 17. 8, 25.
 “ φιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ
 28 “ ἐξῆλθον. ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα
 “ εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πο-
 “ ρεύομαι πρὸς τὸν πατέρα.”
 29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “ Ἴδε, νῦν παρ-
 30 “ ῥησία λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν
 “ οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα
 “ τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ
 31 “ ἐξῆλθες.” Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “ Ἄρτι πι-
 32 “ στεύετε. ὁ ἰδοῦν, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα ^o Matt. 26.
 “ σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμέ μόνον ^{31. Marc.} 14. 27.
 “ ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ’ ἐμοῦ
 33 “ ἐστί. ταῦτα λελάληκα ὑμῶν, ἵνα ἐν ἐμοὶ εἰρήνην
 “ ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρσεῖτε,
 “ ἐγὼ νενίκηκα τὸν κόσμον.”
 I 7 Ὁ ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ^p 12. 23.
 ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε, “ Πάτερ,
 “ ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ
 2 “ υἱός σου δοξάσῃ σέ· ^q καθὼς ἔδωκας αὐτῷ ἐξου- ^q 5. 27.
 “ σίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ ^{Matt. 28. 18.}
 3 “ αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστὶν ἡ αἰώνιος ζωὴ,

ἐγὼ κ. τ. λ. It perhaps means, *I say nothing of my asking the Father for you.* Wolfius, Clarke.

30. ἵνα τίς σε ἐρωτᾷ. This refers to ver. 19. The disciples felt that Jesus did not require them to ask him the question, for he knew their thoughts. Knatchbull, Clarke.

33. ἵνα ἐν ἐμοί. *That when these things come to pass, ye may*

be able to bear them by the comfort which my doctrine gives you.

Ibid. ἐξετε. Most MSS. read ἔχετε.

CHAP. XVII.

2. ἵνα πᾶν κ. τ. λ. See a similar construction in vi. 39. Here it means, ἵνα πᾶσιν, οὓς δέδωκας αὐτῷ, δώσῃ ζωὴν αἰώνιον.

3. The conditions of a man's enjoying eternal life are, that

- “ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν Θεὸν, καὶ
 “ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα 4
 “ ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκάς μοι
 “ ἵνα ποιήσω· καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ 5
 “ σεαυτῷ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι
 “ παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώ- 6
 “ ποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ᾔσαν,
 “ καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετη-
 “ ρήκασι. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, 7
 r ver. 25. et “ παρὰ σοῦ ἐστίν· ὅτι τὰ ρήματα ἃ δέδωκάς μοι, 8
 16. 27, 30. “ δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν
 “ ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι
 “ σύ με ἀπέστειλας. ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ 9
 “ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι,
 n 16. 15. “ ὅτι σοὶ εἰσι. ὁ καὶ τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ 10
 t ver. 21. et “ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς. ὁ καὶ οὐκ ἔτι 11
 10. 30. “ εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ
 “ ἐγὼ πρὸς σε ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς
 “ ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὥσιν ἐν,
 u 18. 9. “ καθὼς ἡμεῖς. ὁ ὅτε ἤμην μετ’ αὐτῶν ἐν τῷ κόσμῳ, 12
 Psal. 109. 8. “ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδω-
 “ κάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ
 “ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.
 “ νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ 13

he should believe in God, and
in Jesus Christ.

5. This passage is decisive
for the preexistence of Christ.

6. τοῖς ἀνθρώποις. *The disci-
ples.* Some put a full stop af-
ter this word, and connect οὓς
δεδωκάς with what follows.

9. τοῦ κόσμου. *The unbeliev-*

ing part of the world. See xvi.
20.

11. οὓς. Most MSS. read φ.
11, 12. αὐτοὺς. Judas was

not included in this prayer, for
he was already gone out, xiii.
30.

12. υἱὸς ἀπωλείας. See note
at 2 Thess. ii. 3.

- “ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρω-
 14 “ μένην ἐν αὐτοῖς. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου,
 “ καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ
 15 “ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. οὐκ
 “ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ’ ἵνα
 16 “ τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ κόσμου
 17 “ οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. ἀγί-
 “ ασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς
 18 “ ἀληθείᾳ ἐστι. καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον,
 19 “ καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ
 “ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὦσιν
 20 “ ἡγιασμένοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ
 “ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ
 21 “ λόγου αὐτῶν εἰς ἐμέ· ^{10. 38. et} ἵνα πάντες ἐν ὧσι· καθὼς ^{14. 10.}
 “ σὺ, πάτερ, ἐν ἐμοὶ, καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ^{et 1. 3.}
 “ ἡμῖν ἐν ὧσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ^{et 3. 24.}
 22 “ ἀπέστειλας. καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι,
 “ δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν καθὼς ἡμεῖς ἐν ἐσμέν·
 23 “ ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὦσι τετελειω-
 “ μένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με
 “ ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς ἐμέ ἡγά-
 24 “ πησας. ¹ Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου ^{ver. 5. et}
 “ εἰμὶ ἐγὼ, κακεῖνοι ὦσι μετ’ ἐμοῦ· ἵνα θεωρῶσι τὴν ^{12. 26. et}
 “ δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με, ^{14. 3.}
 25 “ πρὸ καταβολῆς κόσμου. Πάτερ δίκαιε, καὶ ὁ κό-
 “ σμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι
 26 “ ἔγνωσαν ὅτι σὺ με ἀπέστειλας· καὶ ἐγνώρισα αὐ-

17. ἀγιάσον αὐτοὺς ἐν τῇ ἀλη- *that they also may be devoted to*
 θεῷ σου. Consecrate them to the *preaching the truth.*
 20. πιστευσόντων. Most MSS.

19. I devote myself for them, *read πιστευόντων.*

“ τοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἦν
 “ ἡγάπησάς με, ἐν αὐτοῖς ἦ, καὶ γὰρ ἐν αὐτοῖς.”

^z Matt. 26. ²ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθη- 18
^{36.} Marc.
^{14.} 32.
^{Luc. 22.} 39.
^{2 Sam. 15.} 23.
 ταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου
 ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐ-

τοῦ. ἦδαι δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτὸν, τὸν ²
 τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ

^a Matt. 26. τῶν μαθητῶν αὐτοῦ. ^a ὁ οὖν Ἰούδας λαβὼν τὴν ³
^{47.} Marc.
^{14.} 43.
^{Luc. 22.} 47.
^{Act. 1.} 16.
 σπείραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπη-
 ρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ

ὄπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ ⁴
 αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, “Τίνα ζητεῖτε;” Ἀπε- ⁵

κρίθησαν αὐτῷ, “Ἰησοῦν τὸν Ναζωραῖον.” Λέγει
 αὐτοῖς ὁ Ἰησοῦς, “Ἐγὼ εἰμι.” Εἰστήκει δὲ καὶ Ἰού-

δας, ὁ παραδιδούς αὐτὸν, μετ’ αὐτῶν. ὡς οὖν εἶπεν ⁶
 αὐτοῖς, “Ὅτι ἐγὼ εἰμι,” ἀπῆλθον εἰς τὰ ὀπίσω, καὶ

ἔπεσον χαμαί. πάλιν οὖν αὐτοὺς ἐπηρώτησε, “Τίνα ⁷
 “ ζητεῖτε;” Οἱ δὲ εἶπον, “Ἰησοῦν τὸν Ναζωραῖον.”

Ἀπεκρίθη ὁ Ἰησοῦς, “Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι. εἰ ⁸
^b 17. 12. “ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν.” ^b ἵνα ⁹

πληρωθῇ ὁ λόγος ὃν εἶπεν, “Ὅτι οὗς δέδωκάς μοι,
 ‘ οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.’ Σίμων οὖν Πέτρος ¹⁰
 ἔχων μάχαιραν, εἵλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ

CHAP. XVIII.

1. Προσετέτακτο δὲ αὐτοῖς ἐξ
 ἀπέχοντας τῶν Ἱεροσολύμων στα-
 δίους στρατοπεδεύσασθαι κατὰ τὸ
 Ἑλαιῶν καλούμενον ὄρος, ὃ τῇ πό-
 λει πρὸς ἀνατολὴν ἀντίκειται, μέση
 φάραγγι βαθεῖα διειργόμενον, ἡ Κε-
 δρῶν ὠνόμασται. Joseph. vol. II.
 p. 321. He also speaks of gar-
 dens at the foot of the mount

of Olives. *Ib.* p. 324. John
 perhaps wrote τοῦ Κέδρων, which
 is the reading of many MSS.
 The brook was not named from
 cedars, but from darkness.

2. πολλάκις. See Luke xxi.
 37.

6. This can only be consi-
 dered as the effect of some-
 thing miraculous.

ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ
 11 δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. εἶπεν οὖν
 ὁ Ἰησοῦς τῷ Πέτρῳ, “ Βάλε τὴν μάχαιράν σου εἰς
 “ τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ
 “ μὴ πῖω αὐτό; ”

12 ^c Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται ^c Matt. 26.
 τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν ^{57. Marc.}
 13 αὐτὸν, ^d καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον ^{14. 53. Luc. 22. 54.}
 ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ
 14 ἐνιαυτοῦ ἐκείνου. ^e ἦν δὲ Καϊάφας ὁ συμβουλευσας ^e 11. 50.
 τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέ-
 15 σθαι ὑπὲρ τοῦ λαοῦ. ^f Ἠκολούθει δὲ τῷ Ἰησοῦ Σί- ^f Matt. 26.
 μων Πέτρος, καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητής ^{58. Marc.}
 ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ ^{14. 54. Luc. 22. 54.}
 16 Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος
 εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής
 ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυ-
 17 ρωρῷ, καὶ εἰσῆγαγε τὸν Πέτρον. λέγει οὖν ἡ παι-
 δίσκη ἡ θυρωρὸς τῷ Πέτρῳ, “ Μὴ καὶ σὺ ἐκ τῶν
 “ μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; ” Λέγει ἐκεῖνος,
 18 “ Οὐκ εἰμί. ” Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπη-
 ρέται ἀνθρακιὰν πεποικηκότες, ὅτι ψύχος ἦν, καὶ ἐθερ-
 μαίνοντο· ἦν δὲ μετ’ αὐτῶν ὁ Πέτρος ἐστὼς καὶ
 19 θερμαινόμενος. Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰη-
 σοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς

11. σου seems certainly an interpolation.

12, 13. It is plain from what follows, that Jesus did not stay with Annas, but was taken immediately to Caiaphas, in whose house Peter's denial, (ver. 15—18.) and the first examination

of Jesus (ver. 19, 23.) took place.

15. ἄλλος μαθητής. Chrysostom and Jerom thought that this was S. John himself: Augustin doubted. See Tillemont, *Mémoires*, tom. I. p. 1083.

αὐτοῦ. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Ἐγὼ παρρησία²⁰
 “ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ
 “συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰου-
 “δαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.
 “Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί²¹
 “ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν ἃ εἶπον ἐγώ.”
 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρε-²²
 στηκὼς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν, “Οὕτως
 “ἀποκρίνη τῷ ἀρχιερεῖ;” Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,²³
 “Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ
 “δὲ καλῶς, τί με δέρεις;” (Ἀπέστειλεν αὐτὸν ὁ²⁴
 Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.)

^h Matt. 26. ^b Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος·²⁵
^{69.} Marc.
^{14. 66.} Luc. εἶπον οὖν αὐτῷ, “Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ
^{22. 55.} “εἶ;” Ἠρνήσατο ἐκείνος, καὶ εἶπεν, “Οὐκ εἰμί.”

Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν²⁶
 οὗ ἀπέκοψε Πέτρος τὸ ὠτίον, “Οὐκ ἐγὼ σε εἶδον ἐν
 “τῷ κήπῳ μετ’ αὐτοῦ;” Πάλιν οὖν ἠρνήσατο ὁ²⁷
 Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

¹ Matt. 27. ⁱ ἈΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς²⁸
^{1.} Marc. 15.
^{1.} Luc. 23. τὸ πραιτώριον. ἦν δὲ πρῶτα· καὶ αὐτοὶ οὐκ εἰσῆλθον
^{1.} Act. 10.
^{28. et 11. 3.}

20. The article before συνα-
 γωγῇ is an interpolation.

23. εἰ κακῶς ἐλάλησα. This
 alludes to his doctrine, con-
 cerning which the high priest
 had examined him, v. 19: and
 ἐλάλησα is the same as in v.
 20. *If I have ever taught a bad
 doctrine, bring proofs of it.*

24. This verse has been
 taken to mean, that Annas now
 sent Jesus to Caiaphas: but it is
 plain, that the high priest, who
 had examined Jesus, was Cai-

aphas, so that he had been
 sent to him before; and S. John
 only meant to mark that Jesus
 was bound, when he was sent.
 This made him more helpless,
 when the officer struck him.
 The word οὖν, which some MSS.
 insert after ἀπέστειλεν, is an in-
 terpolation.

28. πραιτώριον. See note at
 Matt. xxvii. 27. Jesus was now
 brought to Pilate's house.

Ibid. These words have been
 quoted as proving that Jesus

- εἰς τὸ πραιτώριον, ἵνα μὴ μανθῶσω, ἀλλ' ἵνα φά-
 29 γωσι τὸ πάσχα. ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς,
 καὶ εἶπε, "Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώ-
 30 "που τούτου;" Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, "Εἰ
 "μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν
 31 "αὐτόν." Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, "Λάβετε αὐ-
 "τὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν."
 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, "Ἡμῖν οὐκ ἔξεστιν
 32 "ἀποκτεῖναι οὐδένα." ἵνα ὁ λόγος τοῦ Ἰησοῦ πλη- ^{k Matt. 20.}
 ρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀπο- ^{19. Marc.}
 33 θνήσκειν. Ἐισῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ ^{10. 33. Luc.}
 Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, ^{18. 32.}
 34 "Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;" Ἀπεκρίθη αὐτῷ ^{1 Matt. 27.}
^{11. Marc.}
^{15. 2. Luc.}
^{23. 3.}

anticipated the passover; for the Jews had not yet eaten it. But it has been shewn, that all the other victims, which were eaten during the solemnity, were called *πάσχα*. *Thes. Crit. Sacr.* part. I. p. 191. 'Ἄλλ' ἵνα φάγωσι, but that they might be fit to eat the passover.

31. ἡμῖν οὐκ ἔξεστιν κ. τ. λ. i. e. the power of life and death was taken away from them A. D. 8. when Judæa was reduced to the form of a Roman province. Prideaux, Lardner. But Biscoe has argued very ably that the Jews retained this power, p. 113, &c. He thinks these words mean, *It is not lawful for us to put any man to death this holy festival*: for by the Jewish law execution was to follow on the day after the trial, and Jesus must have been executed on the Sabbath. This was the interpretation of

Augustin, Cyril, and Chrysostom. See Lightfoot ad Matt. xxvii. 1. Krebsius thought that the Jews had power to punish capitally for offences against religion, but not for those against the state. See xix. 7. Acts xxiv. 6.

32. If Jesus had been put to death by the Jewish law, he would not have been crucified, for that was a Roman and not a Jewish punishment. He had predicted the manner of his death in Matt. xx. 19. xxvi. 2. John xii. 32, 33. and the meaning of S. John's remark is, that the Jews fulfilled this prophecy, when they declined passing sentence on Jesus by their own law. Biscoe, p. 133.

33. βασιλεὺς. Pilate had heard this from the people who brought Jesus to him. See Luke xxiii. 2.

ὁ Ἰησοῦς, “ Ἀφ’ ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι
 “ σοι εἶπον περὶ ἐμοῦ; ” Ἀπεκρίθη ὁ Πιλάτος, “ Μήτι 35
 “ ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιε-
 “ ρεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; ” Ἀπεκρίθη ὁ 36
 Ἰησοῦς, “ Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ
 “ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βα-
 “ σιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο,
 “ ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία
 “ ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.” Εἶπεν οὖν αὐτῷ ὁ Πι- 37
 λάτος, “ Οὐκοῦν βασιλεὺς εἶ σύ; ” Ἀπεκρίθη ὁ Ἰη-
 σοῦς, “ Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς
 “ τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν
 “ κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ
 “ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.” Λέγει αὖ- 38
 τῷ ὁ Πιλάτος, “ Τί ἐστὶν ἀλήθεια; ” Καὶ τοῦτο εἰ-
 πὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει
 αὐτοῖς, “ Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.

^m Matt. 27. “ ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν 39

15. Marc.

15. 6. Luc. “ τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βα-
 23. 17.

ⁿ Act. 3. 14. “ σιλέα τῶν Ἰουδαίων; ” ⁿ Ἐκραύγασαν οὖν πάλιν 40
 πάντες, λέγοντες, “ Μὴ τοῦτον, ἀλλὰ τὸν Βαραβ-

^o Matt. 27. “ βᾶν.” ἦν δὲ ὁ Βαραββᾶς ληστής. ὍΤότε οὖν ἔλαβεν 19

26. Marc.

15. 15. ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε. καὶ οἱ στρα- 2
 τῶνται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν
 αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον
 αὐτὸν, καὶ ἔλεγον, “ Χαίρε, ὁ βασιλεὺς τῶν Ἰου- 3
 “ δαίων.” καὶ ἐδίδουν αὐτῷ ῥαπίσματα. Ἐξῆλθεν οὖν 4

CHAP. XIX.

1. ἐμαστίγωσε. Philo Judæus,
 speaking of the persecution of
 the Jews in Alexandria, says of
 the scourges, αἱς ἔθος τοὺς κακ-

οὔργων πονηροτάτους προπηλακί-
 ζεσθαι. Vol. II. p. 528.

2. ἱμάτιον πορφυροῦν. See Matt.
 xxvii. 28.

πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, “ Ἴδε, ἄγω
 “ ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν
 5 “ αἰτίαν εὐρίσκω.” Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φο-
 ρῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμά-
 6 τιον. καὶ λέγει αὐτοῖς, “ Ἴδε, ὁ ἄνθρωπος.” Ὅτε οὖν
 εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν
 λέγοντες, “ Σταύρωσον, σταύρωσον.” Λέγει αὐτοῖς ὁ
 Πιλάτος, “ Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ
 7 “ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.” Ἀπεκρίθησαν
 αὐτῷ οἱ Ἰουδαῖοι, “ Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ
 “ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν υἱὸν
 “ τοῦ Θεοῦ ἐποίησεν.”

8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον,
 9 μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλ-
 λιν, καὶ λέγει τῷ Ἰησοῦ, “ Πόθεν εἰ σύ;” Ὁ δὲ Ἰη-
 10 σοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ
 Πιλάτος, “ Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν
 “ ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι
 11 “ σε;” Ἀπεκρίθη ὁ Ἰησοῦς, “ Οὐκ εἶχες ἐξουσίαν
 “ οὐδεμίαν κατ’ ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν·
 “ διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν
 12 “ ἔχει.” Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι αὐ-
 τόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, “ Ἐὰν τοῦτον
 “ ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος. πᾶς ὁ βα-
 13 “ σιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.” Ὁ οὖν
 Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν
 Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λε-

6. Most MSS. add αὐτὸν after
 σταύρωσον.

7. νόμον. Some think that al-
 lusion is made to Lev. xxiv. 16.

9. Πόθεν. Of what parents,
 vii. 27.

13. τοῦτον τὸν λόγον. The
 reading is perhaps τούτων λόγων.

γόμενον λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθά· ἣν δὲ¹⁴
 παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεί ἐκτη· καὶ λέγει
 τοῖς Ἰουδαίοις, “Ἴδε, ὁ βασιλεὺς ὑμῶν.” Οἱ δὲ¹⁵
 ἐκραύγασαν, “Ἄρον, ἄρον, σταύρωσον αὐτόν.” Λέγει
 αὐτοῖς ὁ Πιλάτος, “Τὸν βασιλέα ὑμῶν σταυρώσω;”
 Ἀπεκρίθησαν οἱ ἀρχιερεῖς, “Οὐκ ἔχομεν βασιλέα εἰ
 “μὴ Καίσαρα.” Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς,¹⁶
 ἵνα σταυρωθῇ.

^p Matt. 27. ^p Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον· καὶ¹⁷
^{33.} Marc. ^{15.} 22. Luc. βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγό-
^{23.} 33. μενον κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ·
 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο¹⁸
^q Matt. 27. ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. ^q Ε-¹⁹
^{37.} Marc. ^{15.} 26. Luc. γραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ
^{23.} 38.

13. λιθόστρωτον. Γαββαθά. Gabbatha signifies properly a *parapet encompassing a flat roof*; but here it seems to mean, a *paved place upon which there was a βῆμα, or tribunal*. Aristeas, speaking of the temple, says, τὸ δὲ πᾶν ἔδαφος λιθόστρωτον καθέστηκε, apud Eus. *Præp. Evang.* p. 453. There was probably a raised pavement all round the temple. See Krebsius.

14. παρασκευὴ τοῦ πάσχα. This does not mean, that it was the time when the Jews prepared the passover: but the day before the sabbath was always called παρασκευή; and the meaning here is, *it was the day preceding the passoversabbath*. Thes. Crit. Sac. part. I. p. 193. See ver. 31.

Ibid. ἔκτη. Mark says, τρίτη xv. 25. See also Matt. xxvii. 45. Luke xxiii. 44. Some MSS.

also read τρίτη in this place. That John used the Roman notation of time is not probable, and will not solve the difficulty. See Newcome, Wolfius.

17. ἀπήγαγον. See note at Acts xii. 19. but perhaps the reading is ἤγαγον.

Ibid. βαστάζων κ. τ. λ. This was the custom, as we learn from Plutarch, καὶ τῷ μὲν σώματι τῶν κολαζομένων ἕκαστος κακουργῶν ἐκφέρει τὸν αὐτοῦ σταυρόν, *de sera Num. vind.* p. 554. A. See also Dion. Hal. VII. p. 456. Chariton, p. 66. ed. D’Orville. Artemid. II. 61. p. 148. It would appear that Jesus was unable to carry the cross the whole distance, for it was carried by Simon of Cyrene. Matt. xxvii. 32. See Matt. x. 38. xvi. 24.

19. τίτλον. From the Latin *titulus*. So Suetonius, “Patrem-

- σταυροῦ· ἦν δὲ γεγραμμένον, “ Ἰησοῦς ὁ Ναζωραῖος
 20 “ ὁ βασιλεὺς τῶν Ἰουδαίων.” Τοῦτον οὖν τὸν τίτλον
 πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς
 πόλεως ὁ τύπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν
 21 γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. ἔλε-
 γον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, “ Μὴ
 “ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ’ ὅτι ἐκεί-
 22 “ νος εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων.” Ἀπεκρίθη
 23 ὁ Πιλάτος, “ Ὁ γέγραφα, γέγραφα.” Ὡς οὖν στρα- ^{τ Matt. 27.}
 τιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμά- ^{35. Marc.}
 τια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρα- ^{15. 24. Luc.}
 τιῶτῃ μέρος,) καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄρρα- ^{23. 34.}
 24 φος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι’ ὅλου. Ἐἶπον οὖν ^{Psal. 22.}
 πρὸς ἀλλήλους, “ Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχω- ^{18.}
 “ μεν περὶ αὐτοῦ, τίνος ἔσται.” ἵνα ἡ γραφὴ πλη-
 ρωθῇ, ἣ λέγουσα, ‘ Διεμερίσαντο τὰ ἱμάτιά μου ἐν-
 ‘ τοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.’
 25 Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· εἰστήκει-
 σαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ,
 καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλω-
 26 πᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. Ἰησοῦς οὖν ἰδὼν τὴν
 μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει
 27 τῇ μητρὶ αὐτοῦ, “ Γύναι, ἰδοὺ, ὁ υἱός σου.” Εἶτα
 λέγει τῷ μαθητῇ, “ Ἰδοὺ, ἡ μήτηρ σου.” Καὶ ἀπ’

“ familias detractum e specta-
 culis in arenam canibus ob-
 jecit, cum hoc titulo, *Impie*
 “ *locutus parvularius.*” Domit.
 10.

25. Μαρία ἡ τοῦ Κλωπᾶ. Theo-
 phylact considered this to be
 the daughter of Joseph by the
 wife of his brother Clopas, and
 to be the sister of Salome. *ad*

Matt. xiii. 55. But if we com-
 pare *Matt. xxvii. 56.* she seems
 to have been the mother of
 James and Joses, who were
 called ἀδελφοί, i. e. *cousins* of
 our Lord. See *Matt. xiii. 55.*

27. There was a tradition
 that the Virgin accompanied
 S. John to Ephesus.

ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

† Psal. 69. Ἔμετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλε- 28
21.
u Matt. 27. σται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει, “ Διψῶ.” Ὡς κεῖνος 29
48.

οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες σπὸ γγον
ὄξους, καὶ ὑσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ
τῷ στόματι. ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, 30
“ Τετέλεσται.” καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ
πνεῦμα.

Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ 31
σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν· (ἦν γὰρ
μεγάλῃ ἡ ἡμέρα ἐκείνου τοῦ σαββάτου·) ἠρώτησαν
τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ
ἀρθῶσιν. ἤλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρῶ- 32
του κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυ-
ρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς εἶ- 33
δον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ
σκέλη· ἀλλ’ εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν 34
πλευρὰν ἐνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

29. ὑσώπῳ. Matthew and Mark say καλάμῳ. See L. de Dieu, Wolfius.

31. See Deut. xxi. 23. Josh. x. 27. Josephus also says, τοσαύτην Ἰουδαίαν περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνασταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν. Vol. II. p. 287.

Ibid. μεγάλη. It was in fact an union of two sabbaths, the ordinary seventh day of the week, and also the extraordinary sabbath on the 15th of Nisan. Greswell.

34. εἰς τῶν στρατιωτῶν. His name is said by Bede to have been

Legorrius, by others Longinus.

Ibid. αἷμα καὶ ὕδωρ. Many writers have supposed the two sacraments to be prefigured, and have connected this passage with 1 John v. 6. It has been said also, that the presence of water in the pericardium is a proof of death. But such interpretations are fanciful and uncertain: and it seems much more likely that John recorded this circumstance, and used the strong attestations of v. 35. to refute the Docetæ, who held that Jesus had not a real body, but was only a phantom.

- 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν
 ἡ μαρτυρία, καὶ οὐδεὶς οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς
 36 πιστεύσητε. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πλη- ^{x Exod. 12.}
 37 ρωθῇ, 'Ὅστούν οὐ συντριβήσεται αὐτοῦ.' ^{46. Num. 9.} Καὶ πάλιν ^{12.}
 ἑτέρα γραφὴ λέγει, 'Ὅψονται εἰς ὃν ἐξεκέντη- ^{7 Zach. 12.}
 'σαν.' ^{10.}
- 38 ² ΜΕΤΑ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ^{12. 42.}
 ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, κεκρυμ- ^{Matt. 27.}
 μένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ ^{57. Marc.}
 σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν ^{15. 42. Luc.}
 39 οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. ἦλθε δὲ καὶ Νικό- ^{23. 50.}
 δημο, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον,
 φέρων μίγμα σμύρνης καὶ ἀλόης ὥσει λίτρας ἑκατόν.
 40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδωκαν αὐτὸ
 ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς
 41 Ἰουδαίοις ἐνταφιάζειν. ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐστα-
 ρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶνόν, ἐν ᾧ
 42 οὐδέπω οὐδεὶς ἐτέθη. ἐκεῖ οὖν διὰ τὴν παρασκευὴν
 τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν
 Ἰησοῦν.

36. In Exod. xii. 46. the LXX write, καὶ ὅστούν οὐ συν-
 τρίψετε ἀπ' αὐτοῦ: but the quo-
 tation more nearly resembles
 Psalm xxxiii. 20. φυλάσσει πάντα
 τὰ ὀστᾶ αὐτῶν, ἐν ἐξ αὐτῶν οὐ
 συντριβήσεται.

37. Καὶ ἐπιβλέψονται πρὸς με,
 ἀνθ' ὧν κατωρχήσαντο. LXX. John
 appears to have read **וַיִּבֶן**
him, instead of **וַיִּבֶן me**: and
 so read thirty-six Hebrew MSS.
 Ἐξεκέντησαν is in the versions of
 Aquila, Theodotion, and Sym-

machus, though not in the LXX.

39. τὸ πρῶτον. On the first
 occasion of his going to him.

Ibid. λίτρας ἑκατόν. It has
 been said that λίτρα signified a
 small coin, obolus *Ægineticus*.
Thes. Crit. Sac. part. I. p. 276.

40. ὀθονίοις. Most MSS. read
 ἐν ὀθονίοις.

Ibid. τοῖς Ἰουδαίοις. The in-
 sertion of this remark seems
 to confirm the notion of this
 Gospel being written at Ephe-
 sus, or at least not for the
 Jews.

^b ΜΑΤΤ. 28. ¹ ΜΑΡΚ. 16. ¹ ΛΟΥΚ. 24. ¹. Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ 20
 ἔρχεται πρῶτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ
 βλέπει τὸν λίθον ῥημένον ἐκ τοῦ μνημείου. τρέχει 2
 οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν
 ἄλλον μαθητὴν ὃν ἐφιλεῖ ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς,
 “Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν
 “ ποῦ ἔθηκαν αὐτόν.” ^c Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ 3
 ἄλλος μαθητὴς, καὶ ἦρχοντο εἰς τὸ μνημεῖον. ἔτρεχον 4
 δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τά-
 χιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον,
 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι 5
 εἰσῆλθεν. ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐ- 6
 τῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθό-
 νια κείμενα, καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς 7
 αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐν-
 τετυλιγμένον εἰς ἓνα τόπον. τότε οὖν εἰσῆλθε καὶ ὁ 8
 ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ
 εἶδε, καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν τὴν γρα- 9
 φὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπήλθον 10
^d ΜΑΡΚ. 16. ⁵. οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. ^d Μαρία δὲ εἰ- 11
 στήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. ὥς οὖν ἔ-
 κλαιε, παρέκλυεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγ- 12
 γέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ,
 καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ
 Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἐκεῖνοι, “Γύναι, τί κλαίεις;” 13
 Λέγει αὐτοῖς, “Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα

CHAP. XX.

1. *María*. Both the Maries came, Matt. xxviii. 1. Mark xvi. 1, 2.

10. *παλιν* merely means *back* again. See Palaioret:

11. *María*. Epiphanius supposed it to be the Virgin, vol. I. p. 1075. but it was certainly Mary Magdalene. See ver. 1, 18. Mark xvi. 9.

- 14 “ ποῦ ἔθηκαν αὐτόν.” ^e Καὶ ταῦτα εἰποῦσα ἐστράφη ^e Matt. 28.
εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ ^{9.} Marc. 16.
- 15 οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστί. λέγει αὐτῇ ὁ Ἰησοῦς,
“ Γύναι, τί κλαίεις ; τίνα ζητεῖς ;” Ἐκεῖνη δοκοῦσα
ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ, “ Κύριε, εἰ σὺ ἐβά-
“ στασας αὐτόν, εἰπέ μοι ποῦ αὐτόν ἔθηκας· καὶ γὰρ
16 “ αὐτόν ἀρῶ.” Λέγει αὐτῇ ὁ Ἰησοῦς, “ Μαρία.”
Στραφεῖσα ἐκεῖνη λέγει αὐτῷ, “ Ῥαββουνί.” ὁ λέ-
17 γεται, Διδάσκαλε. λέγει αὐτῇ ὁ Ἰησοῦς, “ Μὴ μου
“ ἄπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου·
“ πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπέ αὐ-
“ τοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα
18 “ ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν.” Ἐρχεται
Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς,
ὅτι εἶωρακε τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
- 19 ⁸ Οὕτως οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν ⁸ Marc. 16.
σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν ^{14.} Luc. 24.
οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ^{36.} 1 Cor.
ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐ- ^{15.} 5.
20 τοῖς, “ Εἰρήνη ὑμῖν.” Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς
τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ
21 μαθηταὶ ἰδόντες τὸν κύριον. εἶπεν οὖν αὐτοῖς ὁ Ἰη-
σοῦς πάλιν, “ Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ
22 “ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.” Καὶ τοῦτο εἰπὼν ἐν-
εφύσησε καὶ λέγει αὐτοῖς, “ Λάβετε πνεῦμα ἅγιον.
23 “ ^h ἂν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ^h Matt. 16.
24 “ ^h ἂν τινων κρατῆτε, κεκράτηνται.” Θωμᾶς δὲ, εἰς ἐκ ^{19.} et 18.
τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν

17. Μὴ μου ἄπτου perhaps for I have not yet ascended to means, do not be in a hurry to my Father, but shall stay some lay hold of me and to keep me, time longer with you.

ὅτε ἦλθεν ὁ Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μα- 25
θηταί, “Ἐωράκαμεν τὸν κύριον.” Ὁ δὲ εἶπεν αὐ-
τοῖς, “Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον
“ τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν
“ τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν
“ πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.” Καὶ μεθ’ ἡμέ- 26
ρας ὁκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ, καὶ
Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν
κεκλεισμένων, καὶ ἔσθη εἰς τὸ μέσον καὶ εἶπεν, “Εἰ-
“ ρῆνη ὑμῖν.” Εἶτα λέγει τῷ Θωμᾶ, “Φέρε τὸν 27
“ δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ
“ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευρὰν μου·
“ καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.” Καὶ ἀπεκρίθη 28
ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, “Ὁ κύριός μου καὶ ὁ Θεός
1 Pet. 1. 8. “ μου.” Ἰλέγει αὐτῷ ὁ Ἰησοῦς, “Ὅτι ἐώρακάς με, 29
“ Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ
“ πιστεύσαντες.”
k 21. 25. k Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ 30
Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γε-
γραμμένα ἐν τῷ βιβλίῳ τούτῳ. ταῦτα δὲ γέγραπται, 31
ἵνα πιστεῦσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς
τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνό-
ματι αὐτοῦ.

ΜΕΤΑ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς 2 I
τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος·
ἐφάνερωσε δὲ οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ 2
Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ
Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι
ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέ- 3

τρος, “Ὑπάγω ἀλιεύειν.” Λέγουσιν αὐτῷ, “Ἐρ-
 “χόμεθα καὶ ἡμεῖς σὺν σοί.” Ἐξῆλθον καὶ ἀνέβη-
 σαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπί-
 4 ασαν οὐδέν. πρωίας δὲ ἤδη γενομένης ἔσθη ὁ Ἰησοῦς
 εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι
 5 Ἰησοῦς ἐστί. λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, “Παιδιά,
 “μή τι προσφάγιον ἔχετε;” Ἀπεκρίθησαν αὐτῷ,
 6 “Οὐ.” Ὁ δὲ εἶπεν αὐτοῖς, “Βάλετε εἰς τὰ δεξιὰ
 “μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.” Ἐβα-
 λον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ
 7 πλήθους τῶν ἰχθύων. ¹ λέγει οὖν ὁ μαθητὴς ἐκεῖνος, ^{13. 23.}
 ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ, “Ὁ κύριος ἐστί.”
 Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἐστί, τὸν
 ἐπενδύτην διεζώσατο, (ἦν γὰρ γυμνός,) καὶ ἔβαλεν
 8 ἑαυτὸν εἰς τὴν θάλασσαν. οἱ δὲ ἄλλοι μαθηταὶ τῷ
 πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς,
 ἀλλ’ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον
 9 τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέ-
 πουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον,
 10 καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς, “Ἐνέγκατε ἀπὸ
 11 “τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.” Ἀνέβη Σίμων
 Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν
 ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ τοσ-
 ούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.
 12 Λέγει αὐτοῖς ὁ Ἰησοῦς, “Δεῦτε, ἀριστήσατε.”
 Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, “Σὺ
 13 “τίς εἶ;” εἰδότες ὅτι ὁ κύριος ἐστίν. ἔρχεται οὖν ὁ

CHAP. XXI.

3. It would seem, that the
 disciples had returned to their
 former employment. All the

best MSS. read ἐνέβησαν.

7. γυμνός. He had only his
 under garment on. Mark xiv.
 52.

Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. τοῦτο ἤδη τρίτον ἔφα- 14
νερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ 15
Ἰησοῦς, “Σίμων Ἰωνᾶ, ἀγαπᾷς με πλείον τούτων;”
Λέγει αὐτῷ, “Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε.”
Λέγει αὐτῷ, “Βόσκε τὰ ἀρνία μου.” Λέγει αὐτῷ 16
πάλιν δεύτερον, “Σίμων Ἰωνᾶ, ἀγαπᾷς με;” Λέγει
αὐτῷ, “Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε.” Λέγει
αὐτῷ, “Ποίμαινε τὰ πρόβατά μου.” Λέγει αὐτῷ τὸ 17
τρίτον, “Σίμων Ἰωνᾶ, φιλεῖς με;” Ἐλυπήθη ὁ Πέ-
τρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, “φιλεῖς με;” καὶ
εἶπεν αὐτῷ, “Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις
“ὅτι φιλῶ σε.” Λέγει αὐτῷ ὁ Ἰησοῦς, “Βόσκε τὰ
m 2 Pet. 1. 14. “πρόβατά μου. ἂμην, ἂμην, λέγω σοι, ὅτε ἡς νεώ- 18
“τερος, ἐξώνυνες σεαυτὸν, καὶ περιεπάτεῖς ὅπου ἤθε-
“λες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ
“ἄλλος σε ζώσῃ, καὶ οἴσῃ ὅπου οὐ θέλεις.” Τοῦτο 19
δὲ εἶπε, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν.
καὶ τοῦτο εἰπὼν λέγει αὐτῷ, “Ἀκολουθεῖ μοι.”
n ver. 7. et 13. 23. Ἡ Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν 20
ἡγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν
τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπε, “Κύριε, τίς
“ἐστὶν ὁ παραδιδούς σε;” Τοῦτον ἰδὼν ὁ Πέτρος 21

15. πλείον τούτων. This was perhaps added, because Peter alone had come out of the boat to meet Jesus. *Am I to infer from this action, that thou lovest me more than these do?*

18. ἐξώνυνες — περιεπάτεῖς. Dr. Clarke thinks that this al-

ludes to Peter having put on his fisher's coat and come to Jesus.

Ibid. ἐκτενεῖς. This perhaps alludes to crucifixion, by which Peter is said to have died at Rome in the reign of Nero.

- 22 λέγει τῷ Ἰησοῦ, “Κύριε, οὗτος δὲ τί;” Λέγει αὐτῷ
ὁ Ἰησοῦς, “Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί
23 “πρὸς σε; σὺ ἀκολούθει μοι.” Ἐξῆλθεν οὖν ὁ λό-
γος οὗτος εἰς τοὺς ἀδελφούς, “Ὅτι ὁ μαθητὴς ἐκεῖνος
οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι
οὐκ ἀποθνήσκει· ἀλλ’, “Ἐὰν αὐτὸν θέλω μένειν ἕως
“ἔρχομαι, τί πρὸς σε;”
- 24 ΟΥΤΟΣ ἐστὶν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τού-
των, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθής
25 ἐστὶν ἡ μαρτυρία αὐτοῦ. ὅστις δὲ καὶ ἄλλα πολλὰ^ο 20. 30.
ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ’ ἓν,
οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα
βιβλία. Ἀμήν.



ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ

ΑΠΟΣΤΟΛΩΝ.

ACTS OF THE APOSTLES.

This is unquestionably the work of S. Luke, and was written subsequently to his Gospel, i. 1. It appears from xxviii. 30. that it was at least not published till after the end of S. Paul's first imprisonment at Rome, i. e. till the year 58 ; but it was probably written during that period, or at the beginning of it ; otherwise S. Luke would have been likely to say more of S. Paul's history during those two years. The two last verses may have been added, when the imprisonment was over, at which time the work was probably published ; for if it had been written later, the history of S. Paul would have been continued. I conclude therefore, that the Acts of the Apostles were written at Rome between the years 56 and 58, and were published in 58.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ

ΑΠΟΣΤΟΛΩΝ.

- 1 ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, A. D.
ὃ Θεόφιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσ- 31.
2 κειν, ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ
3 πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. οἷς καὶ
παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν
πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὅπτα-
νόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ
4 Θεοῦ. ^p καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ ^p Luc. 24.
Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ^{49. Joh. 14.}
^{26. et 15.}
5 ἐπαγγελίαν τοῦ πατρὸς, “ ἦν ἠκούσατέ μου. ^q ὅτι ^q Matt. 3.
“ Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθή- ^{11. Marc. 1.}
^{8. Luc. 3.}
^{16. Joh. 1.}
^{26. infr. 2.}
^{4. et 11. 16.}

CHAP. I.

1. Τὸν πρῶτον λόγον. The allusion to S. Luke's Gospel is evident. Philo Judæus uses λόγος in the same way, ὁ μὲν πρότερος λόγος ἦν ἡμῖν, ὃ Θεόδοτε, περὶ τοῦ κ. τ. λ. Vol. II. p. 445.

Ibid. Θεόφιλε. See Luke i. 3.

Ibid. ὃν ἤρξατο—ἄχρι ἧς ἡμέρας, *the things which he did from the beginning of his ministry till the day when, &c.* See Mark ii. 23.

2. The words διὰ πνεύματος ἁγίου have been connected with ἐξελέξατο, but they more properly belong to ἐντειλάμενος, and may mean, *having told the apo-*

stles that his commands would be more fully made known to them et by the Holy Ghost.

4. συναλιζόμενος. Camerarius (with the Vulgate) understands this of Jesus associating with his disciples after his resurrection: but Erasmus, Raphel, and Alberti, refer it more properly to his convening them for the last time immediately before his ascension.

Ibid. ἦν ἠκούσατέ μου. He had promised this in Matt. x. 20. John xiv. 26. xv. 26. Compare Luke xxiv. 49.

A. D. 31. “σεσθε ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας
 “ἡμέρας.” Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν, 6
 λέγοντες, “Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστά-
 “νεις τὴν βασιλείαν τῷ Ἰσραήλ;” Εἶπε δὲ πρὸς 7
 αὐτοὺς, “Οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς
 1 2. 2. “οὗς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· ἄλλα λή- 8
 “ψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος
 “ἐφ’ ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἰερουσα-
 “λὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἔως
 9 Marc. 16. “ἐσχάτου τῆς γῆς.” Ἐκαὶ ταῦτα εἰπὼν, βλεπόντων 9
 19. Luc. 24. αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν
 51. ὀφθαλμῶν αὐτῶν. καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν 10
 οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρ-
 ευστήκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ, οἱ καὶ εἶπον, 11
 “Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν
 “οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ’ ὑμῶν
 “εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεά-
 “σασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.” Τότε 12
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλου-
 μένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαβ-
 βάτου ἔχον ὁδόν.

Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶν οὐ 13

7. ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. *Hath appointed by his own power.*

8. Jerusalem—Judæa—Samaritania—the whole world. The gradual extension of the gospel is here foretold. When the disciples were sent out, as related in Matt. x. 5. the Samaritans and the Gentiles were expressly excluded.

10. The reading is probably *ἐσθήσεσι λευκαῖς*.

12. σαββάτου ὁδόν. About two miles. The ascension took place at Bethany, (Luke xxiv. 50,) which was fifteen stadia from Jerusalem; (John xi. 18.) Josephus says that the mount of Olives was five stadia from Jerusalem: *Antiq.* XX. 8, 6. but he measured from the foot of the hill nearest to the city. See L. de Dieu.

13. ὑπερῶν. L. Bos and

- ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτῆς, καὶ Ἰούδας Ἰακώβου. οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δέήσει, σὺν γυναιξὶ καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.
- 15 ΚΑΙ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν·) “¹ Ἄνδρες ἀδελφοί, ἔδει ^{t Joh. 13. 18. et 18. 3.} πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν·
- 17 “ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.” (^u Οὗτος μὲν οὖν ^{u Matt. 27.} ἐκτίσματο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ πρη-

Valckenær derive this word from *ὑπέρ*, *ὑπερος*, as from *πατὴρ* comes *πατρώιος*. Krebsius and L. de Dieu interpret it of a chamber in the temple. Josephus mentions such, *Antiq.* VIII. 3, 2. XI. 5, 4. Luke says that when they returned to Jerusalem, they were continually in the temple, xxiv. 53. See also Acts ii. 46. v. 20, 21, 42. The passage seems to mean, that they went into the upper room, where they had been in the habit of meeting.

13. Ἰούδας Ἰακώβου. See note at Luke vi. 16.

14. The words καὶ τῇ δέήσει are wanting in many MSS.

Ibid. γυναιξί. We find mention of several women, Mary Magdalen, Mary mother of

James, Salome, Joanna.

15. ὀνομάτων. See Rev. iii. 4. xi. 13. For ἐπὶ τὸ αὐτὸ see note at Matt. xxii. 34.

16. γραφὴν ταύτην. He quotes it in ver. 20.

17. σὺν ἡμῖν. Probably ἐν ἡμῖν.

Ibid. ἔλαχε τὸν κλῆρον. He had his share. See ver. 25.

18, 19. These two verses should be in a parenthesis, as containing the remark of S. Luke, and not part of S. Peter's speech. This seems plain from the latter part of ver. 19.

18. ἐκτίσματο. According to Matthew xxvii. 7. it was not Judas himself who bought the field, but the chief priests with his money.

Ibid. Matthew says that he

A. D. 31. νῆς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, καὶ γνωστὸν ἐγένετο πᾶσι τοῖς 19 κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκείνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμὰ, τουτέστι, χωρίον αἵματος.) “^x γέγραπται γὰρ ἐν βίβλῳ Ψαλ- 20
 “ μῶν, ‘Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔσ-
 “ τω ὁ κατοικῶν ἐν αὐτῇ.’ καὶ ‘τὴν ἐπισκοπὴν αὐτοῦ
 “ λάβοι ἕτερος.’ Δεῖ οὖν τῶν συνελθόντων ἡμῶν ἀν- 21
 “ δρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ’
 “ ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίς- 22
 “ ματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ’
 “ ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν
 “ ἡμῖν ἕνα τούτων.” Καὶ ἔστησαν δύο, Ἰωσήφ τὸν κα- 23
 λούμενον Βαρσαβάν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματ-
 θίαν. καὶ προσευξάμενοι εἶπον, “Σὺ, Κύριε, καρδιο- 24
 “ γνῶστα πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἕνα, ὃν
 “ ἐξελέξω, λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ 25
 “ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν
 “ τόπον τὸν ἴδιον.” Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ 26

hanged himself, ἀπῆγαστο, xxvii.
 5. It is supposed that the rope broke and he fell down. See Raphel. ad Matt. A very different story is told by Theophylact: see Routh *Reliq. Sacr.* vol. I. p. 9. and notes; Wolfius.

20. Γενηθήτω ἡ ἔπαυλις αὐτῶν ἡρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν. LXX.

22. ἀπὸ τοῦ βαπτίσματος Ἰωάννου, from the time of his being baptized by John. Wolfius.

23. Both these persons were said to have been of the seventy disciples. Eus. *H. E.* I. 12. Barnabas has been supposed to be

Barnabas, but without foundation. Papias said, that he drank poison without being hurt. (A-pud. Eus. III. 39.) Clement of Alexandria says, that some had considered Matthias to be Zachæus, which seems highly improbable, p. 579. Many MSS. read Βαρσαββάν.

24. Κύριε. If this prayer was addressed to Christ, as it seems to have been, it ascribes to him an unquestionable attribute of Deity. See vii. 59. 2 Cor. xii. 8.

25. κλῆρον. Many MSS. read τόπον, and ἀφ’ ἧς.

Ibid. τὸν τόπον τὸν ἴδιον. Some have understood this of a suc-

ἔπεσεν ὁ κλῆρος ἐπὶ Μαθθίαν, καὶ συγκατεψηφίσθη
μετὰ τῶν ἑνδεκα ἀποστόλων. A. D.
31.

- 2 ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεν-
τηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.
2 καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερο-
μένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ
3 ἦσαν καθήμενοι· καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι
γλῶσσαι ὥσεί πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐ-
4 τῶν, ¹ καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ 1. 5.

cessor going into the place of Judas : but it seems certainly to refer to the place of departed spirits, into which Judas was gone. See Bull, Sermon II. Wolfius. Many MSS. read τόπον for κλῆρον, and ἀφ' ἧς for ἐξ ἧς.

26. ἔδωκαν κλήρους. Mosheim supposes this merely to mean, they gave their votes. *De rebus ante Const.* Cent. I. 14. Luke writes ἔβαλον κλήρον in his Gospel, xxiii. 34.

CHAP. II.

1. Πεντηκοστῆς. This feast was celebrated on the fiftieth day after the 16th of Nisan, which was the second day of the passover. It was the last day of the feast of weeks, i. e. seven weeks after the passover. It was also called the feast of harvest, Exod. xxiii. 16, because the barley harvest, which began at the passover, ended at this time : and this day was called the day of the first-fruits, Numb. xxviii. 26, because on that day a new meat offering was offered. It has also been shewn, that the Law was delivered from Sinai on the fiftieth day after the Is-

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raelites left Egypt.

Ibid. ἅπαντες. It is doubted whether this means *all the apostles*, or the hundred and twenty also, who are mentioned in i. 15.

Ibid. ἐπὶ τὸ αὐτό. See note at Matt. xxii. 34. They appear to have assembled at the third hour, (v. 15.) i. e. nine o'clock, which was an hour of prayer.

2. τὸν οἶκον. The house has been said to be that of Mary the mother of John, (xii. 12.) of Simon the leper, of Joseph of Arimathea, of Nicodemus, &c. Krebsius thinks it was a room in the temple. See i. 13.

3. διαμεριζόμεναι γλῶσσαι. This has generally been taken to mean *cloven tongues* : but διαμεριζόμεναι may signify *distributed*, i. e. to each of the apostles. See Heb. ii. 4. Theodoret conceived that the apostles' tongues were divided, and appeared to be on fire. *A tongue of fire* occurs at Isaiah v. 24. in the Hebrew.

Ibid. ἐκάθισε seems to have no nominative. L. de Dieu says it agrees with πῦρ but it might agree with πνεῦμα understood.

F f

A. D. ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ πνεῦμα
 31. ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσα- 5
 λὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παν-
 τὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. γενομένης δὲ τῆς 6
 φωνῆς ταύτης, συνῆλθε τὸ πλῆθος καὶ συνεχύθη· ὅτι
 ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐ-
 τῶν. ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες 7
 πρὸς ἀλλήλους, “Οὐκ, ἰδοῦ, πάντες οὗτοί εἰσιν οἱ
 “λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούομεν 8
 “ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν,
 “Πάρθοι καὶ Μήδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦν- 9
 “τες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-
 “δοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ 10
 “Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς
 “κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι

4. λαλεῖν. They seem to have gone out of the room where they were sitting, and to have mixed with the multitude below.

Ibid. ἑτέραις. In Mark xvi. 17. it is *kaináis*.

5. εὐλαβεῖς. Luke calls *Simēon δίκαιος καὶ εὐλαβής*, ii. 25. They may have been called *εὐλαβεῖς*, because they were come to attend the festival.

6. φωνῆς. This may perhaps allude to the *sound*. (*ἦχος* v. 2.) It was certainly heard by the multitude, (see v. 33.) who were perhaps assembled in the temple for prayer. *Φωνή* is nowhere used in the New Testament for a *report*.

9, 10. These verses seem to be in a parenthesis, and probably added by S. Luke.

9. Ἑλαμίται. Persians. See Isaiah xxi. 2. There was a country called Elymais, bordering upon Persia.

Ibid. Ἰουδαίαν. It seems singular that Judæa should be mentioned between Mesopotamia and Cappadocia, or why it should be mentioned at all, since the persons now spoken of were foreign Jews. The countries seem to be enumerated in regular order, beginning from the east; and if so, Judæa is rightly placed.

Ibid. Ἀσίαν. This means the proconsular Asia, or the province, of which Ephesus was the capital. In xx. 4. *Δερβαῖος* is not included among Ἀσιανοί.

10. οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι. The Romans that are in the country,

- 11 “τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες, ἀκούομεν A. D.
 “λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ με- 31.
 12 “γαλεῖα τοῦ Θεοῦ;” Ἐξίσταντο δὲ πάντες καὶ διη-
 πόρουν, ἄλλος πρὸς ἄλλον λέγοντες, “Τί ἂν θέλοι
 13 “τοῦτο εἶναι;” Ἄλλοι δὲ χλευάζοντες ἔλεγον, “Ὅτι
 “γλεύκους μεμεστωμένοι εἰσὶ.”
 14 Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκα, ἐπῆρε τὴν
 φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς, “Ἄνδρες
 “Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαν-
 “τες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ
 15 “ῥήματά μου. οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι
 16 “μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· ἅλλα ²Joel. 2. 28.
 “τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ,
 17 “Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός,
 “ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,
 “καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες
 “ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ
 “οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται.

whether Jews who have been made citizens of Rome, or Romans who have become proselytes to Judaism. Perhaps the ἐπιδημοῦντες Ῥωμαῖοι may have been the Jews who had been banished from Rome by Tiberius, and who were not suffered to return till about this period.

12, 13. The foreign Jews were amazed at hearing their own languages spoken: the natives heard a language which they did not understand, and attributed it to drinking. This distinction seems to be observed in ver. 14. ἄνδρες Ἰουδαῖοι are

the natives, οἱ κατ. Ἱερουσαλὴμ the foreigners.

13. Most MSS. read διαχλευάζοντες.

Ibid. γλεύκος is explained by Suidas, τὸ ἀποσταλάγμα τῆς σταφυλῆς πρὶν πατηθῆ.

15. τρίτη. This was one of the hours of prayer. See iii. 1. x. 3, 9.

17. ἐν ταῖς ἐσχάταις ἡμέραις. The LXX have μετὰ ταῦτα, as it is in the Hebrew. The expression of the last days generally alludes to the gospel dispensation. See 1 Tim. iv. 1.

Ibid. ἐνύπνια. Many MSS. read ἐνυπνίους.

- A. D. 31. "καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας 18
 "μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύ-
 "ματός μου, καὶ προφητεύσουσι. καὶ δάσω τέρατα 19
 "ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,
 "αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. ὁ ἥλιος μετα- 20
 "στραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα,
 "πρὶν ἢ ἔλθειν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ
 a Rom. 10. 13. "ἐπιφανῇ. * καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ 21
 b 10. 38. "ὄνομα κυρίου, σωθήσεται.' b* Ἄνδρες Ἰσραηλῖται, 22
 "ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζω-
 "ραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς
 "δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι'
 "αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶ-
 "δατε, τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει 23
 "τοῦ Θεοῦ ἐκδοτον λαβόντες, διὰ χειρῶν ἀνόμων
 c ver. 32. et 3. 15. et 4. 10. et 10. 40. et 13. 30, 34. et 17. 31. "προσπῆξαντες ἀνείλετε· c ὃν ὁ Θεὸς ἀνέστησε, λύ- 24
 10. et 10. 40. et 13. 30, 34. et 17. 31. "σας τὰς ὀδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνα-
 Rom. 4. 24. et 8. 11. "τὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. d Δαβὶδ γὰρ λέγει 25
 1 Cor. 6. 14. et 15. 15. "εἰς αὐτὸν, 'Πρωρῶμην τὸν Κύριον ἐνώπιόν μου
 2 Cor. 4. 14. of Christ. Calovius, Wolfius. 22. ἀποδεδειγμένον. Krebsius
 Gal. 1. 1. translates it, *qui multis docu-*
 Eph. 1. 20. *mentis Dei filius verusque Mes-*
 Col. 2. 12. *sias demonstratus est.* Alberti,
 1 Thess. 1. 10. *celebrem factum inter vos.*
 13. 20. 23. ὀρισμένη. So in Luke
 d Psal. 16. 8. xxii. 22. ὁ μὲν υἱὸς τοῦ ἀνθρώπου
 πορεύεται κατὰ τὸ ὀρισμένον. See
 also Acts iv. 28. Diodorus Si-
 culus writes, οὐχ ὥς ἔτυχεν, οὐδ'
 αὐτομάτως, ἀλλ' ὀρισμένη τινι καὶ
 βαβαίως κεκυρωμένη θεῶν κρίσει.
 II. 30. p. 116. The βουλή and πρό-
 γνωσις of God relate to ἐκδοτον:
 it was determined by God to
 give up Jesus to the Jews.
 Λαβόντες is wanting in some
 MSS.
 Ibid. διὰ χειρῶν ἀνόμων per-
 haps means, *by the instrumen-*
talities of the Gentiles. Wolfius;
 and the true reading seems to
 be *χειρός*.
 24. ὀδῖνας. If we take this
 word in its usual sense of *pains*
of labour, it may mean that the
 grave was made to render back
 the Lord with violent convul-
 sions and throes. We find ὀδί-
 νες ἄδου περιεκύκλωσάν με in Psal.
 xvii. 5. Ὀδίων signifies *sor-*
rows in Matt. xxiv. 8.

- “ διὰ παντός· ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σα- A. D.
 26 “ λευθῶ· διὰ τοῦτο εὐφράνθη ἡ καρδιά μου, καὶ 31.
 “ ἡγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σὰρξ
 27 “ μου κατασκηνώσει ἐπ’ ἐλπίδι. ὅτι οὐκ ἐγκαταλεί-
 “ ψεις τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις τὸν
 28 “ ὄσιόν σου ἰδεῖν διαφθοράν. ἐγνώρισάς μοι ὁδοὺς
 “ ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσ-
 29 “ ὤπου σου. ° Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ 13. 36.
1 Reg. 2. 10.
 “ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ,
 “ ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ
 30 “ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. ¹ προφῆτης 13. 34.
2 Sam. 7. 12.
 “ οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκῳ ὤμοσεν αὐτῷ ὁ 1 Par. 22. 10.
Psal. 132.
 “ Θεὸς, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα 11.
 “ ἀναστήσει τὸν Χριστὸν, καθίσαι ἐπὶ τοῦ θρόνου
 31 “ αὐτοῦ, ² προῖδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ 13. 35.
Psal. 16. 10.
 “ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς
 32 “ ἄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. τοῦτον
 “ τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὐ πάντες ἡμεῖς
 33 “ ἐσμὲν μάρτυρες. τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς,
 “ τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν

27. ἄδου. See note at Luke xvi. 23. Most MSS. read ἄδην.

29. Jerom speaks of often going to pray at the tomb of David. S. Paul makes a similar application of this prophecy in xiii. 36.

30. The words in Psalm cxxxi. 11. are, ὤμοσε Κύριος — ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τοῦ θρόνου σου.

Ibid. ἀναστήσει here has no reference to the resurrection of Christ, but to God raising him up, or causing him to appear

among the Jews. See iii. 22, 26. vii. 37. xiii. 33. Τὸ κατὰ σάρκα evidently implies that Christ had another nature beside the human; but the words are omitted in many MSS.

31. Many MSS. read οὐτε κατελείφθη εἰς ἄδου, οὐτε κ. τ. λ. and omit ἡ ψυχὴ αὐτοῦ.

33. ἐπαγγελίαν. If this speech had been addressed to the apostles only, S. Peter might have alluded to the places quoted at i. 4. but as it was addressed to the multitude, he probably al-

A. D. “παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέ-

31.

“πετε καὶ ἀκούετε. οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς 34

^h Psal. 110.

1.

“οὐρανοῦς. Λέγει δὲ αὐτὸς, ‘^b Εἶπεν ὁ Κύριος τῷ

“κυρίῳ μου, Κάθου ἐκ δεξιῶν μου· ἕως ἂν θῶ τοὺς 35

“ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.’ Ἀσφα- 36

“λῶς οὖν γνωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι κύριον

“καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν

“Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.”

Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπὼν τε 37

πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, “Τί

“ποιήσομεν, ἄνδρες ἀδελφοί;” Πέτρος δὲ ἔφη πρὸς 38

αὐτοὺς, “Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος

“ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν

“ἁμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου

“πνεύματος. ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς 39

“τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἂν

“προσκαλέσῃται Κύριος ὁ Θεὸς ἡμῶν.” Ἐτέροις τε 40

λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων,

“Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.” Οἱ 41

μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ

luded to the prophecy of Joel: and ἐξέχεε refers to ἐκχεῶ in ver. 17. See also ver. 39.

33. βλέπετε. This shews that there was some visible appearance, which the people saw as well as the apostles. Νῦν is wanting in many MSS.

34. τῷ κυρίῳ μου. We have our Saviour's own authority for saying, that David applied these words to Christ. Matt. xxii. 43.

36. Most MSS. read ὅτι αὐτὸν καὶ Κύριον καὶ Χριστόν.

38. Many MSS. read τοῦ κυρίου Ἰησοῦ Χ.

39. τοῖς εἰς μακράν. It has been doubted, whether this means the Gentiles, or the remote posterity of the Jews. It is certainly applied to the Gentiles in Eph. ii. 13, 17. S. Peter, however, could hardly at this time have contemplated the conversion of the Gentiles. The Jews perhaps believed in the future admission of the Gentiles, but merely by their embracing Judaism.

41. ἀσμένως is omitted in many MSS.

ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσεί τρισχίλια. A. D.
31.

- 42 Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀπο-
στόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου
43 καὶ ταῖς προσευχαῖς. ἐγένετο δὲ πάσῃ ψυχῇ φόβος,
πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων
44 ἐγένετο. ¹ πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτό, ¹ 4. 32.
45 καὶ εἶχον ἅπαντα κοινὰ, καὶ τὰ κτήματα καὶ τὰς
ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθ-
46 ὅτι ἂν τις χρεῖαν εἶχε· ^κ καθ' ἡμέραν τε προσκαρτε- ^κ 20. 7.
ροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶ-
κον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ
47 ἀφελότητι καρδίας, αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες
χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ κύριος προστείθει
τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.
3 ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον
εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννά-

42. κοινωνία. Hammond in-
terprets it of *making contribu-
tions for the poor*. So also Mo-
sheim, *De rebus ante Const.*
Cent. I. 37. See Rom. xv. 26.
2 Cor. viii. 4. ix. 13. Heb. xiii.
16.

Ibid. κλάσει τοῦ ἄρτου seems
to mean *the eucharist*. See xx.
7. 1 Cor. x. 16. So Pearson,
Wolfius.

43. Many MSS. add ἐν Ἱε-
ρουσαλὴμ after ἐγένετο.

44. Mosheim has shewn, that
they did not literally have all
their goods in common, but
considered themselves bound to
assist all who were in need.
See iv. 32. v. 4. For ἐπὶ τὸ
αὐτό see note at Matt. xxii. 34.

46. κατ' οἶκον probably means,
*in the different places or apart-
ments, where the Christians as-
sembled*. See v. 42. viii. 3. xx.
20.

47. Χάρις means *kindness* in
iv. 33. 1 Cor. xvi. 3. 2 Cor. viii.
4.

Ibid. σωζομένους is used for
those who are placed in a state
of salvation by baptism.

Ibid. ἐκκλησία. S. Luke used
the term in the sense which it
bore at the time of his writing.

CHAP. III.

1. The ninth hour of prayer,
i. e. three p. m. is mentioned
in x. 3, 30. This probably hap-
pened very soon after the day
of Pentecost.

A. D. 31. *την. καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὠραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσ-3 ἵνα εἰς τὸ ἱερόν, ἡρώτα ἐλεημοσύνην λαβεῖν. ἀτε-4 νίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε, “Βλέψον εἰς ἡμᾶς.” Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδο-5 κῶν τι παρ' αὐτῶν λαβεῖν. εἶπε δὲ Πέτρος, “Ἀργύ-6 ριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ “Ναζωραίου, ἔγειραι καὶ περιπάτει.” Καὶ πιάσας 7 αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, καὶ ἐξάλ-8 λόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα 9 καὶ αἰνοῦντα τὸν Θεόν· ἐπεγίνωσκόν τε αὐτὸν ὅτι 10 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθημένος ἐπὶ τῇ ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.*

Κρατοῦντος δὲ τοῦ ἱαθέντος χωλοῦ τὸν Πέτρον 11 καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἔκθαμβοι. ἰδὼν 12

2. ὠραίαν. Josephus mentions a gate of the temple which was covered with Corinthian brass. *De Bel. Jud.* V. 5. 3.

5. ἐπέειχεν. See note at Luke xiv. 7.

8. ἐξαλλόμενος ἔστη καὶ περιεπάτει. He first leapt up, then

stood upon his legs, and then walked about, to convince himself of his cure.

11. αὐτοῦ is probably the true reading, instead of τοῦ ἱαθέντος χωλοῦ.

Ibid. στοᾷ. This was a kind of cloister, or covered colon-

- δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαὸν, “*Ἄνδρες Ἰσ-* A. D.
ραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενί- 31.
ζετε, ὡς ἰδία δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ
 13 “*περιπατεῖν αὐτόν; ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ* 5. 30.
καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε
τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς παρεδώκατε, καὶ
ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναν-
 14 “*τος ἐκείνου ἀπολύειν.* ^m ὑμεῖς δὲ τὸν ἅγιον καὶ δι- ^m Matt. 27.
καιον ἡρνήσασθε, καὶ ἡτήσασθε ἄνδρα φονέα χαρι- 20. Marc.
 15 “*σθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείν-* 15. 11. Luc.
νατε· ὃν ὁ Θεὸς ἡγείρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρ- 23. 18. Joh.
 16 “*τυρές ἐσμεν. καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐ-* 18. 40.
τοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἶδατε, ἐστερέωσε τὸ
ὄνομα αὐτοῦ· καὶ ἡ πίστις ἣ δι’ αὐτοῦ ἔδωκεν αὐτῷ
τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.
 17 “*καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,*
 18 “*ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· ὁ δὲ Θεὸς ἂ προ-* o Luc. 24.
κατήγγειλε διὰ στόματος πάντων τῶν προφητῶν 44.
 19 “*αὐτοῦ παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω. μετα-*
νοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι

nade. Philo Judæus speaks of four such about the temple, vol. II. p. 223.

12. τοῦ περιπατεῖν. There is a similar construction in vii. 19; and in xxvii. 1. (ubi v. not.) Perhaps in every such case *περὶ* is to be understood, and the construction here may be,—*as if we had acted by our own power concerning this man's walking.*

13. Most MSS. read ὑμεῖς μὲν παρεδώκατε.

14. δίκαιον. Jesus is called *ὁ*

δίκαιος in vii. 52. xxii. 14.

15. τὸν ἀρχηγὸν τῆς ζωῆς. S. Peter seems to explain this of Jesus being the first to rise from the dead, and by that means the cause of all men rising again.

16. πίστει. This was the faith of the apostles.

17. ὥσπερ οἱ ἄρχοντες ὑμῶν perhaps relates only to ἐπράξατε, and not to κατὰ ἄγνοιαν.

18. Many MSS. place αὐτοῦ after Χριστὸν instead of after προφητῶν.

A. D. 31. την. καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ²
 ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς
 τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὠραίαν, τοῦ αἰ-
 τεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ
 ἱερόν. ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰς-³
 ἰέναι εἰς τὸ ἱερόν, ἠρώτα ἐλεημοσύνην λαβεῖν. ἀτε-⁴
 νίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε,
 “Βλέψον εἰς ἡμᾶς.” Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδο-⁵
 κῶν τι παρ' αὐτῶν λαβεῖν. εἶπε δὲ Πέτρος, “Ἀργύ-⁶
 ριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό
 σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ
 “Ναζωραίου, ἔγειραι καὶ περιπάτει.” Καὶ πιάσας⁷
 αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἔστε-
 ρεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, καὶ ἔξαλ-⁸
 λόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς
 εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν
 τὸν Θεόν. καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα⁹
 καὶ αἰνοῦντα τὸν Θεόν· ἐπεγίνωσκόν τε αὐτὸν ὅτι¹⁰
 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ
 ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους
 καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

Κρατοῦντος δὲ τοῦ ἱαθέντος χωλοῦ τὸν Πέτρον¹¹
 καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ
 τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἔκθαμβοι. ἰδὼν¹²

2. ὠραίαν. Josephus mentions a gate of the temple which was covered with Corinthian brass. *De Bel. Jud.* V. 5. 3.

5. ἐπέειχεν. See note at Luke xiv. 7.

8. ἔξαλλόμενος ἔστη καὶ περι-
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stood upon his legs, and then walked about, to convince himself of his cure.

11. αὐτοῦ is probably the true reading, instead of τοῦ ἱαθέντος χωλοῦ.

Ibid. στοᾷ. This was a kind of cloister, or covered colon-

- 25 “ ἡμεῖς ἐστε υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης A. D. 31.
 “ ἥς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων 9 Gen. 12. 3. et 22. 18. et 26. 4. Rom. 15. 8.
 “ πρὸς Ἀβραάμ, ‘ Καὶ τῷ σπέρματί σου ἐνευλογη- 13. 46.
 26 “ θήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. Ὑμῶν πρῶτον
 “ ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέ-
 “ στειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν
 “ ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.”

- 4 ΛΑΛΟΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστη-
 σαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ
 2 Σαδδουκαῖοι, διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς
 τὸν λαὸν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνά-
 3 στασιν τὴν ἐκ νεκρῶν· καὶ ἐπέβαλον αὐτοῖς τὰς χεῖ-
 ρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ
 4 ἐσπέρα ἤδη. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον
 ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν
 5 ὥστε χιλιάδες πέντε. Ἐγένετο δὲ ἐπὶ τὴν αὔριον
 συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους

from Samuel downwards, as many as spoke and predicted these days. The true reading seems to be *κατήγγειλαν*.

25. υἱοί. See note at 2 Thess.

ii. 3.

Ibid. τῷ σπέρματι. Most MSS. read ἐν τῷ σπ.

26. πρῶτον is perhaps used with reference to Christ's first coming, as opposed to his second. Compare v. 20, 21, 22.

Ibid. ἀναστήσας. See note at ii. 30.

CHAP. IV.

1. στρατηγὸς τοῦ ἱεροῦ. This was not a Roman, but a Jewish officer, probably one of the priests or Levites, who kept watch in the temple. Josephus

says, *δραμόντες δ' οἱ τοῦ ἱεροῦ φύλακες ἡγγεῖλαν τῷ στρατηγῷ*. *De Bel. Jud.* VI. 5. 3. See v. 24. See Deylingius, *Obs. Sacr.* part. III. p. 304.

Ibid. Σαδδουκαῖοι. See v. 17. This affords an additional reason for the persecution, since the Sadducees denied a resurrection.

3. τήρησιν perhaps means a prison. See v. 18.

Ibid. ἐσπέρα. The miracle had been worked at about three o'clock, iii. 1.

4. χιλιάδες πέντε. It is not said whether this means five thousand new converts, or two thousand in addition to those mentioned in ii. 41.

- A. D. καὶ γραμματεῖς εἰς Ἱερουσαλὴμ, καὶ Ἀνναν τὸν ἀρ- 6
 31. χιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον,
 καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. καὶ στήσαντες
 αὐτοὺς ἐν τῷ μέσῳ, ἐπυνθάνοντο, “ Ἐν ποίᾳ δυνάμει
 “ ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς ;” Τότε 8
 Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπε πρὸς αὐτοὺς,
 “ Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ,
 “ εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ ἐνεργεσίᾳ ἀν- 9
 2. 24. θρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, ἢ γνω-
 “ στὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ,
 “ ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,
 “ ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκ-
 “ ρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν
 τ Psal. 118. “ ὑγιής. οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ’ 11
 22. Esa. 28. “ ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν
 16. Matt. “ γωνίας. καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρίᾳ 12
 21. 42. “ οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ
 Marc. 12. “ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.”
 10. Luc. 20. “ Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰω- 13
 17. Rom. 9. “ ἀννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί
 33. 1 Pet. 2. 7.
 u Matt. 1. 21.

5. εἰς Ἱερουσαλὴμ. Probably ἐν Ἱ.

6. Ἀνναν τὸν ἀρχιερέα. Annas is mentioned first, though Caiaphas was certainly the high priest. Annas went by the name of “ Annas the high priest,” as long as he lived. See note at Luke iii. 2.

Ib. Ἰωάννην. Lightfoot thinks this may have been Rabbi Jochanan ben Zaccai, who was the first president of the sanhedrim after the destruction of Jerusalem.

Ibid. Ἀλέξανδρον. This has been supposed to be Alexander, the brother of Philo Judæus, who was Alabarch of the Jews at Alexandria. *Krebsius*.

Ibid. γένους ἀρχιερατικοῦ. Annas had five sons, who held the office of high priest.

11. οἰκοδομούντων. Many MSS. read οἰκοδόμων.

12. οὔτε γὰρ ὄνομα. For neither is the name, which is given among men, whereby we are to be saved, any other name than this. Most MSS. read οὐδέ.

εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς A. D.
 14 ὅτι σὺν τῷ Ἰησοῦ ἦσαν· τὸν δὲ ἄνθρωπον βλέποντες 31.
 σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον
 15 ἀντειπεῖν. κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου
 16 ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, λέγοντες, “ Τί
 “ ποιήσομεν τοῖς ἀνθρώποις τούτοις ; ὅτι μὲν γὰρ
 “ γνωστὸν σημεῖον γέγονε δι’ αὐτῶν, πᾶσι τοῖς κατ-
 “ οἰκοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρ-
 17 “ νῆσασθαι· ἀλλ’ ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς
 “ τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λα-
 18 “ λεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.” Καὶ
 καλῶντες αὐτοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου
 μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ
 19 Ἰησοῦ. ²ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς ^{5.} 29.
 αὐτοὺς εἶπον, “ Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ,
 20 “ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. οὐ δυ-
 “ νάμεθα γὰρ ἡμεῖς, ἃ εἶδομεν καὶ ἠκούσαμεν, μὴ λα-
 21 “ λεῖν.” Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐ-
 τοὺς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτοὺς,
 διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ
 22 γεγονότι. ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄν-
 θρωπος, ἐφ’ ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.
 23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγ-
 γειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύ-
 24 τεροι εἶπον. οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ᾤσαν φω-
 νὴν πρὸς τὸν Θεόν, καὶ εἶπον, “ Δέσποτα, σὺ ὁ Θεὸς

14. ἐστῶτα, *standing upon his legs*, perfectly cured.

17. ἀπειλῇ ἀπειλησώμεθα. So παραγγελία παρηγγεῖλαμεν, v. 28.

18. Many MSS. omit αὐτοῖς.

23. τοὺς ἰδίους. See xxiv. 23.

In both places it means *the Christians*.

24. S. Luke was probably present when this speech was delivered.

- 34 μεγάλη ἦν ἐπὶ πάντας αὐτούς· οὐδὲ γὰρ ἐνδέης τις Ἀ
 ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰ- —
 κῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πι-
 35 πρασκομένων, καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀπο-
 στόλων· διεδίδοτο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν
 εἶχεν.
 36 Ἰωσῆς δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀπο-
 στόλων, ὃ ἐστὶ μεθερμηνευόμενον, υἱὸς παρακλήσεως,
 37 Λευΐτης, Κύπριος τῷ γένει, ὑπάρχοντος αὐτῷ ἀγροῦ,
 πωλῆσας ἤνεγκε τὸ χρήμα, καὶ ἔθηκε παρὰ τοὺς πό-
 5 δας τῶν ἀποστόλων. Ἀνὴρ δέ τις Ἀνανίας ὀνόματι,
 2 σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, καὶ
 ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναι-
 κὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν
 3 ἀποστόλων ἔθηκεν. εἶπε δὲ Πέτρος, “ Ἀνανία, διατί
 “ ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί
 “ σε τὸ πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς
 4 “ τιμῆς τοῦ χωρίου ; οὐχὶ μένον σοὶ ἔμενε, καὶ πρα-
 “ θὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε ; τί ὅτι ἔθου ἐν τῇ
 “ καρδίᾳ σου τὸ πρᾶγμα τοῦτο ; οὐκ ἐψεύσω ἀνθρώ-

34. πωλοῦντες. Selling por-
 tions of them.

36. Βαρνάβας. Commentators
 are puzzled to derive *Barnabas*
 from any Syriac words signify-
 ing *Son of consolation*. Schleus-
 ner says ܒܪܢܒܐ is *vaticinari*,
hortari, *consolari*. L. de Dieu
 says ܒܪܢܒܐ is the third per-
 son of the future from ܒܪܢܐ,
consolari, in Syriac. According
 to Eusebius, Barnabas was one
 of the seventy disciples, *H. E.*
I. 12: but this seems impro-

bable. Simeon Metaphrastes
 says that he had studied under
 Gamaliel with S. Paul. Many
 MSS. have Ἰωσήφ instead of
 Ἰωσῆς, and ἀπὸ for ὑπὸ.

CHAP. V.

2. αὐτοῦ is perhaps an inter-
 polation.

4. This also confirms what
 was said at ii. 44.

Ibid. τί ὅτι. Perhaps the con-
 struction is τί ἔστιν ὅτι ; but we
 find in Aristophanes ὅτι τί δή ;
 and in Plato ὅτι δὴ τί ;

A. D. "ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασ-

31.

"σαν καὶ πάντα τὰ ἐν αὐτοῖς, ²ὁ διὰ στόματος Δα- 25
 x Psal. 2. 1. "βιδ τοῦ παιδός σου εἰπὼν, "Ἵνα τί ἐφρύαξαν ἔθνη,
 "καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασι- 26
 "λεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ
 "αὐτὸ, κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐ-
 "τοῦ." Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον 27
 "παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ
 "Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ,
 "ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισε 28
 "γενέσθαι. καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς 29
 "αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας
 "πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ τὴν χεῖρά σου 30
 "ἐκτείνειν σέ, εἰς ἰασιν καὶ σημεῖα καὶ τέρατα γίνε-
 "σθαι, διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰη-
 "σοῦ." Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν 31
 φ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες πνεύ-
 ματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ
 παρρησίας.

7 2. 44. ἸΤΟΥ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά 32
 καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τὶ τῶν ὑπαρχόντων
 αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.
 καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπό- 33
 στολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ· χάρις τε

27. We ought perhaps to add, ἐν τῇ πόλει ταύτῃ after ἀληθείας.

30. σὲ after ἐκτείνειν is perhaps an interpolation.

32. ψυχὴ μία. This is mentioned as a proverb among friends, by Aristotle, *Eth. Nic.* IX. 8.

Ibid. τῶν ὑπαρχόντων. This word seems to confirm what was said at ii. 44. They were still ὑπάρχοντα αὐτῷ, i. e. his own property, though he felt that the poor had an interest in them. Κοινὰ τὰ τῶν φίλων was a common proverb.

33. χάρις. See note at ii. 47.

- κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τι-
 θέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέ-
 16 τρου κἂν ἡ σκιά ἐπισκιάσῃ τινὲς αὐτῶν. συνήρχετο
 δὲ καὶ τὸ πλῆθος τῶν περίξ πόλεων εἰς Ἱερουσαλὴμ,
 φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων
 ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.
- 17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ,
 ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου,
 18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους,
 19 καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. ἄγγελος δὲ
 κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς,
 20 ἐξαγαγὼν τε αὐτοὺς εἶπε, “Πορεύεσθε, καὶ σταθέντες
 “λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς
 21 “ζωῆς ταύτης.” Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν
 ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον. παραγενόμενος δὲ
 ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συν-
 ἔδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ,
 καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς.
- 22 οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν
 23 τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες,
 “Ὅτι τὸ μὲν δεσμωτήριον εὗρομεν κεκλεισμένον ἐν
 “πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἔξω ἐστῶτας
 “πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὗρο-

A. D.
31.

15. κατὰ τὰς πλατείας, in every street. Many MSS. read καὶ εἰς for κατὰ.

17. Ἀναστὰς is not used literally for rising up, but beginning. See vi. 9. The high priest was Caiaphas, or perhaps Ananias. See iv. 6.

Ibid. αἵρεσις. This term was not yet used as one of re-
 VOL. I.

proach; but merely meant a sect or party. See xv. 5. xxvi. 5.

20. τὰ ῥήματα τῆς ζωῆς ταύτης perhaps mean τὰ ῥήματα ταῦτα τῆς ζωῆς, and may be compared with ὁ λόγος τῆς σωτηρίας ταύτης in xiii. 26.

21. Schleusner considers συν-
 ἔδριον and γερουσία to be syno-
 nymous.

A. D. “ποις, ἀλλὰ τῷ Θεῷ.” Ἀκούων δὲ Ἀνανίας τοὺς 5

31. λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος
μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ἀναστάντες 6
δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες
ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ 7
ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσῆλθεν. ἀπεκ- 8
ρίθη δὲ αὐτῇ ὁ Πέτρος, “Εἰπέ μοι, εἰ τοσούτου τὸ
“χωρίον ἀπέδοσθε;” Ἡ δὲ εἶπε, “Ναὶ, τοσούτου.”
Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, “Τί ὅτι συνεφωνήθη 9
“ὕμιν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ, οἱ πόδες
“τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ
“ἐξοίσουσί σε.” Ἐπεσε δὲ παραχρῆμα παρὰ τοὺς 10
πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανί-
σκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν
πρὸς τὸν ἄνδρα αὐτῆς. καὶ ἐγενετο φόβος μέγας ἐφ’ 11
ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας
ταῦτα.

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα 12
καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν
ἅπαντες ἐν τῇ στοᾷ Σολομῶντος· τῶν δὲ λοιπῶν οὐ- 13
δεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ’ ἐμεγάλυνεν αὐ-
τοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πιστεύοντες 14
τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν ὥστε 15

6. νεώτεροι. In v. 10. we find
οἱ νεανίσκοι. Mosheim conceives
them to have been persons who
held a certain office in the
church, like to that of deacons.
De rebus ante Const. Cent. I. 37.

Ibid. συνέστειλαν. The verb
more commonly used is περι-
στέλλειν.

7. ὥρων τριῶν. This perhaps

shews that the Christians ob-
served the Jewish hours of
prayer. See iii. 1. x. 3. Εἰσῆλ-
θεν means, *entered the place
where the Christians were hold-
ing their meeting.*

11. ἐκκλησία is here used for
an assembly of Christians.

13. κολλᾶσθαι, *to associate fa-
miliarly with them.* See ix. 26.

- 34 ελεῖν αὐτούς. ἀναστὰς δέ τις ἐν τῇ συνεδρίῳ Φα- A. D.
 ρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμος 31.
 παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀπο-
 35 στόλους ποιῆσαι, εἶπέ τε πρὸς αὐτούς, “Ἄνδρες
 “Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις
 36 “τούτοις τί μέλλετε πράσσειν. πρὸ γὰρ τούτων τῶν
 “ἡμερῶν ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτὸν, ὃ
 “προσεκολλήθη ἀριθμὸς ἀνδρῶν ὥσπερ τετρακοσίων·
 “ὃς ἀνῆρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διε-
 37 “λύθησαν καὶ ἐγένοντο εἰς οὐδέν. μετὰ τοῦτον ἀν-
 “έστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπο-
 “γραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ·

grinding of the teeth against each other. See vii. 54.

34. Gamaliel was by his mother of the seed of David. He was grandson of Hillel, and said by some to be son of Symeon, who took up Christ in his arms: (Luke ii. 25.) he was president of the sanhedrim, and died eighteen years before the destruction of Jerusalem. He was perhaps less disposed, as being a Pharisee, to second the high priest, who was a Sadducee.

Ibid. ἔξω ποιῆσαι, sc. αὐτούς. *Krebsius.* Many MSS. omit τι after βραχύ.

35. The construction is, προσέχετε ἑαυτοῖς, τί μέλλετε πράσσειν ἐπὶ τοῖς ἀνθρώποις τούτοις. Bos, Alberti, Palaiet.

36. Θευδᾶς. Josephus mentions Theudas, a leader of an insurrection: (*Antiq.* XX. 5.) but this happened fourteen or fifteen years after Gamaliel's speech. There were probably two persons of the same name, as there were four Simon's

within forty years, and three Judas' within ten years, all leaders of insurrections. *Cassaubon, Krebsius.*

Ibid. τινα. In Philo Judæus we find δοξὰς παρ' αὐτῷ τις εἶναι, vol. II. p. 537. and in Epictetus, πᾶν δόξης τισιν εἶναι τις. In Acts viii. 9. we read, λέγων εἶναί τινα ἑαυτὸν μέγαν, and in Gal. vi. 3. εἰ δοκεῖ τις εἶναι τι. The phrases εἶναι τινα and ἐγένοντο εἰς οὐδέν may be opposed to each other.

37. Ἰούδας. Josephus mentions this Judas, and calls him a Galilean, and a Gaulonite, from Gaulon, a city in Bata-næa. He excited the people against the payment of the tax. *Antiq.* XVIII. 1. 6. *De Bel. Jud.* II. 8. 1.

Ibid. ἀπογραφῆς. This payment was about ten years after the enrolment mentioned in Luke ii. 2: but it was one and the same ἀπογραφή.

Ibid. ἱκανὸν is perhaps an interpolation.

A. D. 31. “*κἀκείνος ἀπώλετο, καὶ πάντες ὅσοι ἐπέιθοντο αὐτῷ*
*“ διεσκορπίσθησαν. καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε*³⁸
“ ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς·
“ ὅτι ἐὰν ἡ ἐξ ἀνθρώπων ἢ βουλὴ αὕτη ἢ τὸ ἔργον
*“ τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ*³⁹
“ δύνασθε καταλῦσαι αὐτὸ, μήποτε καὶ θεομάχοι εὐ-
*“ ρεθήτε.” Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλε-*⁴⁰
σάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ
λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐ-
*τούς. ° Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσ-*⁴¹
ώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ
*κατηξιώθησαν ἀτιμασθῆναι· πᾶσάν τε ἡμέραν ἐν τῷ*⁴²
ἱερῷ καὶ κατ’ οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ
εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

• Matt. 5.

10, 11, 12.

Rom. 5. 3.

Phil. 1. 29.

Jac. 1. 2.

1 Pet. 4. 13.

ἘΝ δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν ὀ
 μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς
 τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ
 καθημερινῇ αἱ χῆραι αὐτῶν. προσκαλεσάμενοι δὲ οἱ²
 δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, “Οὐκ ἀρε-

39. *δύνασθε*. We should per-
 haps read *δυνήσεσθε*, and *αὐ-*
τούς.

40. *δείραντες*. *Δέρω* came to
 have this signification from the
 excoriation caused by scourg-
 ing.

41. *αὐτοῦ* is perhaps an in-
 terpolation.

42. *κατ’ οἶκον*. See note at
 ii. 46.

CHAP. VI.

1. Ἐν ταῖς ἡμέραις ταύταις. See
 i. 15, where the words can only
 imply the lapse of a few days.
 I conceive the appointment of
 the deacons to have happened

within a few months after the
 ascension: perhaps a little be-
 fore the feast of tabernacles,
 which took place about Octo-
 ber.

Ibid. Ἑλληνιστῶν. These were
 the Jews, who lived in foreign
 countries, and read the scrip-
 tures in Greek. The Ἑβραῖοι
 were the resident inhabitants
 of Jerusalem, who spoke the
 language of the country.

Ibid. παρεθεωροῦντο. It is ob-
 served by Biscoe, that the Jews
 in Jerusalem looked down upon
 the Hellenistic Jews, p. 83.

- “στὸν ἐστὶν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις. ἐπισκέψασθε οὖν, ἀδελφοί, ἀνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτα, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης· ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.”
- 5 Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον ἀποστόλων· οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. καὶ ὁ λόγος τοῦ Θεοῦ ἠύξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.
- 8 ΣΤΕΦΑΝΟΣ δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγο-

2. διακονεῖν τραπέζαις, *to keep an account of the money*. See note at Matt. xxv. 27.

3. Epiphanius says, that the seven deacons were of the seventy disciples mentioned in Luke x. 1. Vol. I. p. 50.

Ibid. πλήρεις πνεύματος ἁγίου seems always to mean, *possessing the miraculous gifts of the Spirit*. For σοφία see 1 Cor. xii. 8.

5. πλήρη πίστεως καὶ πνεύματος ἁγίου. I understand this expression, like that in ver. 3, to allude to the miraculous gifts of the Spirit: *πίστις* is men-

tioned as one of these in 1 Cor. xii. 9. See also ver. 8, 10. xi. 24.

Ibid. Φίλιππον. See viii. 5, 26, 40. xxi. 8. He seems to have lived at Cæsarea.

Ibid. Νικόλαον. The Nicolaitans, whom S. John condemns, Rev. ii. 6, 15, claimed this Nicolas as their founder: but probably without reason.

8. πλήρης πίστεως καὶ δυνάμεως. *Filled with that faith which enabled him to work miracles*: but many MSS. read *χάριτος* for *πίστεως*.

A. D. μένης Λιβερτίνων, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων,

31.

καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ
 Στεφάνῳ· καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ 10
 τῷ πνεύματι ᾧ ἐλάλει. τότε ὑπέβαλον ἄνδρας λέ- 11
 γοντας, “Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα
 “βλάσφημα εἰς Μωσῆν καὶ τὸν Θεόν.” Συνεκίνη- 12
 σάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς
 γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ
 ἤγαγον εἰς τὸ συνέδριον, ἔστησάν τε μάρτυρας ψευ- 13
 δεῖς λέγοντας, “Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥή-
 “ματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου
 “τούτου καὶ τοῦ νόμου. ἀκηκόαμεν γὰρ αὐτοῦ λέ- 14
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 “τὸν τόπον τούτον, καὶ ἀλλάξει τὰ ἔθνη ᾧ παρέδωκεν
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 τες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσ-
 ωπον αὐτοῦ ὥσπερ πρόσωπον ἀγγέλου.

Εἶπε δὲ ὁ ἀρχιερεὺς, “Εἰ ἄρα ταῦτα οὕτως ἔχει;” 7
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9. Λιβερτίνων. This may come from the Latin word *Libertinus*: (L. de Dieu.) Biscoe thinks they were Roman Jews, or Jews who ordinarily had their residence in Rome, and were free of that city. Others have thought, that they came from Libertum, a town of Africa; and since they are mentioned with the Cyrenians, &c. this seems not improbable. The word λεγομένης would then apply to all these genitives. Biscoe adds, that there were 460 or 480 synagogues in Jerusalem, and many probably were

built by Jews of different countries, who resorted to them at the great festivals. They may have come now to the feast of tabernacles.

Ibid. τῶν ἀπὸ Κιλικίας. Saul was probably one of these.

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CHAP. VII.

2. In reading this speech, we must remember that Stephen was accused of speaking against Moses and the temple. He shews, that the Jews were God's chosen people long be-

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 “ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ ¹.
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- A. D. 31. “ ἄλλοτρία, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν,
 “ ἔτη τετρακόσια. καὶ τὸ ἔθνος, ᾧ ἂν δουλεύσωσι, 7
 “ κρινῶ ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύ-
 “ σονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.”
 i Gen. 17. “ ἰ Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως 8
 9. et 21. 2. “ ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ
 et 25. 24. “ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ
 et 35. 23. “ τοὺς δώδεκα πατριάρχας. ^k καὶ οἱ πατριάρχαι ζηλώ- 9
 k Gen. 37. 28. “ σαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν
 i Gen. 41. 37. “ ὁ Θεὸς μετ’ αὐτοῦ, ^l καὶ ἐξείλετο αὐτὸν ἐκ πασῶν 10
 “ τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ
 “ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ
 “ κατέστησεν αὐτὸν ἡγούμενον ἐπ’ Αἴγυπτον καὶ ὅλον
 “ τὸν οἶκον αὐτοῦ. ἦλθε δὲ λιμὸς ἐφ’ ὅλην τὴν γῆν 11
 “ Αἰγύπτου καὶ Χαναὰν, καὶ θλίψις μεγάλη· καὶ οὐχ
 m Gen. 42. 1. “ εὑρισκόν χορτάσματα οἱ πατέρες ἡμῶν. ^m ἀκούσας 12
 “ δὲ Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε
 n Gen. 45. 3. “ τοὺς πατέρας ἡμῶν πρῶτον· ⁿ καὶ ἐν τῷ δευτέρῳ 13
 “ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φα-
 “ νερὸν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ.
 o Gen. 46. 27. Deut. 10. 22. “ ^o ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα 14

6. τετρακόσια. So also in Gen. xv. 13. though the exact number was four hundred and thirty, as in Exod. xii. 40. Gal. iii. 17. Josephus says four hundred and thirty years in *Antiq.* II. 15, 2. and four hundred in II. 9, 1. *de Bel. Jud.* V. 9, 4. L. de Dieu computes the dates thus: five years in Haran; twenty-five between Abram leaving Haran and the birth of Isaac; sixty between the births

of Isaac and Jacob; one hundred and thirty between the birth of Jacob and his going into Egypt; two hundred and ten in Egypt.

7. The words καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ are not in the LXX nor in the Hebrew. They may refer to ver. 16. and they shall come hither again. Wolfius refers to Exod. iii. 12.

12. We should perhaps read σῖτα εἰς Αἴγυπτον.

- “ αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν A. D.
 15 “ ψυχαῖς ἐβδομηκονταπέντε. ῥκατέβη δὲ Ἰακώβ εἰς ^{31.}
 “ Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ^{p Gen. 46.}
 16 “ ἡμῶν. ^qκαὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ^{q Gen. 47.}
 “ ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, ^{30. et 50.}
 17 “ παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ. ῥΚαθὼς δὲ ἦγ- ^{13. Gen. 23.}
 “ γιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς ^{16. et 33.}
 “ τῷ Ἀβραὰμ, ἠῤῥησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰ- ^{19. Jos. 24.}
 18 “ γύπτῳ, ἄχρισ οὐκ ἀνέστη βασιλεὺς ἕτερος ὃς οὐκ ᾔδει
 19 “ τὸν Ἰωσήφ. οὗτος κατασοφισάμενος τὸ γένος ἡμῶν,
 “ ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ
 20 “ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. ῥἘν ᾧ καιρῷ ^{Exod. 2.}
 “ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστείος τῷ Θεῷ. ὃς ἀνε- ^{2. Hebr. 11.}

14. Ἰακώβ is perhaps an interpolation.

Ibid. ἐβδομηκονταπέντε. It appears from Gen. xlv. 26, 27. that all the persons were seventy, including Jacob himself, Joseph and his two sons who were born in Egypt. The LXX say seventy-five, but they interpolate v. 20. by adding the children of Manasseh and Ephraim. If we except Joseph and his two sons, there were sixty-seven who came into Egypt: and Jacob's sons' wives may have made the number seventy-five. But it is most probable that Stephen followed the LXX.

16. There seems some confusion here. Abraham bought a burying place of Ephron the Hittite at Macpelah, Gen. xxiii: and the patriarchs were carried from Egypt and buried at that place according to Jacob's request, xlix. 29—32: but

it was Jacob, who bought a parcel of a field of Hamor the father of Shechem, xxxiii. 19. and nothing is said here of a burying place. This however became the inheritance of the children of Joseph; and he himself was buried there, Josh. xxiv. 32. Many MSS. read Ἐμμὸρ ἐν Συχέμ.

17. ὤμοσεν. Many MSS. read ὡμολόγησεν.

19. τοῦ ποιεῖν. See iii. 12. Here also I should understand *ἐνεκα*. *He afflicted our fathers, for the purpose of making them expose their own children.* So Krebsius.

20. ἀστείος τῷ Θεῷ. Almost all the commentators take this for a Hebraism, *exceedingly beautiful*. Palairer thinks it is the same as *σὺν Θεῷ*, *by the direction of God*. Josephus speaks of the extreme beauty of Moses. See Heb. xi. 23.

- A. D. " τράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.
 31. " ἔκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φα- 21
 t Exod. 2. 7. " ραὺ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. καὶ 22
 " ἐπαυδεύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν
 " δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Ὡς δὲ ἐπλη- 23
 " ροῦντο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ
 " τὴν καρδίαν αὐτοῦ, ἐπισκέψασθαι τοὺς ἀδελφούς αὐ-
 u Exod. 2. 11. " τοῦ τοὺς υἱοὺς Ἰσραὴλ. " καὶ ἰδὼν τινα ἀδικούμενον, 24
 " ἡμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονου-
 " μένῳ, πατάξας τὸν Αἰγύπτιον. ἐνόμιζε δὲ συνιέναι 25
 " τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ
 x Exod. 2. 13. " δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνήκαν. *τῇ 26
 " δὲ ἐπιώσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ
 " συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν, " Ἄνδρες,
 " ἀδελφοί ἐστε ὑμεῖς· ἵνατί ἀδικεῖτε ἀλλήλους ;" Ὁ 27
 " δὲ ἀδικῶν τὸν πλησίον, ἀπάσαστο αὐτὸν, εἰπὼν,
 " Ἔτις σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ'
 " ἡμᾶς ; μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖ- 28
 " λες χθὲς τὸν Αἰγύπτιον ;" *Ἐφυγε δὲ Μωσῆς ἐν 29
 " τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μα-
 y Exod. 3. 2. " διαμ, οὗ ἐγέννησεν υἱοὺς δύο. ἸΚαὶ πληρωθέντων 30
 " ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ
 " ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάλτου.
 " ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα· προσερ- 31

20. Many MSS. omit αὐτοῦ.

21. The reading is perhaps ἐκτεθέντος δὲ αὐτοῦ.

22. Philo Judæus mentions at great length the learning of Moses, vol. II. p. 83.

Ibid. Some MSS. read ἔργοις αὐτοῦ.

27. Some MSS. read ἐφ' ἡμῶν.

29. *Ἐφυγε. In Exod. ii. 15.

Moses is said to have fled through fear of Pharaoh. Philo represents Pharaoh as afraid of Moses conspiring against him, vol. II. p. 87, 87.

Ibid. Μαδιάμ. Midian was to the south of the Dead sea, rather to the east, and extended as far south as the Red sea.

- “χομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου A. D.
 32 “πρὸς αὐτὸν, ‘Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς 31.
 “Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ.’
 “Ἐντρομος δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα κατα-
 33 “νοῆσαι. εἶπε δὲ αὐτῷ ὁ Κύριος, ‘Λύσον τὸ ὑπόδη-
 “μα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας, γῆ
 34 “ἁγία ἐστίν. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου
 “τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα·
 “καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀπο-
 35 “στελῶ σε εἰς Αἴγυπτον.’ Τοῦτον τὸν Μωϋσῆν ὃν
 “ἠρνήσαντο, εἰπόντες, ‘Τίς σὲ κατέστησεν ἄρχοντα
 “καὶ δικαστήν;’ τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυ-
 “τρατὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος
 36 “αὐτῷ ἐν τῇ βάτῳ. *οὗτος ἐξήγαγεν αὐτούς, ποιήσας * Exod. 7.
 “τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου καὶ ἐν ἐρυθρᾷ ^{et 8. et 9.}
 “θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. ^{et 10. et 11.}
 37 “*Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, ^{a 3. 22.}
 “‘Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ^{Deut. 18.}
 “ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.’
 38 “^bΟὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ^{b Exod. 19.}
 “ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν ^{3, 20.}

33. ἐν φ. Perhaps ἐφ’ φ.

34. ἰδὼν εἶδον. This seems to be an Hebraism, though it is used by Lucian, *Dial. Menel.* sub fin. vol. I. p. 300.

35. ἄρχοντα καὶ λυτρωτήν. The allusion here to our Saviour is evident: he had been rejected, as Moses was at first rejected; and like him he was made an ἄρχων καὶ λυτρωτής, Some MSS. read ἀπέσταλκεν σὺν χειρί.

Ibid. ἀγγέλου. See Exod. xxiii.

20. Numb. xx. 16. Judg. ii. 1. There can be no doubt, that it was God himself who spoke to Moses out of the bush: but the Jews believed, as did the Fathers, that the visible appearance, which Moses saw, was an Angel, or the second person in the Trinity. See Elaner, *Diss. de lege Mosis per angelos data.*

37. Most MSS. read ἀναστήσει ὁ Θεὸς ἐκ.

- A. D. 31. “ τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο
 “ λόγια ζῶντα δοῦναι ἡμῖν. ᾧ οὐκ ἠθέλησαν ὑπὲρ 39
 “ κοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ’ ἀπόσαντο, καὶ
 “ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,
 c Exod. 32. 1. “ εἰπόντες τῷ Ἀαρὼν, ‘ Ποίησον ἡμῖν θεοὺς οἱ προ- 40
 “ πορεύονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξή-
 “ γαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγο-
 “ νεν αὐτῷ.’ Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις 41
 “ ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐ-
 d Jer. 19. 13. Amos 5. 25. “ φραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. ^dΕ- 42
 “ στρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν
 “ τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βί-
 “ βλῳ τῶν προφητῶν, ‘ Μὴ σφάγια καὶ θυσίας προσ-
 “ ηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος
 “ Ἰσραὴλ; καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ, 43
 “ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύ-
 “ πους οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ
 e Exod. 25. 40. Hebr. 8. 5. “ ὑμᾶς ἐπέκεινα Βαβυλῶνος.’ ^e Ἡ σκηνὴ τοῦ μαρτυ- 44
 “ ρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς
 “ διετάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ

38. λόγια ζῶντα. The λόγια were all the commands given by God to Moses. They are called ζῶντα, not because they gave life, (for see Gal. iii. 21.) but as the oracles of the true and living God, in opposition to pretended oracles. See Rom. iii. 2. Heb. v. 12.

42. Ἔστρεψε. Wolfius understands ἐάντων, Krebsius γνώμην.

43. ἀνελάβετε. The Hebrew word signifies to raise up: but some have taken ἀνελάβετε to

mean, ye have borrowed or adopted. Raphel.

Ibid. Ῥεμφάν. In the LXX. Ῥαιφάν; but the Hebrew is רִמְפָן, *Kijoun*, which is supposed to be the same as the Sun or Saturn. See L. de Dieu.

Ibid. τύπους. Images. Josephus calls Rachel's images τύποι. *Antiq.* I. 19. 11. Polybius also speaks of θεῶν τύπους. V. 9, 3.

44. Most MSS. read ἦν τοῖς πατράσιν.

- 45 “ τὸν τύπον ὃν ἐωράκει· [†] ἦν καὶ εἰσήγαγον διαδεξά- A. D.
 “ μενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατα- 31.
 “ σχέσει τῶν ἐθνῶν ὃν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου [†] Jos. 3. 14.
- 46 “ τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβίδ· ^ε ὅς ^ε 1 Sam.
 “ εὔρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ᾔτησατο εὐρεῖν ^{16. 12, 13.}
^{2 Sam. 7. 1.}
^{&c. 1 Par.}
- 47 “ σκῆνωμα τῷ Θεῷ Ἰακώβ. ^h Σολομῶν δὲ ᾤκοδόμη- ^{17. 12.}
 48 “ σεν αὐτῷ οἶκον. Ἄλλ’ οὐχ ὁ ὕψιστος ἐν χειροποι- ^{Psal. 132. 5.}
^{h 17. 24.}
 49 “ ἵτοις ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει, ^{1 Reg. 6. 1.}
^{et 8. 27.}
^{1 Esa. 66. 1.}
 “ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν
 “ μου· ποιοῦν οἶκον οἰκοδομήσετε μοι, λέγει Κύριος ;
- 50 “ ἡ τίς τόπος τῆς καταπαύσεώς μου ; οὐχὶ ἡ χεὶρ μου
 “ ἐποίησε ταῦτα πάντα ;
- 51 “ ^k Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ ^{k Jer. 6. 10.}
 “ καὶ τοῖς ὠσὶν, ὑμεῖς αἰεὶ τῷ πνεύματι τῷ ἁγίῳ ἀν- ^{et 9. 25, 26.}
^{Ezech. 44.}
- 52 “ τιπίπτετε· ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. τίνα τῶν ^{7.}
 “ προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν ; καὶ ἀπέ-
 “ κτειναν τοὺς προκαταγγέιλαντας περὶ τῆς ἐλεύσεως
 “ τοῦ δικαίου, οὗ νῦν ὑμεῖς προδότης καὶ φονεῖς γε-
- 53 “ γένησθε· ¹ οἷτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ^{1 Exod. 19.}
^{3. et seqq.}
- 54 “ ἀγγέλων, καὶ οὐκ ἐφυλάξατε.” Ἀκούοντες δὲ ταῦτα, ^{Gal. 3. 19.}

45. διαδεξάμενοι. *Successores*, Erasmus, Hombergius. *Postea, deinceps*. Wolfius: but Krebsius understands it, *quod patres vestri, qui id, quasi per manus traditum, a maioribus acceperant, attulerunt*. So L. de Dieu.

Ibid. ἐν τῇ κατασχέσει τῶν ἐθνῶν, while they were taking possession of the land of the heathen. This was not fully effected till the time of David.

48. ναοῖς is perhaps an interpolation.

50. The Hebrew and LXX

have this verse affirmatively, πάντα γὰρ ταῦτα ἐποίησεν ἡ χεὶρ μου.

51. ἀπερίτμητοι τῇ καρδίᾳ. V. Jerem. ix. 26. Ezech. xlv. 7. Rom. ii. 29. Phil. iii. 3. Many MSS. read καρδίας.

52. τοῦ δικαίου. Christ was the only descendant of Adam, who was in himself perfectly righteous, and hence he is called ὁ δίκαιος. See iii. 14. xxii. 14. James v. 6. 1 Pet. iii. 18.

53. See ver. 35. S. Paul speaks of ὁ νόμος διαταγὰς δι’ ἀγγέλων, Gal. iii. 19. and ὁ δι’

A. D. διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχαν τοὺς
 31. ὀδόντας ἐπ' αὐτόν. Ὑπάρχων δὲ πλήρης πνεύματος 55
 ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδε δόξαν Θεοῦ, καὶ
 Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, καὶ εἶπεν, “Ἰδοῦ, 56
 “θεωρῶ τοὺς οὐρανοὺς ἀνεφγμένους, καὶ τὸν υἱὸν τοῦ
 “ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ.” Κράζαν- 57
 τες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ
 22. 20. ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν. 22 καὶ ἐκβαλόντες 58
 ἔξω τῆς πόλεως, ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀ-
 ἐθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου
 23. 20. καλουμένου Σαύλου, 23 καὶ ἐλιθοβόλουν τὸν Στέφανον, 59
 44. Luc. 6. ἐπικαλούμενον καὶ λέγοντα, “Κύριε Ἰησοῦ, δέξαι τὸ
 28. et 23. “πνεῦμά μου.” Θεὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ 60
 34. μεγάλῃ, “Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν
 22. 20. “ταύτην.” Καὶ τοῦτο εἰπὼν ἐκοιμήθη. 20 Σαῦλος δὲ 8
 ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν
 ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν
 τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρηνσαν κατὰ
 τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν
 ἀποστόλων. συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες 2
 εὐλαβεῖς, καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτῷ.

ἀγγέλων λαληθεὶς λόγος, Heb. ii.
 2. Josephus also says, ἡμῶν δὲ
 τὰ ὀσιώτατα τῶν ἐν τοῖς νόμοις δι'
 ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων.
 Antiq. XV. 5. 3.

58. οἱ μάρτυρες. See Deut.
 xvii. 7. The witnesses laid
 down their clothes, that they
 might more readily throw the
 stones. See xxii. 23.

Ibid. νεανίον generally meant
 a man of about thirty years of
 age.

CHAP. VIII.

1. συνευδοκῶν. See note at
 vi. 9.

Ibid. ἐν ἐκείνῃ τῇ ἡμέρᾳ. I un-
 derstand this literally, that the
 persecution began immediately
 after the death of Stephen.
 His funeral is mentioned after-
 wards. Τὴν ἐκκλησίαν perhaps
 means particularly all those who
 bore office in the church, such as
 the six other deacons.

- 3^p Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς A. D.
31.
οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας
4 παρεδίδου εἰς φυλακὴν. οἱ μὲν οὖν διασπαρέντες δι- p 22. 4. et
26. 10, 11.
ἦλθον, εὐαγγελιζόμενοι τὸν λόγον.
5 ΦΙΛΙΠΠΟΣ δὲ κατελθὼν εἰς πόλιν τῆς Σαμα-
6 ρείας, ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. προσεῖχόν τε
οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμα-
δὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ
7 ἐποίει. πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάβαρ-
τα, βοῶντα μεγάλη φωνῇ ἐξήρχετο· πολλοὶ δὲ παρα-
8 λευμένοι καὶ χωλοὶ ἐθεραπεύθησαν. καὶ ἐγένετο
9 χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. Ἄνθρωπος δέ τις ὀνό-
ματι Σίμων προὔπῃρχεν ἐν τῇ πόλει μαγεύων καὶ
ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι τινα
10 ἐαυτὸν μέγαν· ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως
μεγάλου, λέγοντες, “Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ
11 “ἡ μεγάλη.” Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἰκανῶ χρόνῳ
12 ταῖς μαγείαις ἐξεστακεῖν αὐτούς. Ὅτε δὲ ἐπίστευ-

3. κατὰ τοὺς οἴκους. Mosheim understands this of the places or apartments, where the Christians used to assemble. See ii. 46.

5. Φιλίππος. This happened immediately after the death of Stephen, while Saul continued in Jerusalem. It was Philip the deacon.

7. Some MSS. read πολλοὶ ἐξήρχοντο.

9. Σίμων. Justin Martyr informs us, that he was of the village of Gittum in Samaria: that the Samaritans eagerly followed him; that he went to Rome in the reign of Claudius,

was worshipped as a god, and honoured with a statue. More doubtful authorities state him to have studied at Alexandria, and to have been versed in Grecian philosophy. The Fathers represent him as the founder of every heresy, by which they mean Gnosticism: and he was perhaps the first Gnostic, who mixed up the name of Christ with that philosophy.

Ibid. ἐξιστῶν. Perhaps ἐξιστάων.

10. πάντες seems to be an interpolation, and most MSS. read ἡ καλουμένη μεγάλη.

A. D. 31. *σαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασι-
λείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ,
ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ὁ δὲ Σίμων καὶ 13
αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν
τῷ Φιλίππῳ· θεωρῶν τε σημεῖα καὶ δυνάμεις μεγά-
λας γινομένας, ἐξίστατο. Ἀκούσαντες δὲ οἱ ἐν Ἰε- 14
ροσολύμοις ἀποστόλοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν
λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον
καὶ Ἰωάννην· οἵτινες καταβάντες προσηύξαντο περὶ 15
αὐτῶν, ὅπως λάβωσι πνεῦμα ἅγιον. οὐπω γὰρ ἦν ἐπ' 16
οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι
ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. τότε ἐπετί- 17
θουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον πνεῦμα
ἅγιον. Θεασάμενος δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέ- 18
σεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα
τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, λέγων, “ Δότε 19
“ καμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ὅ ἐὰν ἐπιθῶ τὰς
“ χεῖρας, λαμβάνῃ πνεῦμα ἅγιον.” Πέτρος δὲ εἶπε 20
πρὸς αὐτὸν, “ Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώ-
“ λειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρη-
“ μάτων κτᾶσθαι. οὐκ ἔστί σοι μερὶς οὐδὲ κλῆρος ἐν 21
“ τῷ λόγῳ τούτῳ. ἡ γὰρ καρδία σου οὐκ ἔστιν εὐ-
“ θεῖα ἐνώπιον τοῦ Θεοῦ. μετανόησον οὖν ἀπὸ τῆς 22*

14. We need not allow many days for the conversions in Samaria. In the mean time the persecution had lessened at Jerusalem by Saul having gone to Damascus, (though this is not related till c. ix. that the history of Philip may be finished :) and perhaps many of the foreign Jews had left the city,

the feast of tabernacles being over.

16. This shews, that only the apostles could communicate the miraculous gifts of the Spirit. The deacons could baptize, and impart the ordinary spiritual grace. See Rom. i. 11.

18. Θεασάμενος. Most MSS. read ἰδὼν.

- “ κακίας σου ταύτης, καὶ δεήθῃτι τοῦ Θεοῦ, εἰ ἄρα A. D.
 23 “ ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου. εἰς γὰρ 3¹.
 “ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.”
 24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε, “ Δεήθητε ὑμεῖς ὑπὲρ
 “ ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ’ ἐμὲ
 “ ὧν εἰρήκατε.”
 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν
 λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολ-
 λὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.
 26 Ἀγγελος δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέ-
 γων, “ Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ
 “ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς
 27 “ Γάζαν.” αὕτη ἐστὶν ἔρημος. καὶ ἀναστὰς ἐπορεύθη.
 καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης
 τῆς βασιλείσσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γά-
 ζης αὐτῆς· ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσα-
 28 λὴμ, ἣν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρμα-

22. Θεοῦ. Most MSS. read κυρίου.

23. The phrases *χολὴν πικρίας* and *σύνδεσμον ἀδικίας* seem taken from Deut. xxix. 18. Isaiah lviii. 6.

26. *ἔρημος*. Strabo says the same of the city of Gaza, *ἐνδοξος πότε γενομένη, κατεσπασμένη δὲ ὑπὸ Ἀλεξάνδρου, καὶ μένουσα ἔρημος*. XVI.

27. *εὐνοῦχος*. His name is said to have been Indich. He was probably a Jew, or Cornelius would not have been considered the first Gentile convert. Eunuchs were forbidden to enter into the congregation of the Lord, Deut. xxiii. 1—3. but Isaiah foretold, that the

eunuch should be admitted to a participation of the gospel, lvi. 3—8. This may have been the reason of Philip being sent on this journey.

Ibid. *Κανδάκης*. Candace was a name of the female sovereigns of the country. Plin. VI. 29. The country was probably the modern Abyssinia.

Ibid. *προσκυνήσων*. This seems to shew, that he was at least a proselyte, if not a Jew. It seems certain that no Gentile had been baptized before Cornelius. He had perhaps gone to the feast of tabernacles, and was now returning. See note at ver. 14.

A. D. τος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν.

31. εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ, “Πρόσελθε καὶ κολ- 29
 “λήθητι τῷ ἄρματι τούτῳ.” Προσδραμῶν δὲ ὁ Φί- 30
 λιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην
 Ἡσαΐαν, καὶ εἶπεν, “Ἀρά γε γινώσκεις ἃ ἀναγινώ-
 “σκεις;” Ὁ δὲ εἶπε, “Πῶς γὰρ ἂν δυναίμην, ἐὰν 31
 “μή τις ὁδηγήσῃ με;” Παρεκάλεσέ τε τὸν Φίλιπ-
 9 Eas. 53. 7. πον ἀναβάντα καθίσαι σὺν αὐτῷ. ἡ δὲ περιοχὴ τῆς 32
 γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη, “Ὡς πρόβατον ἐπὶ
 ‘σφαγὴν ἤχθη, καὶ ὡς ἄμνός ἐναντίον τοῦ κείροντος
 ‘αὐτὸν ἄφωσος· οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.
 ‘ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ 33
 ‘γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς
 ‘γῆς ἡ ζωὴ αὐτοῦ.’ Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ 34
 Φιλίππῳ εἶπε, “Δέομαί σου, περὶ τίνος ὁ προφήτης
 “λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου τινός;”
 Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξά- 35
 μενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίστατο αὐτῷ
 τὸν Ἰησοῦν. ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον 36
 ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, “Ἴδου, ὕδωρ·
 “τί κωλύει με βαπτισθῆναι;” Εἶπε δὲ ὁ Φίλιππος, 37
 “Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν.” Ἀπο-
 κριθεὶς δὲ εἶπε, “Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι
 “τὸν Ἰησοῦν Χριστόν.” Καὶ ἐκέλευσε στῆναι τὸ 38

28. Ἡσαΐαν. This also shews that he was a proselyte.

33. ἐν τῇ ταπεινώσει. S. Luke follows the LXX. The Hebrew is different, and is translated by Lowth, *By an oppressive judgment he was taken off.*

36. Eusebius says that the place was twenty miles from

Jerusalem, called Bethsoron.

37. It seems from this, that persons were expected to confess Jesus Christ to be the Son of God, before they were admitted to baptism: but the verse is wanting in the best MSS.

- ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε A. D.
 39 Φίλιππος καὶ ὁ εὐνούχος· καὶ ἐβάπτισεν αὐτόν. ὅτε 31.
 δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασε
 τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνούχος,
 40 ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. Φίλιππος δὲ
 εὐρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγγελίζετο
 τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρ-
 ρειαν.
 9 Ὁ ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου 26. 10.
 εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ, Gal. 1. 13.
 2 ἡτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς
 τὰς συναγωγὰς, ὅπως εἰάν τις εὕρῃ τῆς ὁδοῦ ὄντας
 ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερου-
 3 σαλήμ. Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγί- 22. 6. et
 ζειν τῇ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν 26. 12.
 4 φῶς ἀπὸ τοῦ οὐρανοῦ· καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε
 φωνὴν λέγουσαν αὐτῷ, “Σαοῦλ, Σαοῦλ, τί με διώ-
 5 “κεῖς;” Εἶπε δὲ, “Τίς εἰ, κύριε;” Ὁ δὲ κύριος εἶ-

39. Eusebius says, that the eunuch preached the gospel in Ethiopia. *H. E.* II. 1.

CHAP. IX.

1. This perhaps happened before the baptism of the eunuch, or even before the journey of Peter and John into Samaria. Saul may have set out at the end of the feast of tabernacles, and his conversion took place at the same time as the conversions in Samaria.

2. Δαμασκόν. Damascus was probably at this time in the possession of Aretas, king of Arabia Petræa, and Aretas would perhaps favour the Jews, that they might assist him a-

gainst the Romans. See 2 Cor. xi. 32. This may have been the reason why Saul went thither. Josephus speaks of many Jews being in Damascus in the reign of Nero. *De Bel. Jud.* II. 20.

Ibid. πρὸς τὰς συναγωγὰς. The high priest could have no power in other places, and he only sent to the rulers of synagogues, who acknowledged the power of the high priest. See Biscoe, p. 234.

Ibid. τῆς ὁδοῦ. See xix. 23. xxii. 4. xxiv. 14.

3. Most MSS. read ἐκ τοῦ οὐρανοῦ.

5, 6. This passage is perhaps

A. D. πειν, “Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις· σκληρόν σοι
 31. “πρὸς κέντρα λακτίζειν.” Τρέμων τε καὶ θαμβῶν 6
 εἶπε, “Κύριε, τί με θέλεις ποιῆσαι;” Καὶ ὁ κύριος
 πρὸς αὐτὸν, “Ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν,
 † 22. 9. et “καὶ λαληθήσεταιί σοι τί σε δεῖ ποιεῖν.” † Οἱ δὲ 7
 26. 13. ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἔννεοι, ἀκού-
 οντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. ἡγέρθη 8
 δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεφγμένων δὲ τῶν ὀφ-
 θαλμῶν αὐτοῦ, οὐδένα ἔβλεπε, χειραγωγοῦντες δὲ αὐ-
 τὸν εἰσήγαγον εἰς Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ 9
 βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. Ἦν δέ τις μαθ- 10
 ητῆς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς
 αὐτὸν ὁ κύριος ἐν ὁράματι, “Ἀνανία.” Ὁ δὲ εἶπεν,
 “Ἰδού, ἐγὼ, κύριε.” Ὁ δὲ κύριος πρὸς αὐτὸν, “Ἀνα- 11
 “στὰς πορεύθητι ἐπὶ τὴν ῥύμην τῇ καλουμένῃ εὐ-
 “θεΐαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι,
 “Ταρσέα. ἰδού γὰρ προσεύχεται, καὶ εἶδεν ἐν ὁρά- 12
 “ματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπι-
 “θέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ.” Ἀπεκρίθη δὲ 13
 ὁ Ἀνανίας, “Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ

interpolated. The best MSS. read, Εἶπε δὲ, “Τίς εἶ, κύριε;” Ὁ δὲ, “Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. ἀλλὰ ἀνάστηθι καὶ εἰς-
 “ελθε κ. τ. λ.”

5. σκληρόν κ. τ. λ. This proverb occurs in Æschylus, *Prom.* 323. *Agam.* 1633. Eurip. *Bacchæ*, 794. *Peliad. fragm.* and Pindar, *Pyth.* II. 173.

7. εἰστήκεισαν, *had stopped*: for they fell to the ground, xxvi. 14.

Ibid. ἀκούοντες. In xxii. 9. it is said, τὴν φωνὴν οὐκ ἤκουσαν. They heard the sound of the

words, but not the words themselves: or perhaps Saul's Cilician companions did not understand the language of Palestine, in which the words from heaven were spoken, xxvi. 14.

10. Ἀνανίας. See his character in xxii. 12.

12. Most MSS. read *χεῖρας*.

13. Ananias may have heard of Saul from the Jews who returned from the feast of tabernacles, or from the Christians who fled from Jerusalem.

- “ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου A. D.
 14 “ ἐν Ἱερουσαλήμ· καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν 31.
 “ ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ
 15 “ ὄνομά σου.” Εἶπε δὲ πρὸς αὐτὸν ὁ κύριος, “ Πο-
 “ ρεύου, ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βα-
 “ στάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων,
 16 “ υἱῶν τε Ἰσραήλ. ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ
 “ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.”
 17 Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν,
 καὶ ἐπιθείς ἐπ’ αὐτὸν τὰς χεῖρας εἶπε, “ Σαοὺλ ἀδελφε,
 “ ὁ κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ
 “ ὁδῷ ἣ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύ-
 18 “ ματος ἀγίου.” Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφ-
 θαλμῶν αὐτοῦ ὥσπερ λεπίδες, ἀνέβλεψέ τε παραχρήμα,
 19 καὶ ἀναστὰς ἐβαπτίσθη, καὶ λαβὼν τροφὴν ἐνίσχυ-
 σεν.

- Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μα- A. D.
 20 θητῶν ἡμέρας τινάς· καὶ εὐθέως ἐν ταῖς συναγωγαῖς 33.
 ἐκήρυσσε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ

15. σκευός. So Polybius, Δα-
 μοκλῆς ὑπηρετικὸν ἦν σκευός ἐν-
 φνές. XIII. 5. For σκευός ἐκ-
 λογῆς being put for σκευός ἐκ-
 λεκτόν, see note at Luke xvi. 8.

19. This account should be
 compared with S. Paul's own
 words in Gal. i. 18—21. He
 went to Damascus immediately
 after the vision, ix. 8. staid
 there a very short time, and
 then went to Arabia, and re-
 turned to Damascus, Gal. i. 17.
 He probably staid in Arabia
 great part of the three years
 mentioned in Gal. i. 18. i. e.

he went into Arabia late in the
 year 31, and returned to Da-
 mascus early in 33. S. Luke
 may have been ill informed of
 S. Paul's movements at this
 time, because he left Jeru-
 salem upon the persecution,
 viii. 1. and was one of those
 who went to Antioch, xi. 19.
 which appears to have been
 his native city.

20. εὐθέως, i. e. immediately
 upon his return from Arabia,
 the second time of his being
 in Damascus. Most MSS. read
 Ἰησοῦν for Χριστόν.

A. D. Θεοῦ. ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, ²¹

33.

“Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς
 “ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο
 “ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρ-
 “χειρεῖς;” Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ ²²
 συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δα-
 μασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. ὥς ²³
 δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλευσάντο οἱ
^{u 2 Cor. 11.} Ἰουδαῖοι ἀνελεῖν αὐτόν. ^{32.} ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ²⁴
 ἐπιβουλὴ αὐτῶν. παρετήρουν τε τὰς πύλας ἡμέρας
 τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσι· λαβόντες δὲ αὐ- ²⁵
 τὸν οἱ μαθηταὶ νυκτὸς, καθήκαν διὰ τοῦ τείχους, χα-
 λάσαντες ἐν σπυρίδι. Παραγενόμενος δὲ ὁ Σαῦλος ²⁶
 εἰς Ἱερουσαλὴμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς·
 καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶ
 μαθητῆς. Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν ἤγαγε ²⁷
 πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν
 τῇ ὁδῷ εἶδε τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ
 πῶς ἐν Δαμασκῷ ἐπαρρήσιασατο ἐν τῷ ὀνόματι τοῦ
 Ἰησοῦ. καὶ ἦν μετ’ αὐτῶν εἰσπορευόμενος καὶ ἐκπο- ²⁸
 ρεύόμενος ἐν Ἱερουσαλὴμ, καὶ παρρῆσιαζόμενος ἐν τῷ ²⁹
 ὀνόματι τοῦ κυρίου Ἰησοῦ, ἐλάλει τε καὶ συνεζήτει
 πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνε-

21. This seems to prove that he was a very short time in Damascus on his first visit, or he would have been better known.

22. συμβιβάζειν means, to put arguments together.

24. It was the governor of Damascus under Aretas, who wished to seize Paul, 2 Cor. xi. 32.

27. ἀποστόλους. One of his reasons for going to Jerusalem was to see Peter, and he saw no apostle except him, and James the bishop of Jerusalem, Gal. i. 18, 19.

28. He staid in Jerusalem fifteen days, Gal. i. 18, 19, and had a vision while he was there, Act. xxii. 17.

29. Ἑλληνιστάς· οἱ δὲ κ. τ. λ.

- 30 λεῖν. ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς A. D.
 31 Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. Αἱ 33.
 μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλι-
 λαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι
 καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρα-
 κλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο.
- 32 ἘΓΕΝΕΤΟ δὲ Πέτρον διερχόμενον διὰ πάντων, A. D.
 κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας 32.
- 33 Λύδδαν. εὔρε δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι,
 ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν
 34 παραλελυμένος. καὶ εἶπεν αὐτῷ ὁ Πέτρος, “ Αἰνέα,
 “ ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρώ-
 35 “ σον σεαυτῷ.” Καὶ εὐθέως ἀνέστη· καὶ εἶδον αὐτὸν
 πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σαρωνᾶν, οἵ-
 τινες ἐπέστρεψαν ἐπὶ τὸν κύριον.
- 36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθα, ἥ

He reasoned only with the foreign Jews: but the natives of Jerusalem wished to kill him.

30. *Καισάρειαν*. This is thought to be Cæsarea Philippi by L. de Dieu, Benson, and Doddridge: but probably without reason.

31. *Γαλιλαίας*. Churches therefore had been founded in Galilee, though the fact had not been mentioned by S. Luke. They were perhaps founded by the persons who fled after the death of Stephen. See xi. 19.

32. Nothing is said of the date of this journey of Peter. It is probable, that as soon as the gospel spread in Samaria and Galilee, the apostles began to make circuits from Jerusalem, and visit the churches.

S. Luke particularises this one of Peter, because he went from Lydda to Joppa, and he was at Joppa when Cornelius sent for him. There is no reason why it may not have happened in the year following S. Paul's conversion, A.D. 32: and Saul's wish to see Peter may have arisen from the affair of Cornelius. See xv. 7.

35. *Σαρωνᾶν*. Saron was a plain that reached from Joppa to Cæsarea. See 1 Chron. xxvii. 29. Isaiah xxxiii. 9. xxxv. 2. lrv. 10. The LXX call it *Δρύμος*, as does Josephus, *Antiq.* XIV. 13, 3. *De Bel. Jud.* I. 13, 2. It is called Ono in Nehem. vi. 2. xi. 35. 1 Chron. viii. 12.

Α. D. διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης
 32. ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει· ἐγένετο 37
 δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀπο-
 θανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῷῳ. ἐγ- 38
 γὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαν-
 τες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας
 πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως
 αὐτῶν. ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν 39
 παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέ-
 στησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικ-
 νύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν
 οὔσα ἡ Δορκάς. ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, 40
 θεὸς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ
 σῶμα, εἶπε, “Ταβιθὰ, ἀνάστηθι.” Ἡ δὲ ἤνοιξε τοὺς
 ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε.
 δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ 41
 τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν.
 γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολ- 42
 λοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. ἐγένετο δὲ ἡμέρας 43
 ἱκανὰς μέναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι
 βυρσεῖ.

ἌΝΗΡ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἸΟ
 ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς,
 εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ 2

38. ἑγγύς. Three leagues. Lightfoot.

CHAP. X.

1. σπείρης Ἰταλικῆς. The σπείρα Ἰταλικῆ is mentioned by Arrian, *Tactic.* p. 73. and the *legio prima Italica* by Tacitus, *Hist.* I. 59, 64. II. 100. III. 22 : but this legion was not raised till

Nero's reign. Σπείρη generally signified a cohort ; and Biscoe thinks that this was an independent cohort, stationed at Cæsarea, p. 302. Many MSS. omit ἦν after τις.

2. εὐσεβὴς καὶ φοβούμενος τὸν Θεόν. These expressions are applied to Gentiles, who, though

αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ A. D.
32.
 3 δεόμενος τοῦ Θεοῦ διαπαντός· εἶδεν ἐν ὁράματι φανε-
 ρῶς, ὥσπερ ὦραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ
 Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ,
 4 “Κορινθίγι.” Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος
 γενόμενος εἶπε, “Τί ἐστὶ, κύριε;” Εἶπε δὲ αὐτῷ,
 “Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβη-
 5 “σαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. καὶ νῦν
 “πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σί-
 6“μωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται παρὰ
 “τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θάλασ-
 7“σαν· οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.” Ὡς
 δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορινθίῳ, φωνή-
 σας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ
 8 τῶν προσκαρτερούντων αὐτῷ, καὶ ἐξηγησάμενος αὐ-
 9 τοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. Τῇ
 δὲ ἐπαύριον ὁδοποροῦντων ἐκείνων καὶ τῇ πόλει ἐγ-
 γιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι,
 10 περὶ ὧραν ἕκτην. ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε
 γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν
 11 ἐπ’ αὐτὸν ἔκστασις, καὶ θεωρεῖ τὸν οὐρανὸν ἀνεφγ-
 μένον, καὶ καταβαῖνον ἐπ’ αὐτὸν σκευὸς τι, ὡς ὁθόνην

not proselytes to Judaism, yet by living among Jews had abandoned heathenism, and worshipped the true God. Other expressions were *σεβόμενος*, *σεβόμενος τὸν Θεόν*. See xiii. 43. xvii. 4.

3. ὦραν ἐννάτην. About three o'clock, which was a Jewish hour of prayer. See iii. 1. v. 7. This seems to shew that Cornelius conformed to the Jewish

worship.

Ibid. ἄγγελον. At ver. 20. this angel is identified with the Spirit.

6. The words *οὗτος λαλήσει—ποιεῖν* are perhaps an interpolation.

9. Τῇ ἐπαύριον. Caesarea is about thirty miles from Joppa.

11. ἐπ’ αὐτὸν is perhaps an interpolation.

A. D. 32. *μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς· ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς 12 καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτὸν, “Ἀναστὰς, 13 “Πέτρε, θύσον καὶ φάγε.” Ὁ δὲ Πέτρος εἶπε, 14 “Μηδαμῶς, κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν “ἢ ἀκαθαρτον.” Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς 15 αὐτὸν, “Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον.” Τοῦτο 16 δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.*

Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ 17 ὄραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· καὶ φωνήσαντες ἔπυν- 18 θάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. Τοῦ δὲ Πέτρου ἐνθυμουμένου περὶ τοῦ 19 ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα, “Ἴδου, ἄνδρες τρεῖς x 15. 7. “ζητοῦσὶ σε· ἅλλὰ ἀναστὰς κατὰβηθι, καὶ πορεύου 20 “σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέ- “σταλκα αὐτούς.” Καταβὰς δὲ Πέτρος πρὸς τοὺς 21 ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς

11. ἀρχαῖς, the ends or corners. Euripides speaks of πλεκτὰς πεισματῶν ἀρχάς, Hippol. 760. and Philo Judæus of δοκίδος τὰς ἀρχάς, vol. II. p. 117.

12. Many MSS. read τὰ τετράποδα καὶ τὰ ἔρπετά τῆς γῆς καὶ τὰ π. τοῦ οὐρανοῦ.

14. Compare Ezek. iv. 14. For οὐδέποτε πᾶν see note at Matt. xii. 25.

15. κοῖνον. So in Lev. xiii. when the priest declares the

leper to be cured or not cured, he is said καθαρίζειν, or μαίνειν.

16. πάλιν is omitted in many MSS.

20. ἐγὼ, i. e. the Spirit, ver.

19. who in ver. 3. is called the Angel of God; and Cornelius addresses him as Lord, ver. 4.

21. The words τοὺς ἀπεσταλμένους—πρὸς αὐτὸν are perhaps an interpolation.

- αὐτὸν, εἶπεν, “ Ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία, A. D.
32.
- 22 “ δι’ ἣν πάρεστε ;” Οἱ δὲ εἶπον, “ Κορινθίλιος ἐκα-
 “ τοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν,
 “ μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰου-
 “ δαίων, ἐ χρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μεταπέμ-
 “ ψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα
- 23 “ παρὰ σοῦ.” Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξέτισε.
 Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καὶ
 τινες τῶν ἀδελφῶν τῶν ἀπὸ τῆς Ἰόππης συνήλθον
- 24 αὐτῷ. καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν·
 ὁ δὲ Κορινθίλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσά-
 μενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φί-
 λους.
- 25 Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας
 αὐτῷ ὁ Κορινθίλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύν-
 26 ησεν. ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων, “ Ἀνάστηθι·
- 27 “ κἀγὼ αὐτὸς ἀνθρώπος εἰμι.” Καὶ συνομιλῶν αὐτῷ
 28 εἰσῆλθε, καὶ εὗρίσκει συνεληλυθότας πολλοὺς, ἔφη 1 Joh. 4. 9.
 τε πρὸς αὐτοὺς, “ Ὑμεῖς ἐπίστασθε, ὡς ἀθέμυτον ἐστίν
 “ ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλο-
 “ φύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκά-
 29 “ θαρτον λέγειν ἄνθρωπον· διὸ καὶ ἀνατιρρήτως
 “ ἦλθον μεταπεμφθεῖς. πυνθάνομαι οὖν, τίνι λόγῳ
- 30 “ μετεπέμψασθέ με ;” Καὶ ὁ Κορινθίλιος ἔφη, “ Ἀπὸ

23. Many MSS. read ἀναστὰς before ὁ Πέτρος.

Ibid. τινες. There were six. See xi. 12.

24. ἀναγκαίους φίλους. We have the same expression in Eurip. *Alcest.* 651. and τοὺς ἀναγκαϊοτάτους τῶν φίλων in Polybius VIII. 9. It means, *the*

most intimate friends.

25. Most MSS. read ἐγένετο τοῦ εἰσελθεῖν.

27. συνομιλῶν. Beza takes this in its usual sense, *colloquens cum eo* : Valckenaer, *ejus lateri junctus*.

30. Ἀπὸ τετάρτης ἡμέρας, *four days ago*. On the day of the

- A. D. 32. “ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νη-
 “ στεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν
 “ τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν
 “ ἐσθῆτι λαμπρᾷ, καὶ φησι, Κορνήλιε, εἰσηκούσθη³¹
 “ σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθη-
 “ σαν ἐνώπιον τοῦ Θεοῦ. πέμψον οὖν εἰς Ἰόππην,³²
 “ καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος·
 “ οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ
 “ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. ἐξ αὐ-³³
 “ τῆς οὖν ἔπεμψα πρὸς σε· σύ τε καλῶς ἐποίησας
 “ παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ
 “ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα
 “ σοι ὑπὸ τοῦ Θεοῦ.”
- Deut. 10. 17. 2 Par. 19. 7. Job. 34-19. Sap. 6. 7. Eccl. 35. 16. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17. • Luc. 4. 14. “ Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν, “ Ἐπ’ ἀλη-³⁴
 “ θείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπ-
 “ τῆς ὁ Θεὸς, ἀλλ’ ἐν παντὶ ἔθνει ὁ φοβούμενος αὐ-³⁵
 “ τὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστι.
 “ τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγ-³⁶
 “ γελίζομενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὗτός
 “ ἐστι πάντων κύριος,) • ὑμεῖς οἴδατε τὸ γεγνημένον³⁷

vision he sent off the messen-
 gers, v. 7, 8: the next day they
 arrived at Joppa, v. 9: the
 next, they set out for Cæsarea,
 v. 23: and on the fourth they
 arrived there, v. 24. For this
 use of ἀπό see xxiii. 23.

Ibid. μέχρι ταύτης τῆς ὥρας,
 four days ago he had fasted up
 to the same hour at which he
 was then speaking.

36. τὸν λόγον. Some have
 understood Jesus Christ, who
 is called *Logos* in John i. 1.
 (Heinsius, Marckius:) but there

is no evidence that this term
 was in use so early. In xiii. 26.
 we find ὑμῖν ὁ λόγος τῆς σωτη-
 ρίας ταύτης ἀπεστάλη, where λό-
 γος means *doctrine*. The con-
 struction is perplexed, but λό-
 γον as well as ῥῆμα may be go-
 verned of οἴδατε: *Ye know the*
communication which God sent to
the children of Israel—the doc-
trine which was preached, or, the
thing which took place through-
out the whole of Judea—I mean,
ye know about Jesus of Naza-
reth, &c.

- “ ῥῆμα καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς A. D.
 “ Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· 32.
- 38 “ Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὡς ἔχρισεν αὐτὸν ὁ ^b Luc. 4. 18.
 “ Θεὸς πνεύματι ἀγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐερ-
 “ γετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομέν-
 “ οὺς ὑπὸ τοῦ Διαβόλου, ὅτι ὁ Θεὸς ἦν μετ’ αὐτοῦ·
- 39 “ καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν ἐποίησεν ἐν
 “ τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν
 40 “ ἀνείλον κρεμάσαντες ἐπὶ ξύλου. ^c τοῦτον ὁ Θεὸς ^c 2. 24.
 “ ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῇ
 41 “ γενέσθαι· ^d οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς ^d 13. 31.
 “ προκείμενοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες
 “ συνεφέγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀνα-
 42 “ στήναι αὐτὸν ἐκ νεκρῶν· ^e καὶ παρήγγειλεν ἡμῖν ^e 17. 31.
 “ κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός Rom. 14.
 “ ἐστὶν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων 10. 2 Cor. 5. 10.
 43 “ καὶ νεκρῶν. ^f τούτῳ πάντες οἱ προφῆται μαρτυροῦ- ^f 15. 9. Jer.
 “ σιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐ- 31. 34. Mi ch. 7. 18
 44 “ τοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.” Ἐπι λα-
 λούντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ
 πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λό-
 45 γον. καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συν-
 ἦλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ
 46 ἁγίου πνεύματος ἐκκέχυται· ἤκουον γὰρ αὐτῶν λαλ-
 ούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. τότε
 47 ἀπεκρίθη ὁ Πέτρος, “ ^g Μήτι τὸ ὕδωρ κωλύσαι δύνα- ^g 15. 8.
 “ ταί τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ

42. ὠρισμένος. Appointed. See πάντα, as applying to the Gen-
 xi. 29. Rom. i. 4. tiles. See Rom. x. 11, 12.

43. There is an emphasis in

A. D. 32. “ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς ;” Προσ-
 48
 32. ἐτάξε τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυ-
 ρίου. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

ἮΚΟΥΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ 11
 ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο
 τὸν λόγον τοῦ Θεοῦ. καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱερο- 2
 σόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, λέ- 3
 γοντες, “Ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰς-
 “ ἦλθες, καὶ συνέφαγες αὐτοῖς.” Ἀρξάμενος δὲ ὁ 4
 10. 9. Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, “ Ἐγὼ 5
 “ ἦμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν
 “ ἐκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς ὁθόνην
 “ μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐ-
 “ ρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· εἰς ἣν ἀτενίσας κατε- 6
 “ νόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία
 “ καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ἤκουσα 7
 “ δὲ φωνῆς λεγούσης μοι, Ἀναστὰς, Πέτρε, θύσον
 “ καὶ φάγε. Εἶπον δὲ, Μηδαμῶς, κύριε· ὅτι πᾶν κοι- 8
 “ νὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα
 “ μου. Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ 9
 “ οὐρανοῦ, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνου. Τοῦ- 10
 “ το δὲ ἐγένετο ἐπὶ τρεῖς, καὶ πάλιν ἀνεσπάσθη ἅπαν-
 “ τα εἰς τὸν οὐρανόν. καὶ ἰδοὺ, ἐξ αὐτῆς τρεῖς ἄνδρες 11
 “ ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμην, ἀπεσταλμένοι
 “ ἀπὸ Καισαρείας πρὸς με. εἶπε δέ μοι τὸ πνεῦμα, 12
 “ συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον· ἦλθον δὲ
 “ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελφοῦ οὗτοι, καὶ εἰσῆλθομεν

CHAP. XI.

2. οἱ ἐκ περιτομῆς. Epipha-
 nius says that Cerinthus was
 one of these, vol. I. p. 111.

but this is probably unfounded.

8. πᾶν is omitted in many
 MSS. but see note to Matt.
 xii. 25.

- 13 “ εἰς τὸν οἶκον τοῦ ἀνδρὸς, ἀπήγγειλέ τε ἡμῖν πῶς A. D.
 “ εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ 32.
 “ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰόππην ἄνδρας, καὶ
 14 “ μετὰπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς
 “ λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ
 15 “ πᾶς ὁ οἶκός σου. ἰὲν δὲ τῷ ἄρξασθαί με λαλεῖν, 1. 2. 4.
 “ ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ’ αὐτοὺς, ὥσπερ καὶ
 16 “ ἐφ’ ἡμᾶς ἐν ἀρχῇ. Ἐμνήσθην δὲ τοῦ ῥήματος κυ- k 1. 5 et
 “ ρίου, ὡς ἔλεγεν, ‘ Ἰωάννης μὲν ἐβάπτισεν ὕδατι, 19. 4. Matt.
 “ 3. 11.
 17 “ ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. ’ Εἰ Marc. 1. 8.
 “ οὖν τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ Luc. 3. 16.
 “ ἡμῖν, πιστεύσασι ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν, Joh. 1. 26.
 “ ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν Θεόν ;”
 18 Ἀκούσαντες δὲ ταῦτα ἠσύχασαν, καὶ ἐδόξαζον τὸν
 Θεὸν, λέγοντες, “ Ἀραγε καὶ τοῖς ἔθνεσι ὁ Θεὸς τὴν
 “ μετάνοιαν ἔδωκεν εἰς ζωὴν.”
 19 ὍΙ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς A. D.
 γενομένης ἐπὶ Στεφάνῳ, διήλθον ἕως Φοινίκης καὶ 31—42.
 Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον 18. 1.
 20 εἰ μὴ μόνον Ἰουδαίοις. ἦσαν δέ τινες ἐξ αὐτῶν ἄν-
 δρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς

13. ἄνδρας is perhaps an interpolation.

16. See i. 5. John the Baptist himself had also said this, Matt. iii. 11.

17. ἐγὼ δὲ τίς ἤμην. Beza rejects δέ, which is wanting in some MSS. but Raphael defends it. Cicero often uses *ego vero* in the same manner.

19. ἐπὶ Στεφάνῳ, post Stephanum, Alberti, Palaiet. Ob Stephanum, Castalio, Beza, Erasmus, L. de Dieu.

Ibid. Κύπριοι. Mnason of Cy-

prus, an old disciple, is mentioned, xxi. 16.

20. Ἀντιόχειαν. Josephus says that the Jews brought over a great number of Greeks to their religion at Antioch, ἀσκήουσιν τρώσκειν μοῖραν αὐτῶν πεποιήγτο. De Bel. Jud. VII. 3. 3.

Ibid. ἦσαν δέ τινες. This probably happened some time after what is mentioned in the preceding verse.

Ibid. Κυρηναῖοι. Lucius of Cyrene is mentioned in xiii. 1.

A. D. 44. βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. ἀνείλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου² μαχαίρα. καὶ ἰδὼν ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις,³ προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ ἡμέραι τῶν ἀζύμων· ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παρα-⁴ δούς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτόν τῷ λαῷ. ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ·⁵ προσευχὴ δὲ ἦν ἐκτενὴς γνωμένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.

Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ⁶ νυκτὶ ἐκείνῃ ἣν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσει δις, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. καὶ ἰδοὺ, ἄγγελος⁷ κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, “Ἀνάστα ἐν τάχει.” Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. εἶπέ τε ὁ ἄγγελος πρὸς αὐ-⁸

1. τινὰς τῶν ἀπὸ τῆς ἐκκλησίας perhaps means, *some who had office in the church.*

2. Eusebius says that the person, who was the cause of James being brought before Herod, was converted to Christianity, and beheaded together with James. *H. E.* II. 9.

Ibid. *μαχαίρα*, i. e. he was beheaded. See *Petr. Alex.* apud Routh. *Rel. Sacr.* vol. III. p. 332.

3. ἀζύμων. Easter in the year 44 fell on the 31st of March. Most MSS. read αἱ ἡμέραι.

4. τέσσαρσι τετραδίοις. Four

soldiers watched at a time, two in the prison, and two at the gate, where they were relieved every three hours. Sixteen soldiers therefore were employed. So Polybius, *διδόσιν δὲ καὶ φυλάκεια δύο, τὸ δὲ φυλάκειον ἐστὶν ἐκ τεττάρων ἀνδρῶν.* VI. 33. 7.

6. ἀλύσει δις. He had a chain on both hands, each of which had the other end fastened to a soldier.

Ibid. ἐτήρουν τὴν φυλακὴν. Raphael thinks this means *agabant excubias*, they kept the watch. So Polybius, VI. 35. 6.

- τὸν, “Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου” A. D.
44.
ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ, “Περιβαλοῦ τὸ
9 “ἱμάτιόν σου, καὶ ἀκολουθεῖ μοι.” Καὶ ἐξελθὼν
ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γι-
νόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν.
10 διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν, ἦλθον
ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν
πόλιν, ἣτις αὐτομάτῃ ἠνοιχθῇ αὐτοῖς· καὶ ἐξελθόντες
προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος
11 ἀπ’ αὐτοῦ. καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε,
“Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε κύριος τὸν ἁγ-
“γελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ
“πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.”
12 Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς
Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ
συνηθροισμένοι καὶ προσευχόμενοι.
13 Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶ-
νος, προσῆλθε παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη·
14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς

8. *Περίζωσαι*. Most MSS. read *ζῶσαι*.

10. The first watch were the two soldiers within the prison: the second were the two between the door of the prison and the iron gate which formed the termination of a street leading from the prison to the town.

11. *γενόμενος ἐν ἑαυτῷ*. We find the same phrase in Xen. Cyrop. I. Polyb. I. 49. 8.

12. *Μάρκου*. Probably the same Mark, who was son of the sister of Barnabas, Col. iv. 10: but not Mark the Evan-

gelist. See Grotius, Simon, *ad l.*

13. τοῦ Πέτρου is perhaps an interpolation for αὐτοῦ.

Ibid. ὑπακούσαι. This was the term for a person stationed at the door of a house, who was to attend to persons knocking: he was called ὁ ὑπακούων. So Xenophon, Φιλίππος δὲ ὁ γλωτοποῖδς κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι, εἰσαγγεῖλαι δστις τε εἴη. *Sympos.* p. 690. Ἐγὼ δὲ κόπτω προσελθὼν τὴν θύραν, καὶ μόλις μὲν καὶ βραδέως ὑπήκουσε δ' οὖν ἡ γυνή, εἶτα καὶ προσῆλθεν. Lucian. See Raphel and L. de Dieu.

A. D. 44. βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. ἀνείλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννη μαχαίρα. καὶ ἰδὼν ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοι προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ ἡμέραι τῶν ἀζύμων· ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδὼς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσει αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸ τῷ λαῷ. ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.

Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τυκτὶ ἐκείνῃ ἣν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσει δις, φύλακές τε πρὸς τῆς θύρας ἐτήρουν τὴν φυλακὴν. καὶ ἰδὼν, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸ λέγων, “Ἀνάστα ἐν τάχει.” Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. εἶπέ τε ὁ ἄγγελος πρὸς αὐ

1. τινὰς τῶν ἀπὸ τῆς ἐκκλησίας perhaps means, *some who had office in the church.*

2. Eusebius says that the person, who was the cause of James being brought before Herod, was converted to Christianity, and beheaded together with James. *H. E.* II. 9.

Ibid. μαχαίρα, i. e. he was beheaded. See Petr. Alex. apud Routh. *Rel. Sacr.* vol. III. p. 332.

3. ἀζύμων. Easter in the year 44 fell on the 31st of March. Most MSS. read αἱ ἡμέραι.

4. τέσσαρσι τετραδίοις. Four

soldiers watched at a time, two in the prison, and two at the gate, where they were relieved every three hours. Sixteen soldiers therefore were employed. So Polybius, διδάσκει δὲ καὶ φυλάκεια δύο, τὸ δὲ φυλάκειν ἐστὶν ἐκ τεττάρων ἀνδρῶν. VI 33, 7.

6. ἀλύσει δις. He had a chain on both hands, each of which had the other end fastened to a soldier.

Ibid. ἐτήρουν τὴν φυλακὴν Raphael thinks this means *agebant excubias*, they kept the watch. So Polybius, VI. 35 6.

βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει A. D.
 22 πρὸς αὐτούς. ὁ δὲ δῆμος ἐπεφώνει, “ Θεοῦ φωνὴ καὶ 44.
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 24 Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν. P^o 6. 7. et
19. 20.
 25 δὲ λόγος τοῦ Θεοῦ ἡῤῥξανε καὶ ἐπληθύνετο. Esa. 55. 11.
Col. 1. 6. ^q Βαρ-
 νάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλήμ,
 πληρώσαντες τὴν διακονίαν, συμπαλαβόντες καὶ
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 2 φος, καὶ Σαῦλος. ^a λειτουργούντων δὲ αὐτῶν τῷ κυ- 9. 15. et
22. 21.
 ρίῳ καὶ νηστευόντων, εἶπε τὸ πνεῦμα τὸ ἅγιον, Rom. 1. 1.
et 10. 15.
 “ Ἀφορίσατε δὴ μοι τὸν τε Βαρνάβαν καὶ τὸν Σαῦ- Gal. 1. 15.
et 2. 8.
 3 λον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.” ^t Τότε Eph. 3. 8.
1 Tim. 2. 7.
 νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς 2 Tim. 1. 11.
Matt. 9. 38.
 4 χεῖρας αὐτοῖς, ἀπέλυσαν. Οὗτοι μὲν οὖν ἐκπεμφθέν- t 6. 6. et 8.
15. et 14.
26.
 τες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν

He was celebrating games at
 Cæsarea in honour of Claudius.
 It was on the second day that
 he appeared in the theatre in
 a robe of silver. He lingered
 five days. *Antiq.* XIX. 8, 2.
 He was perhaps celebrating the
 birthday of Claudius, August 1.
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 cated with Herod's son.

Ibid. σύντροφος. One who
 had been a companion of He-
 rod when a boy, as was the
 custom in great families. See
 Raphael.

A. D. οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμούσα δὲ ἀπήγγειλεν
 44. ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. οἱ δὲ πρὸς 15
 αὐτὴν εἶπον, “Μαίνῃ.” Ἡ δὲ διῶσχυρίζετο οὕτως
 ἔχειν. Οἱ δὲ ἔλεγον, “Ὁ ἄγγελος αὐτοῦ ἐστίν.” Ὁ 16
 δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐ-
 τὸν, καὶ ἐξέστησαν. κατασείσας δὲ αὐτοῖς τῇ χειρὶ 17
 σιγᾶν, διηγήσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγα-
 γεν ἐκ τῆς φυλακῆς. εἶπε δὲ, “Ἀπαγγείλατε Ἰακώ-
 “ βφ καὶ τοῖς ἀδελφοῖς ταῦτα.” Καὶ ἐξελθὼν ἐπο-
 ρεύθη εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέρας, ἦν 18
 τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ
 Πέτρος ἐγένετο. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ 19
 μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπ-
 αχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν
 ο 1 Reg. 5. Καισάρειαν διέτριβεν. ° Ἦν δὲ ὁ Ἡρώδης θυμομα- 20
 9, 11.
 Ezech. 27. χῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν
 17. πρὸς αὐτὸν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοι-
 τῶνος τοῦ βασιλέως, ἤτουντο εἰρήνην, διὰ τὸ τρέφε-
 σθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα 21

14. ἐστάναι. See 1 Cor. x. 12.

15. ἄγγελος. See Matt. xviii.
10.

17. Ἰακώβφ. This confirms the statement of the early writers, that James was bishop of Jerusalem. See also xv. 13. xxi. 18. He was one of the cousins of our Lord, and most probably not one of the twelve apostles. See Matt. xiii. 55. It might be conjectured from Gal. i. 19. that he was appointed soon after the conversion of S. Paul. When the apostles began to make circuits from

Jerusalem, (see note at ix. 32.) they probably appointed James to be the permanent head of the church at Jerusalem.

19. ἀπαχθῆναι, i. e. ad supplicium. V. Esther xii. 3. So Philo Judæus, ἀπήγοντο, ἐμαστιγοῦντο, ἐτροχιζοντο, vol. II. p. 527. Pliny writes, perseverantes duci jussi. Epist. X. 97.

20. θυμομαχῶν. Determined to continue hostilities. Raphel, Wolfius. Ἡρώδης is perhaps an interpolation.

21. Josephus confirms this account of the death of Herod.

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 Ἦσαν οὖν καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς 1 Tim. 2. 7.
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15. et 14.
 26. 26.
 τες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν

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- A. D. Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον.
 45. καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον⁵
 12. 25. τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· ^αεἶχον
 8. 9. δὲ καὶ Ἰωάννην ὑπηρέτην. ²διελθόντες δὲ τὴν νῆσον⁶
 ἄχρι Πάφου, εὗρόν τινα μάγον ψευδοπροφήτην Ἰου-
 δαῖον, ᾧ ὄνομα Βαριῆσους, ὃς ἦν σὺν τῷ ἀνθυπάτῳ⁷
 Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσά-
 μενος Βαρνάβαν καὶ Σαῦλον, ἐπέζητησεν ἀκοῦσαι τὸν
 7 Exod. 7. λόγον τοῦ Θεοῦ. ^{11.} ἀνθίστατο δὲ αὐτοῖς Ἑλύμας, ὃς⁸
 11. ²Tim. μάγος· οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ·
 3. 8. ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.
 Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου,⁹
 καὶ ἀτενίσας εἰς αὐτὸν ²εἶπεν, “Ὁ πλήρης παντὸς¹⁰
 2 Matt. 13. 38. Joh. 8. “δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ
 44. 1 Joh. 3. 8. “πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς
 “κυρίου τὰς εὐθείας;· καὶ νῦν ἰδοὺ, χεὶρ τοῦ κυρίου¹¹
 “ἐπὶ σέ, καὶ ἔση τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι

4. Σελεύκειαν. Seleucia was on the Orontes, fifteen miles from Antioch, and five from the sea. See Strabo XVI. p. 751.

6. διελθόντες. Cyprus is 140 miles in length. We may remember, that the gospel had been preached here before, xi. 19. Many MSS. read *ὅλην τὴν νῆσον*.

7. ἀνθυπάτῳ. *Proconsul*. Beza and Grotius observed, that Cyprus was not governed by a proconsul: but Dio Cassius informs us, that Augustus restored Cyprus to the people, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκείνα τὰ ἔθνη πέμπεσθαι ἤρξαντο, LIV. p. 523. See also Sueton. *Aug.* 47. There is a coin of Proclus,

who probably succeeded Sergius Paulus, on which he is called ΑΝΘΥΠΑΤΟΣ.

8. Ἑλύμας has the same signification as μάγος in Persian and Arabic.

9. It was the custom for Jews to take Roman names. See Acts i. 23. Col. iv. 11.

10. ῥαδιουργία seems to mean properly whatever is done carelessly or at random, and hence any wickedness.

11. It has been thought that Pliny alluded to this miracle: Est et alia factio a Mose et Jamne et Jotape Judæis pendens, sed multo millibus post Zoroastrem. Tanto recentior est Cypria. XXX. 1.

- “καιροῦ.” Παραχρήμα δὲ ἐπέπεσεν ἐπ’ αὐτὸν ἀχλὺς A. D.
 12 καὶ σκότος, καὶ περιάγων ἐξήτει χειραγωγούς. τότε 45.
 ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς, ἐπίστευσεν, ἐκπλησ-
 σόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.
 13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦ-
 λον, ἦλθον εἰς Πέργην τῆς Παμφυλίας. ^a Ἰωάννης ^a 15. 38.
 δὲ ἀποχωρήσας ἀπ’ αὐτῶν ὑπέστρεψεν εἰς Ἱεροσό-
 14 λυμα. αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγέ-
 νοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες
 εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθι-
 15 σαν. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν
 προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐ-
 τοὺς, λέγοντες, “Ἄνδρες ἀδελφοὶ, εἰ ἔστι λόγος ἐν
 16 “ὕμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε.” ^b Ἀνα- ^b 12. 17. et
 στὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν, ^{19. 33. et}
 “Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεόν,
 17 “ἀκούσατε. ^c ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξ- ^c Exod. 1. 1
 “ἐλέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν λαὸν ὕψωσεν ^{et} 6. 6. et
 “ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ^{12. 31. et}
 18 “ὕψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· ^d καὶ ὡς τεσ- ^d Exod. 16
 “σαρακονταετῇ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ^{2. 35.}
^{Num. 14.}
^{34. Psal.}
^{95. 10.}

12. If the proconsul was baptized, as seems nearly certain, he was the first Gentile convert properly so called.

13. John went as far as Perga, or at least to the coast of Pamphylia, xv. 38. He may perhaps have been displeased at the baptism of Sergius Paulus, having taken up his notions from Peter.

15. ἀνάγνωσιν. The Law used to be read over every year: but when this was forbidden

by Antiochus Epiphanes, they substituted the Prophets. When the Maccabees restored the reading of the Law, this served for the first lesson, and the section out of the Prophets for the second. See xv. 21. Prideaux, L. de Dieu.

16. κατασείσας τῇ χειρὶ. So in xii. 17. xxi. 40: but in xix. 33. it is κατασείσας τὴν χεῖρα.

17. Ἰσραὴλ is perhaps an interpolation.

18. ἐτροποφόρησεν. Most MSS.

- A. D. " ἐρήμῳ· * καὶ καθελὼν ἔθνη ἐπτα ἐν γῇ Χαναάν, 19
 45. " κατεκληροδότησεν αὐτοῖς τὴν γῆν αὐτῶν. † καὶ μετὰ 20
 o Jos. 14. 1, " ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε
 2. " κριτὰς ἕως Σαμουὴλ τοῦ προφήτου· * κάκεῖθεν ἡγή- 21
 f Jud. 2. 16. " σαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαουλ
 et 3. 9. " υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαρά-
 e 1 Sam. 8. " κοντα· † καὶ μεταστήσας αὐτὸν, ἡγεῖρεν αὐτοῖς τὸν 22
 5. et 9. 15. " Δαβὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας, ' Εὗρον
 et 10. 1. " Δαβὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν
 Ose. 13. 11. " μου, ὃς ποιήσει πάντα τὰ θελήματά μου.' † Τούτου 23
 h 7. 45. " ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγεῖρε
 1 Sam. 13. " τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, † προκηρύξαντος Ἰω- 24
 14. et 15. " ἄννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα
 28. et 16. " μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. † ὡς δὲ ἐπλήρου 25
 13. Psal. " ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, ' Τίνα με ὑπονοεῖτε
 89. 20. " εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ,
 12 Sam. 7. " ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγεῖρε
 12. Esa. 11. " τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, † προκηρύξαντος Ἰω- 24
 j Mal. 3. 1. " ἄννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα
 Matt. 3. 1. " μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. † ὡς δὲ ἐπλήρου 25
 Marc. 1. 2. " ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, ' Τίνα με ὑπονοεῖτε
 Luc. 3. 3. " εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ,
 Joh. 3. 23. " ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγεῖρε
 k Joh. 1. 20, " τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, † προκηρύξαντος Ἰω- 24
 26, 27. " ἄννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα
 Matt. 3. 11. " μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. † ὡς δὲ ἐπλήρου 25
 Marc. 1. 7. " ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, ' Τίνα με ὑπονοεῖτε
 Luc. 3. 16. " εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ,

read *ἐτροφοφόρησεν*, which we also find in Deut. i. 31. This is preferred by Hammond, Heinsius, Mill, &c.

19. *ἔπτα*. The Canaanites, Hittites, Amorites, Perizzites, Gergesites, Hivites, and Jebusites. Most MSS. read *κατεκληρονόμησεν*.

20. It seems uncertain, whether this means, *four hundred and fifty years after this he gave judges*, or, *he gave judges for four hundred and fifty years*. Knatchbull dates the four hundred and fifty years from the covenant made with Abraham, from which period to the Judges were very nearly four hundred and fifty years. L. de Dieu makes four hundred and forty-seven years from the birth of

Isaac to the Judges. From the division of the Judges to Samuel was only three hundred and forty-eight years. Some would read *τετρακοσίοις* for *τετρακοσίοις*.

21. Josephus says that Saul reigned forty years. *Antiq.* VI. 14. 9. and the probability of it is shewn by Biscoe, p. 558.

22. *μεταστήσας*. Vel *e regno*, vel *e vita*. Raphael.

Ibid. *Εὗρον κ. τ. λ.* These words are not taken from any one passage in scripture, but from several, e. g. 1 Sam. xiii. 14. Psalm lxxix. 20.

23. *ἡγεῖρε*. Most MSS. read *ἡγαγε*.

25. *ἐπλήρου*. As *John* was fulfilling his course.

Ibid. Raphael removes the

- “ οὐδ' οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. A. D.
 26 “ Ἰ᾿ Ανδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν 45.
 “ ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σω-^{1 ver. 46.}
 27 “ τηρίας ταύτης ἀπεστάλη. ^{et 3. 26.} οἱ γὰρ κατοικοῦντες ἐν ^{Matt. 10. 6.}
 “ Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοή-^{m 3. 17. et}
 “ σαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ ^{15. 21.}
 “ πᾶν σάββατον ἀναγνωσκομένας, κρίναντες ἐπλή-^{Joh. 16. 3.}
 28 “ ρωσαν. ^{1 Cor. 2. 8.} καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες, ^{1 Tim. 1. 13.}
 29 “ ᾗτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. ^{n Matt. 27.} ὥς δὲ ἐτέ-^{20, &c.}
 “ λεσαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, καθε-^{Marc. 15.}
 30 “ λόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον. ^{11, &c.} ὁ δὲ ^{Luc. 23. 18,}
 31 “ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν, ^{&c. Joh. 19.} ὃς ὥφθη ἐπὶ ἡμέ-^{6.}
 “ ρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλι-^{o Matt. 27.}
 “ λαίας εἰς Ἱερουσαλὴμ, οἵτινές εἰσι μάρτυρες αὐτοῦ ^{59. Marc.}
 32 “ πρὸς τὸν λαόν. ^{15. 46.} καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα ^{Luc. 23. 53.}
 “ τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ^{Joh. 19. 38.}
 “ ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ^{p 2. 24.}
 33 “ ἡμῖν, ἀναστήσας Ἰησοῦν. ^{q 1. 3.} ὥς καὶ ἐν τῷ ψαλμῷ ^{Matt. 28. 2,}
 “ τῷ δευτέρῳ γέγραπται, ‘Υἱός μου εἶ σὺ, ἐγὼ σή-^{16. Marc.}
 34 “ μερον γεγέννηκά σε.’ ^{16. 6, 14.} Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ ^{Luc. 24. 36.}
 “ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθο-^{Joh. 20. 19.}
^{et 21. 1.}
^{1 Cor. 15. 5,}
^{6.}
^{1 Gen. 3. 15.}
^{et 22. 18. et}
^{26. 4. et 49.}
^{10. Deut.}
^{18. 15.}
^{2 Sam. 7.}
^{12. Psal.}
^{132. 11.}
^{Esa. 4. 2. et}
^{7. 14. et 9.}
^{6. et 40. 10.}
^{Jer. 23. 5.}
^{et 33. 14.}
^{Ezech. 34.}
^{23. et 37.}
^{24. Dan. 9.}
^{24. 25.}
^{8 Psal. 2. 7.}
^{Hebr. 1. 5.}
^{et 5. 5.}
^{Heb. 1. 5.}
^{Many MSS. omit}
^{1 Esa. 55. 3.}

note of interrogation after εἶ-
 ναι, and interprets the whole
 passage, *I am not the man whom*
you suppose me to be. So Pa-
 lairet. I should then translate
ἔρχεται, not *there comes one*, but
he comes.

27. κρίναντες. *Having con-*
demned Jesus. Knatchbull, Beza,
 Hammond, Wolfius.

31. This seems to imply that
 S. Paul had not himself seen

Jesus. See Heb. ii. 3.

32. ἡμῖν is omitted in many
 MSS.

33. ἀναστήσας. See note at
 ii. 30.

Ibid. ψαλμῷ. This psalm was
 always considered to be pro-
 phetic of the Messiah. See
 Heb. i. 5. Many MSS. omit
 τῷ δευτέρῳ.

34. διαφθοράν. *Death*, the
 dissolution of soul and body.

- A. D. “*ρὰν, οὕτως εἶρηκεν, “Οτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ*
 45. “*τὰ πιστά.’ “Διὸ καὶ ἐν ἑτέρῳ λέγει, ‘Οὐ δώσεις*
 u 2. 27, &c. “*τὸν ὅσιόν σου ἰδεῖν διαφθοράν.’* ²Δαβὶδ μὲν γὰρ 36
 Psal. 16. 10. “*ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ ἐκοιμή-*
 2. 29. “*θη, καὶ προστετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ*
 1 Reg. 2. 10. “*εἶδε διαφθοράν· ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε* 37
 7 Luc. 24. “*διαφθοράν. Ἰγνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελ-* 38
 47. Rom. 3. “*φοὶ, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγ-*
 24, 28. Gal. “*γέλλεται·* ²*καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν* 39
 2. 16. 1 Joh. “*τῷ νόμῳ Μωσέως δικαιοθῆναι, ἐν τούτῳ πᾶς ὁ πι-*
 2. 12. “*στεύων δικαιοῦται. βλέπετε οὖν μὴ ἐπέλθῃ ἐφ’* 40
 2 Rom. 8. 3. “*ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, “Ἰδετε, οἱ* 41
 et 10. 4. “*καταφρονηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι*
 Heb. 7. 19. “*ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον*
 et 9. 15. “*ὃ οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῇται ὑμῖν.’”*
 2 Esd. 28. “*Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων,* 42
 14. Habac. “*παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαλη-*
 1. 5. “*θῆναι αὐτοῖς τὰ ῥήματα ταῦτα. ὁ λυθείσης δὲ τῆς* 43
 b 11. 23. et “*συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ*
 14. 22.

34. “Οτι δώσω κ. τ. λ. In the LXX, καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά. Our translators render ὅσια *mercies*, and the same Hebrew term, which is translated ὅσια here, is ἐλέη in 2 Chron. vi. 42. It means, *I will fulfil the mercies promised to David.*

39. ἐν τούτῳ is not to be connected with ὁ πιστεύων, but is opposed to ἐν τῷ νόμῳ Μωσέως. For δικαιοθῆναι ἀπὸ—see Rom. vi. 7.

41. Ἰδετε. In the LXX “Ἰδετε, οἱ καταφρονηταὶ, καὶ ἐπιβλέ-

ψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε. There is no word in the Hebrew answering to ἀφανίσθητε.

42. Most MSS. read ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ.

Ibid. μεταξὺ. Lightfoot understood this of the second and fifth days of the week, upon which the synagogues were held. *ad Matt.* iv. 23. But Krebsius quotes Josephus as using μεταξὺ for *post*: so it is understood by Erasmus, Capellus, L. de Dieu.

τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρ- A. D.
νάβᾳ· οἷτινες προσλαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς 45.
ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ.

- 44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις
45 συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ἰδόντες δὲ οἱ
Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέ-
λεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες
46 καὶ βλασφημοῦντες. ἡ παρῥησιασάμενοι δὲ ὁ Παῦλος c ver. 26.
et 1. 8. et
καὶ ὁ Βαρνάβας εἶπον, “Ὑμῖν ἦν ἀναγκαῖον πρῶτον 3. 25, 26.
et 18. 6. et
“ λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖ- 28. 28.
Deut. 32.
“ σθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰῶ- 21. Esa. 55.
47 “ νίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. ^{οὕτω} 5. Matt. 8.
12. et 21.
“ γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, ‘Τέθεικά σε εἰς φῶς 43. Rom.
10. 19.
“ ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς d Esa. 49.
6. et 42. 6.
48 “ γῆς.” Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον Luc. 2. 32.
τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν, ὅσοι ἦσαν τε-
49 ταγμένοι εἰς ζωὴν αἰώνιον. διεφέρετο δὲ ὁ λόγος τοῦ
50 κυρίου δι’ ὅλης τῆς χώρας. οἱ δὲ Ἰουδαῖοι παρώ- 2 Tim. 3.
11.
τρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας
καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν
ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐ-

43. ἔπειθον αὐτοὺς. *Rogabant eos.* Raphael. Most MSS. read *προσμένειν*.

46. οὐκ ἀξίους κρίνετε ἑαυτοὺς is the same as κρίνετε ἑαυτοὺς οὐκ ἀξίους, *ye pass sentence upon yourselves as unworthy.*

47. This quotation agrees with the Hebrew.

48. τεταγμένοι. This verse is to be contrasted with ver. 46: ἀπωθεῖσθε τὸν λόγον τοῦ Θεοῦ is opposed to ἐδόξαζον τὸν λόγον τοῦ Κυρίου, and οὐκ ἀξίους κρί-

νετε ἑαυτοὺς τῆς αἰωνίου ζωῆς το ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. The Jews rejected the gospel, the Gentiles accepted it: the former act was voluntary, and so was the latter: τάσσεσθαι εἰς is therefore to enrol oneself in, to put oneself in the number of. See Rom. x. 3. 1 Cor. xvi. 15.

50. εὐσχήμονας. See xvii. 12. Mark xv. 43. It seems to mean, *persons of condition.* Most MSS. omit τὰς.

A. D. τοὺς ἀπὸ τῶν ὀρίων αὐτῶν. 'οἱ δὲ ἐκτιναζόμενοι τὸν 51

45. κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἦλθον εἰς

^f 14. 6, 11. ^{et} 18. 6. 'Ἰκόνιον. οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύ- 52
^{Matt.} 10. ματος ἁγίου.

^{14.} ^{Marc.}
^{6. 11.} ^{Luc.}
^{9. 5.}

'ΕΓΕΝΕΤΟ δὲ ἐν 'Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν 14

αὐτοὺς εἰς τὴν συναγωγὴν τῶν 'Ιουδαίων, καὶ λαλῇ-

σαι οὕτως ὥστε πιστεῦσαι 'Ιουδαίων τε καὶ 'Ελλή-

νων πολὺ πλῆθος. οἱ δὲ ἀπειθοῦντες 'Ιουδαῖοι ἐπή- 3

γειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν

ἀδελφῶν. ^εἰκανὸν μὲν οὖν χρόνον διέτριψαν παρρη- 3

^ε 19. 11.
^{Marc.} 16.
^{20.} ^{Hebr.}
^{2. 4.}

σιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῇ λόγῃ

τῆς χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρατα γί-

νεσθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ πλῆθος 4

τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς 'Ιουδαίοις, οἱ

^h 2 Tim. 3. δὲ σὺν τοῖς ἀποστόλοις. ^{h'} Ὡς δὲ ἐγένετο ὁρμὴ τῶν 5
^{11.}

ἐθνῶν τε καὶ 'Ιουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν,

¹ Matt. 10. ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, ¹συνιδόντες κατέ- 6
^{23.}

φυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ

Δέρβην καὶ τὴν περίχωρον, κακεῖ ἦσαν εὐαγγελιζό- 7
 μνοι.

51. Iconium is placed in Lycania by Strabo XII. Cic. *ad Fam.* XV. 4. Plin. V. 27. in Pisidia by Ammian. Marcell. XIV. and the last city in Phrygia by Xenophon, *Anab.* I. See Raphael.

52. ἐπληροῦντο πν. ἁγίου. This means, that Paul and Barnabas, before their departure, imparted the miraculous gifts of the Holy Ghost. See vi. 3.

CHAP. XIV.

3. τῇ λόγῃ τῆς χάριτος αὐτοῦ, literally, *the announcement of his free pardon*. This was made

by the apostles, and God bore witness to the truth of their words by enabling them to work miracles. See xx. 32.

6. It took Cyrus six days to march through Lycania. *Anab.* I.

Ibid. Δέρβην. It is probable that Timothy was converted during this visit to Derbe. See xvi. 1. 1 Tim. i. 2. Drusius thinks that Lystra and Derbe are not meant to be included among the cities of Lycania, being in fact in Isauria.

- 8 ^k Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν A. D.
ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς ^{45.}
9 οὐδέποτε περιπατῇκει. οὗτος ἤκουε τοῦ Παύλου λα- ^{k 3. 2.}
λοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει
10 τοῦ σωθῆναι, ¹εἶπε μεγάλη τῇ φωνῇ, “ Ἀνάστηθι ἐπὶ ¹ Esa. 35. 6.
“ τοὺς πόδας σου ὀρθός.” Καὶ ἤλλετο καὶ περιεπά-
11 τει. ^mΟἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆ- ^{m 28. 6.}
ραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ, λέγοντες, “ Οἱ
“ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς”
12 ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία, τὸν δὲ Παῦλον,
13 Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ὁ
δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν,
ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν
14 τοῖς ὄχλοις, ἤθελε θύειν. ⁿ Ἀκούσαντες δὲ οἱ ἀπό- ^{n Matt. 26.}
στολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμά- ^{65.}
15 τια αὐτῶν εἰσεπήδησαν εἰς τὸν ὄχλον, κρᾶζοντες ^o καὶ ^{o 10. 26.}
λέγοντες, “ Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς
“ ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι
“ ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν
“ Θεὸν τὸν ζῶντα, ^p ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν ^{p Gen. 1. 1.}
16 “ γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· ^q ὃς ^{Psalm. 33. 6.}
“ ἐν ταῖς παρωχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη ^{et 124. 8. et}
^{146. 6.}
17 “ πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· καὶ τοι γε οὐκ ἀμάρ- ^{q 17. 30.}
^{Psalm. 81. 12.}

8. ὑπάρχων is perhaps an interpolation.

9. πίστιν τοῦ σωθῆναι. The lame man heard Paul announce the terms of salvation, and Paul knew that he had *faith in the salvation which had been procured*.

11. Λυκαονιστί. A dissertation was written by Jablonski, *de lingua Lycaonica*.

13. τοῦ ὄντος. *Who had a temple*. So Æschylus, πρὸ πόλεως. Theb. 170.

Ibid. πυλῶνας. The gates of the house in which the apostles were. *Wolffius*.

14. εἰσεπήδησαν. Probably ἐξεπήδησαν.

15. Most MSS. read ἐπὶ Θεὸν ζῶντα.

- A. D. 45. “ τυρον ἑαυτὸν ἀφῆκεν ἀγαθοποιῶν, οὐρανόθεν ἡμῖν
 “ ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν
 “ τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.” Καὶ 18
 ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ
 μὴ θύειν αὐτοῖς.
- 9 Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰου- 19
 δαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν
 Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν
 τεθνάναι. κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀνα- 20
 στάς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθε
 σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. εὐαγγελισάμενοί τε 21
 τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέ-
 στρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιό-
 χειαν· ἑπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρα- 22
 καλοῦντες ἐμμένειν τῇ πίστει, καὶ, “ ὅτι διὰ πολλῶν
 38. et 16. “ θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
 24. Luc. 22. “ Θεοῦ.” * Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους 23
 24. 26. κατ’ ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέ-
 2 Tim. 3. 17. θεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν. καὶ 24
 1. 26. διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν· καὶ 25
 Titus 1. 5. λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀτ-
 13. 1, 3. τάλειαν· ἡ κάκειθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν 26
 ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον

17. Compare Cicero, “Nam
 “ et fruges et reliqua, quæ
 “ terra pariat, et tempestates
 “ ac temporum varietates, cæli
 “ que mutationes, quibus om-
 “ nia, quæ terra gignat, matu-
 “ rata pubescant, a diis im-
 “ mortalibus tribui generi hu-
 “ mano putant.” De Nat. Deor.
 I. 2.

22. παρακαλοῦντες—ὅτι. Po-

lybius uses παρακαλεῖν with ὅτι
 precisely in this way. See Ra-
 phel and Krebsius. But the
 form of the sentence seems to
 be like that in i. 4. xvii. 3.
 xxiii. 22.

23. κατ’ ἐκκλησίαν, in every
 church, i. e. in every place
 where they had made con-
 verts.

26. τῇ χάριτι τοῦ Θεοῦ. By

- 27 ὁ ἐπλήρωσαν. ^α παραγενόμενοι δὲ καὶ συναγαγόντες A. D.
 τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' 45.
 αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. ^α 15. 4.
1 Cor. 16. 9.
 28 διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθη- ² Cor. 2. 12.
Apc. 3. 8.
 ταῖς.
- 15 ^α ΚΑΙ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδί- A. D.
 δασκον τοὺς ἀδελφούς, “Ὅτι ἐὰν μὴ περιτέμνησθε 46.
 2 τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι.” Ἰενο- ^x Gen. 17.
10. Lev. 12.
 μένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ ^{3.} Gal. 5.
1, 2. Phil.
 Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀνα- ^{3.} 2. Col. 2.
8, 11, 16.
 βαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἔξ ⁷ Gal. 2. 1.
 αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς
 3 Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. οἱ μὲν οὖν
 προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοι-
 νίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν
 τῶν ἐθνῶν· καὶ ἐποιοῦν χαρὰν μεγάλην πᾶσι τοῖς
 4 ἀδελφοῖς. ^α παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπε- ² 14. 27.
 δέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ

the special interposition of God.
 See xiii. 2.

27. ἤνοιξε. The door there-
 fore had not been fully opened
 before to the Gentiles. See xv.
 3. Cornelius, though not a pro-
 selyte, was not an idolatrous
 Gentile: see x. 2: and the
 gospel does not seem to have
 been openly preached to idol-
 atrous Gentiles till now. See
 xiii. 12.

28. ἐκεῖ is perhaps an inter-
 polation.

CHAP. XV.

1. τινες. Epiphanius says that
 Cerinthus was one of them, but
 probably without foundation.

Vol. I. p. 111. They may have
 been inhabitants of Jerusalem,
 or persons who had gone up
 from Antioch and returned. See
 xv. 24.

2. τινες ἄλλους. Titus was
 one of them. Gal. ii. 1. S. Paul
 speaks of having had a special
 revelation concerning this jour-
 ney, Gal. ii. 2. See Buxtorfius,
Catalect. p. 268.

Ibid. πρεσβυτέρους. When the
 apostles were absent from Je-
 rusalem, the church there was
 managed by James and the
 elders. See xii. 17. xxi. 18.
 S. John was now at Jerusalem,
 Gal. ii. 9.

A. D. τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε
 46. μετ' αὐτῶν. ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἰρέ- 5
 σεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες, “Ὅτι
 “δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν
 “νόμον Μωϋσέως.”

Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι 6
 a 10. 20. et ἰδεῖν περὶ τοῦ λόγου τούτου. *πολλῆς δὲ συζητήσεως 7
 11. 1, 2. γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτοὺς, “Ἄν-
 “δρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ’ ἡμερῶν ἀρ-
 “χαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός
 “μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου,
 b 10. 43, & c. “καὶ πιστεῦσαι. b καὶ ὁ καρδιογνώστης Θεὸς ἐμαρ- 8
 1 Par. 28. 9. “τύρησεν αὐτοῖς, δὸς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον,
 et 29. 17. “καθὼς καὶ ἡμῖν. c καὶ οὐδὲν διέκρινε μεταξύ ἡμῶν 9
 Ps. 7. 9. “καθὼς καὶ ἡμῖν. c καὶ οὐδὲν διέκρινε μεταξύ ἡμῶν 9
 Jer. 11. 20. “τε καὶ αὐτῶν, τῇ πίστει καθarisas τὰς καρδίας αὐ-
 et 17. 10. “τῶν. d νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι 10
 et 20. 12. “τῶν. d νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι 10
 1 Cor. 1. 2. “ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ
 c 1 Pet. 1. 22. “πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι ;
 d Gal. 5. 1.

4. ἀνήγγειλάν. This was a private communication, (Gal. ii. 2.) made perhaps only to the apostles.

5. Some have made this verse a continuation of the relation of Paul and Barnabas. Beza. The notion is refuted by Wolfius.

Ibid. περιτέμνειν. S. Paul refused to have Titus circumcised, Gal. ii. 3. It would seem from Gal. ii. 2. that this dispute was promoted by some persons who pretended to be Christians.

6. τοῦ λόγου τούτου. There were two questions, (see ver. 5.)

1. whether the Gentiles should be circumcised; 2. whether they should observe the customs of the Mosaic law. The former was answered decidedly in the negative; the latter partly in the affirmative. See xxi. 21.

7. ἀφ’ ἡμερῶν ἀρχαίων. This confirms what was said at ix. 32. The conversion of Cornelius was perhaps fourteen years ago.

Ibid. ἐν ἡμῖν. Among us apostles.

10. πειράζειν τὸν Θεόν is to try the patience of God by doing any thing wrong.

- 11 “^e ἀλλὰ διὰ τῆς χάριτος κυρίου Ἰησοῦ Χριστοῦ πι- A. D.
 12 “ στεύομεν σωθῆναι, καθ’ ὃν τρόπον ἀκείνοι.” Ἐσί- 46.
 γησε δὲ πᾶν τὸ πλήθος, καὶ ἤκουον Βαρνάβα καὶ ^e Eph. 2. 4,
 Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα ^{8.} Titus 3.
 13 καὶ τέρατα ἐν τοῖς ἔθνεσι δι’ αὐτῶν. Ἦμετὰ δὲ τὸ ^{12.} 17.
 σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, “² Ἄνδρες
 14 “ ἀδελφοί, ἀκούσατέ μου. ⁸ Συμεὼν ἐξηγήσατο, κα- ⁸ 2 Pet. 1. 1.
 “ θὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν
 15 “ λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ· καὶ τούτῳ συμφωνοῦ-
 “ σιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται,
 16 “ ^h Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν ^h Amos 9.
 “ σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμ- ^{11, 12.}
 “ μένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·
 17 “ ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων
 “ τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ’ οὓς ἐπικέκλη-
 “ ται τὸ ὄνομά μου ἐπ’ αὐτούς· λέγει Κύριος ὁ ποιῶν
 18 “ ταῦτα πάντα.” Γνωστὰ ἀπ’ αἰῶνός ἐστι τῷ Θεῷ
 19 “ πάντα τὰ ἔργα αὐτοῦ. διὸ ἐγὼ κρίνω μὴ παρενο-
 “ χλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν
 20 “ Θεόν· ⁱ ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ ¹ ver. 29.
 Gen. 9. 4.

11. Most MSS. read τοῦ Κυρίου Ἰησοῦ without Χριστοῦ.

11. ἀκείνοι sc. οἱ πατέρες. Wolfius. *We believe that it is through the grace of Jesus Christ that we have had salvation offered, and it was by faith in the same grace that our fathers were saved.*

13. Ἰάκωβος. See xii. 17.

14. Συμεὼν. Wolfius thought that this was Simon the Canaanite: but it seems certainly to be Simon Peter: see ver. 7.

Ibid. ἐπί. Most MSS. read VOL. I.

ἐν τῷ ὄν.

16, 17. This quotation agrees nearly with the LXX; but instead of ὅπως ἂν ἐκζητήσωσιν — ἀνθρώπων, it is in the Hebrew, *that they may possess the remnant of Edom.* The LXX appear to have read $\square\tau\eta\kappa$ for $\square\tau\eta\kappa$, and S. Luke added τὸν κύριον, which is not in the LXX. See Wolfius and L. de Dieu.

17—19. Most MSS. read ὁ ποιῶν ταῦτα γνωστὰ ἀπ’ αἰῶνος. Διὸ ἐγώ.

20. ἐπιστεῖλαι αὐτοῖς τοῦ ἀπ- κ k

- A. D. 46. " τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας
 " καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. ^k Μωσῆς γὰρ ἐκ ²¹
 Lev. 3. 17. " γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐ-
 et 17. 14. " τὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον
 Deut. 12. " ἀναγινωσκόμενος."
 23. 1 Cor. 8. 1, 9, 10. " Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις ²²
 et 10. 14, 20, 21. σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν
 1 Thess. 4. 3. πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ,
 k 13. 27. Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄν-
 Neh. 8. 1. δρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, γράψαντες διὰ ²³
 χεῖρὸς αὐτῶν τάδε, " Οἱ ἀπόστολοι καὶ οἱ πρεσβύ-
 " τεραι καὶ οἱ ἀδελφοὶ, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ
 " Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαί-
 1 ver. 1. " ρειν. ¹ Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελ- ²⁴
 Gal. 2. 4. 1 Joh. 2. 19. " θόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς
 " ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν
 " νόμον, οἷς οὐ διεστειλάμεθα, ἔδοξεν ἡμῖν γενομένοις ²⁵

ἐχεσθαι, *to write to them for the purpose of their abstaining.*

20. πορνείας. All the other precepts are merely arbitrary or positive: fornication is specified, because the Gentiles did not look upon it as a sin. See ver. 29.

Ibid. καὶ τοῦ αἵματος. Irenæus adds, "et quæcunque nolunt sibi fieri, aliis ne faciant," p. 199; and there is other authority for this insertion. See Lardner, vol. III. p. 22—35.

21. Μωσῆς γάρ. The Gentiles were advised to abstain from these things, because they would give great offence to the Jews. The Law of Moses was still read in the synagogues, and since these things were

forbidden in the Law, the Jews would constantly be reminded of them.

22. τοῖς ἀποστόλοις — ἐκλεξαμένους — γράψαντες. For similar instances, see Raphael, Wolfius, Krebsius.

Ibid. Σίλαν. He is called Silvanus in 2 Cor. i. 19, &c. See note at Rom. xvi. 22.

23. Most MSS. read οἱ πρεσβύτεροι ἀδελφοί.

Ibid. Κιλικίαν. This is a proof that churches now existed in Cilicia, which had probably been planted by S. Paul. See xv. 41.

24. The words λέγοντες — νόμον are perhaps an interpolation.

- “ ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς A. D. 46.
 “ ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύ-
 26 “ λῳ, ^m ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ^m 13. 50. et 14. 19.
 “ ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-
 27 “ στοῦ. ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ
 28 “ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ἔδοξε
 “ γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπι-
 “ τίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπάναγκες τούτων,
 29 “ ⁿ ἀπέχεσθαι εἰδωλοθυτῶν καὶ αἵματος καὶ πνικτοῦ ⁿ ver. 20. et 16. 4. et 21. 25.
 “ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πρά-
 “ ξετε. ἔρρωσθε.”
 30 Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν·
 καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστο-
 31 λήν. ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει.
 32 Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ
 λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπ-
 33 εστήριξαν. Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ’
 εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.
 34 ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. Παῦλος δὲ καὶ
 35 Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ
 εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον
 τοῦ κυρίου.

28. τῶν ἐπάναγκες τούτων. *These things, which* though in themselves indifferent, may yet be considered *necessary*, when Jews and Gentiles are living familiarly together.

29. The order of the words seems more natural here than in ver. 20, since the prohibition of fornication rests on very different grounds from the others: see ver. 20. It is the

same in xxi. 25.

Ibid. εὖ πράξετε. *Felices, beati eritis.* Irenæus adds, “ambulant in Spiritu Sancto,” p. 199; and there is other authority for the insertion.

33. ἀποστόλους. Many MSS. read ἀποστειλάντας αὐτούς.

35. It is probable that Peter came to Antioch in this interval, as is mentioned in Gal. ii. 11.

- 2 πιστῆς, πατὴρ δὲ Ἕλληνας· ὃς ἐμαρτυρεῖτο ὑπὸ τῶν A. D.
 3 ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. τούτον ἠθέλησεν 46.
 ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν 17. Phil. 2.
 αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις 19. 1 Thess.
 ἐκείνοις· ἥδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι 3. 2. 1 Tim.
 4 Ἕλληνα ὑπῆρχεν. ὥς δὲ διεπορεύοντο τὰς πόλεις, 1. 2. 2 Tim.
 παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκρι- 1. 5.
 μένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν 6. 3.
 5 ἐν Ἱερουσαλήμ. αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ
 πίστει, καὶ ἐπερίσσειον τῷ ἀριθμῷ καθ' ἡμέραν.
 6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν
 χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλήσαι
 7 τὸν λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν
 ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἶ-
 8 ασεν αὐτοὺς τὸ πνεῦμα. παρελθόντες δὲ τὴν Μυ- 20. 6.
 9 σίαν, κατέβησαν εἰς Τρωάδα. καὶ ὄραμα διὰ τῆς 2 Cor. 2. 12.
 νυκτὸς ὤφθη τῷ Παύλῳ· ἀνὴρ τις ἦν Μακεδὼν ἐσ- 1 Tim. 4.
 10 τὼς, παρακαλῶν αὐτὸν καὶ λέγων, “Διαβὰς εἰς Μα- 13.
 κεδονίαν, βοήθησον ἡμῖν.” Ὡς δὲ τὸ ὄραμα εἶδεν,
 εὐθέως ἐζήτησαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμ-

3. περιέτεμεν. This seems contrary to S. Paul's own conduct in the case of Titus, (Gal. ii. 3.) and he was now delivering the apostolical decree, which released the Gentiles from circumcision (ver. 4.). But S. Paul was quite consistent: he admitted Timothy to baptism without being circumcised: it was only when he was taking him with him to preach, that he had him circumcised; and this was to avoid giving offence to the Jews. See note at xv. 21, 28.

6. Διελθόντες. Most MSS. read διήλθον, and ἐλθόντες δὲ in ver. 7.

Ibid. Γαλατικὴν. They were warmly received in Galatia, Gal. iv. 13, 14, 15, and worked miracles there, iii. 5.

Ibid. Ἀσίᾳ. See ii. 9.

7. κατὰ τὴν Μυσίαν, *ad fines Mysiae*. Most MSS. read εἰς τὴν Βιθυνίαν, and τὸ πνεῦμα Ἰησοῦ.

10. ἐζήτησαμεν. This is the first place where S. Luke speaks of himself as accompanying S. Paul.

Ibid. συμβιβάζοντες. *Collatis argumentis colligentes*.

A. D. 46. βιβιάζοντες ὅτι προσκέκληται ἡμᾶς ὁ κύριος εὐαγγελ-
 λίσασθαι αὐτούς. Ἀναχθέντες οὖν ἀπὸ τῆς Τρω-¹¹
 ἄδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπι-
 ούσῃ εἰς Νεάπολιν, ἐκεῖθεν τε εἰς Φιλίππους, ἥτις¹²
 ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις κο-
 λωνία.

Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας
 τινὰς, τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς¹³
 πόλεως παρὰ ποταμὸν, οὗ ἐνομιζέτο προσευχὴ εἶναι,
 καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί.
 Καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως¹⁴
 Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν· ἥς ὁ κύριος
 διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ
 τοῦ Παύλου. ὥς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς,¹⁵
 παρεκάλεσε λέγουσα, “Εἰ κεκρίκατέ με πιστὴν τῷ
 “ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μένατε”
 καὶ παρεβιάσατο ἡμᾶς. Ὑἱγένετο δὲ πορευομένων¹⁶
 ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα

⁷ 19. 24.
¹ Sam. 28.
⁷.

10. ὁ κύριος. Many MSS. read ὁ Θεός.

11. Νεάπολιν, distant about sixty-five miles from Samothrace.

12. πρώτη. Philippi was the first city in Macedonia to which a person came, who was going from Neapolis. This meaning is given to πρώτη by Casaubon, Raphel, Palaiet, as in Polybius, μέχρι πόλεως Πίσσης, ἡ πρώτη κείται τῆς Τυρρήνιας. II. 16. 2.

Ibid. κολωνία. Pliny calls Philippi a colony, IV. 18. The people call themselves Romans in ver. 21.

13. πόλεως. Probably πύλης.

Ibid. προσευχὴ is taken for a place of prayer by Knatchbull, Krebsius, Drusius, L. de Dieu, Elsner. The word is used in this sense by Josephus, vol. II. p. 26. and Philo, vol. II. p. 523, 565: but ἐνομιζέτο can hardly be reconciled with this sense; and καθίσαντες—γυναιξί rather points out a place of general resort in the open air.

14. πορφυρόπωλις. Wheeler mentions an inscription in the ruins of Thyatira with the words ΟΙ ΒΑΦΕΙΣ, vol. III. p. 233.

16. Many MSS. read τὴν προσευχὴν.

- Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν πα- A. D.
 17 ρεῖχε τοῖς κυρίοις αὐτῆς, μαντευομένη. αὕτη κατακο- 46.
 λουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραξε λέγουσα,
 “Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου
 “εἰσὶν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας.”
 18 Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. ^aδιαπονηθεὶς ^z Marc. 16.
 δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, ^{17.}
 “Παραγγέλλω σοι, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ,
 “ἐξέλθῃν ἀπ’ αὐτῆς.” Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.
 19 ^aἸδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ^a 2 Cor. 6.
 ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν ^{5.}
 Σίλαν, εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας·
 20 ^b καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, ^b 17. 6.
 “Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, ¹ Reg. 18.
 21 “Ἰουδαῖοι ὑπάρχοντες· καὶ καταγγέλλουσιν ἔθνη, ᾧ
 “οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥω-
 22 “μαίοις οὖσι.” ^c Καὶ συνεπέστη ὁ ὄχλος κατ’ αὐτῶν, ^c 2 Cor. 11.
 καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια, ^{25.} 1 Thess.
 23 ἐκέλευον ῥαβδιζεῖν· πολλὰς τε ἐπιθέντες αὐτοῖς πλη-

Ibid. Πύθωνος. Plutarch writes, ὥσπερ τοὺς ἐγγραστριμύθους Εὐρυκλείας πάλαι, νυνὶ Πύθωνας προσ-αγορευομένους. *De Defect. Orac.* p. 414. Πύθων was a person supposed to be inspired.

20. στρατηγοῖς. This was generally the Greek term for *praetors*. Biscoe thinks that they were the *duumviri* of the town, who were sometimes called *praetors*, p. 317.

21. The introduction of new gods was forbidden by the laws of Rome; and the apostles put an end to the worship of the gods of the Romans. See xvii.

7. xviii. 13.

22. αὐτῶν τὰ ἱμάτια. Erasmus said that it was doubtful whether the magistrates tore their own clothes or those of the apostles; but Alberti brings many instances of clothes being torn off the backs of persons who were scourged; and the magistrates are said to have done what they ordered to be done. See Mark xv. 15. Dion. Hal. τοῖς ῥαβδούχοις ἐκέλευσαν τὴν ἐσθῆτά τε περικατάρρῃσαι καὶ ταῖς ῥάβδοις τὸ σῶμα ξαίνειν, IX. p. 596.

A. D. 46. γὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμο-
 φύλακι, ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγέλιαν τοι- 24
 αὐτὴν εἰληφὼς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλα-
 κὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον.
 d 4. 31. ^d Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευ- 25
 χόμενοι ὕμνουν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ
 e 5. 19. et 12. 7. δέσμιοι. ^e ἄφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σα- 26
 λευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεφύθησαν
 τε παραχορήμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ
 ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν 27
 ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μά-
 χαιραν, ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι
 τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, 28
 λέγων, “Μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γάρ
 “ἐσμεν ἐνθάδε.” Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ 29
 ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ
 f 2. 37. et 9. 6. Luc. 3. 10. Σίλᾳ· ^f καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη, “Κύριοι, τί 30
 “με δεῖ ποιεῖν ἵνα σωθῶ;” ^g Οἱ δὲ εἶπον, “Πίστευ- 31
 “σον ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ
 6. 47. “σὺ καὶ ὁ οἶκός σου.” Καὶ ἐλάλησαν αὐτῷ τὸν λόγον 32
 i 1 Joh. 5. 10. τοῦ κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ 33
 παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλου-
 σεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐ-
 h Luc. 5. 29. et 19. 6. τοῦ πάντες παραχορήμα· ^h ἀναγαγὼν τε αὐτοὺς εἰς τὸν 34
 οἶκον αὐτοῦ, παρέθηκε τράπεζαν καὶ ἡγαλλιάσατο,
 πανοικὶ πεπιστευκῶς τῷ Θεῷ.

Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ 35
 τοὺς ραβδούχους, λέγοντες, “Ἀπόλυσον τοὺς ἀν-

32. Many MSS. read σὺν
 πᾶσι. ~

35. ραβδούχους, the lictors.
 The Codex Bezae reads, συνήλ-

- 36 "θρώπους ἐκείνους." Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, "Ὅτι ἀπε-
 "στάλκασιν οἱ στρατηγοὶ; ἵνα ἀπολυθῇτε· νῦν οὖν
 37 ἐξελθόντες, πορεύεσθε ἐν εἰρήνῃ." Ὁ δὲ Παῦλος¹ 22. 25.
 ἔφη πρὸς αὐτοὺς, "Δείραντες ἡμᾶς δημοσίᾳ, ἀκατα-
 "κρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον
 "εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν· οὐ
 "γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν."
 38 Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥή-
 ματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥω-
 39 μαῖοί εἰσι, ¹ καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ² Matt. 8.
 40 ἐξαγαγόντες ἡρώτων ἐξελθεῖν τῆς πόλεως. ἐξελθόντες³⁴
 δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ
 ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτοὺς, καὶ
 ἐξῆλθον.

17 ΔΙΟΔΕΥΣΑΝΤΕΣ δὲ τὴν Ἀμφίπολιν καὶ Ἀ-
 πολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συν-
 2 αγωγή τῶν Ἰουδαίων. κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ
 εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο

θον οἱ στρατηγοὶ ἐπὶ τὸ αὐτὸ εἰς
 τὴν ἀγορὰν, καὶ ἀναμνησθέντες τὸν
 σεισμόν τὸν γεγονότα ἐφοβήθησαν
 καὶ ἀπέστειλαν τοὺς—

37. Ῥωμαίους. "Facinus est
 "vinciri civem Romanum, sce-
 "lus verberari." Cic. in Ver.
 66. Porcia lex virgas ab om-
 nium civium Romanorum cor-
 pore amovit. Id. pro Rabirio.

39. παρεκάλεσαν, comforted
 them. Biscoe, p. 324.

40. εἰς τὴν Λυδίαν, or, as the
 reading probably is, πρὸς τ. Λ.
 to the house of Lydia. See Bos,
 Alberti, Raphel, Palaiet.

Ibid. ἐξῆλθον. S. Luke ap-

pears to have staid at Philippi.
 See xxi. 5.

CHAP. XVII.

1. Ἀπολλωνίαν. Stephanus
 Byz. places Apollonia in Illy-
 ria. See Rom. xv. 19.

Ibid. Θεσσαλονίκην. While
 S. Paul was at Thessalonica,
 the Philippians sent him assist-
 ance, Phil. iv. 15, 16. He work-
 ed miracles there, 1 Thess. i. 5.
 and maintained himself by his
 own labour, 1 Thess. ii. 9.
 2 Thess. iii. 8. He praises
 their faith and labour of love,
 1 Thess. i. 3, 8, 9. Many MSS.
 omit ἡ before συναγωγή.

- A. D. αὐτοῖς ἀπὸ τῶν γραφῶν, ^kδιανοίγων καὶ παρατιθέ-
 46. μενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ
 νεκρῶν, καὶ “ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν
 k Psal. 22. “ ἐγὼ καταγγέλλω ὑμῖν.” ¹ Καί τινες ἐξ αὐτῶν ἐπέει-
 6. Esa. 53. Matt. 16. 21. Luc. 24. 26, 46. Joh. 1. 41. θησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ
 1 ver. 17. et Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος,
 28. 24. γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. ζηλώσαντες δὲ
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 ραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες,
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 m 16. 20. σονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· ^mμηδὲ
 εὐρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς
 ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες, “ Ὅτι οἱ
 “ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε
 n Luc. 23. “ πάρεσις, ⁿοὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάν-
 2. Joh. 19. 12. “ τες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι,
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 δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα·
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9. τὸ ἱκανόν. Peter of Alexandria understood this, as if Jason gave money to escape

- 10 λοιπῶν, ἀπέλυσαν αὐτούς. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ A. D. 46.
 τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν
 εἰς Βέροϊαν· οἷτινες παραγενόμενοι, εἰς τὴν συναγω-
 11 γὴν τῶν Ἰουδαίων ἀπήεσαν. Ὡς οὗτοι δὲ ἦσαν εὐγενέ- P. Esa. 34.
16. Luc. 16.
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 στεροὶ τῶν ἐν Θεσσαλονίκῃ, οἷτινες ἐδέξαντο τὸν λό-
 γον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίν-
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 οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναι-
 13 κῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. ὥς δὲ
 ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ
 ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος
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 πορεύεσθαι ὥς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε
 15 Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. Ὅτι δὲ καθιστῶντες τὸν 18. 5.
 Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες
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 17 κατείδωλον οὔσαν τὴν πόλιν. ὁ διελέγετο μὲν ἐν ver. 4.

punishment. *Reliq. Sacr.* vol. III. p. 338. but most interpreters conceive that he gave security. Grotius, Raphel.

10. Βέροϊαν. Berceæ was fifty-one miles from Thessalonica. Timothy followed, v. 14. See note at xxiii. 31.

11. εὐγενέστεροι. *Of a superior rank or class.*

12. εὐσχημόνων. See xiii. 50.

13. Many MSS. read σαλεύοντες καὶ ταρασσόντες.

14. ὥς ἐπὶ τὴν θάλασσαν. Raphel says that it merely means, *to the sea*. Many MSS. read ἕως, and ὑπέμεναν.

15. Οἱ δὲ καθιστῶντες, *but others conducting*—So Arrian. *Hist. Ind.* XXVII. 1. καταστήσειν αὐτοὺς μέχρι Καρμανίας.

Ibid. ἐντολὴν. S. Paul afterwards directed Timothy to go to Thessalonica, 1 Thess. iii. 2. which order may have been sent from Athens.

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10. Βέροϊαν. Beroea was fifty-one miles from Thessalonica. Timothy followed, v. 14. See note at xxiii. 31.

11. εὐγενέστεροι. *Of a superior rank or class.*

12. εὐσχημόνων. See xiii. 50.

13. Many MSS. read σαλεύοντες καὶ ταρασσόντες.

14. ὥς ἐπὶ τὴν θάλασσαν. Raphael says that it merely means, *to the sea*. Many MSS. read ἕως, and ὑπέμειναν.

15. Οἱ δὲ καθιστῶντες, *but others conducting*—So Arrian. *Hist. Ind.* XXVII. 1. καταστήσειν αὐτοὺς μέχρι Καρμανίας.

Ibid. ἐντολήν. S. Paul afterwards directed Timothy to go to Thessalonica, 1 Thess. iii. 2. which order may have been sent from Athens.

- A. D. αὐτοῖς ἀπὸ τῶν γραφῶν, ^κδιανοίγων καὶ παρατιθέ- 3
 46. μενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ
 κ Psal. 22. νεκρῶν, καὶ “ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν
 6. Esa. 53. Matt. 16. “ ἐγὼ καταγγέλλω ὑμῖν.” ¹ Καὶ τινες ἐξ αὐτῶν ἐπέεισ- 4
 21. Luc. 24. 26, 46. Joh. 1. 41. θησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ
¹ ver. 17. et Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος,
 28. 24. γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. ζηλώσαντες δὲ 5
 οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγο-
 ραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες,
 ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰά-
 m 16. 20. σονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· ^μμη 6
 εὐρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς
 ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες, “ Ὅτι οἱ
 “ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε
 n Luc. 23. “ πάρεισιν, ^νοὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάν- 7
 2. Joh. 19. 12. “ τες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι,
 “ βασιλεῖα λέγοντες ἕτερον εἶναι, Ἰησοῦν.” Ἐτάραξαν 8
 δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα·
 καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν 9

3. παρατιθέμενος. Putting one passage by the side of another, so as to shew the reference of the whole to Christ.

4. προσεκληρώθησαν. Were added to the number of the followers of.

5. τῶν ἀγοραίων. Circumforanei. Demosthenes speaks of περιτρίμματα τῆς ἀγορᾶς. See Aul. Gell. XVII. 3. These persons were probably Gentiles: see 1 Thess. ii. 14.

Ibid. Ἰάσωνος. He seems afterwards to have been with S. Paul at Corinth, Rom. xvi. 21.

Ibid. ἀγαγεῖν. Probably προαγαγεῖν.

7. ἀπέναντι. In every other place this signifies, before, in front of; and so here it may mean, in the face of the decrees. They probably alluded to the Christians' refusing to worship the Roman deities: or perhaps Claudius had issued a special edict against Jewish and Christian superstitions, when he banished the Jews from Rome. See xviii. 2. xix. 26.

9. τὸ ἱκανόν. Peter of Alexandria understood this, as if Jason gave money to escape

- 10 λοιπῶν, ἀπέλυσαν αὐτούς. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήρσαν. ὧς οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. ὥς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κάκεῖ σαλεύοντες τοὺς ὄχλους. εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὥς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὥς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήρσαν.
- 16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν. διελέγετο μὲν ἐν

A. D.
46.P Es. 34.
16. Luc. 16.
29. Joh. 5.
39.

18. 5.

ver. 4.

punishment. *Reliq. Sacr.* vol. III. p. 338. but most interpreters conceive that he gave security. Grotius, Raphel.

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Ibid. ἐντολήν. S. Paul afterwards directed Timothy to go to Thessalonica, 1 Thess. iii. 2. which order may have been sent from Athens.

A. D. 46. τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον, “Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν;” Οἱ δὲ, “Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι” ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ τὸν Ἀρειὸν πάγον ἤγαγον, λέγοντες, “Δυνάμεθα γινῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχὴ; ξενίζοντα γάρ τινα εἰς-“ φέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι, “τί ἂν θέλοι ταῦτα εἶναι.” Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον.

Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη, “Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. διερχόμενος γὰρ καὶ ἀνα-

18. σπερμολόγος would be applied literally to a bird *picking up seed*, then to a person picking up any idle report.

Ibid. Ξένων δαιμονίων. So Socrates was accused of introducing ἕτερα καὶ καινὰ δαιμόνια. Xen. *Apol. Socrat.* pag. 555. *Mem.* I.

Ibid. ἀνάστασιν. Some think that the Athenians took Ἀνάστασις for a goddess.

19. It is disputed whether S. Paul was brought before the court of Areopagus, or whether this place was merely chosen as convenient for hearing him. Nothing is said of a trial.

21. καινότερον. So Demosthenes, ἡ βούλεισθε περιόντες αὐ-

τοῦ πυνθάνεσθαι κατὰ τὴν ἀγορὰν, λέγεται τι καινόν; *Philip.* I. p. 43. ἡμεῖς δὲ οὐδὲν ποιῶντες ἐνθάδε καθήμεθα, μέλλοντες αἰεὶ καὶ ψηφίζόμενοι καὶ πυνθανόμενοι κατὰ τὴν ἀγορὰν, εἴ τι λέγεται νεώτερον. In *Philip. Epist.* p. 156, 157. Most MSS. read λέγειν τι ἢ ἀκούειν.

22. δεισιδαιμονεστέρους. Δεισιδαιμονία is used in a good sense by Josephus, *Antiq.* p. 708, 709. Philo says, μέση δεισιδαιμονίας καὶ ἀσεβείας εὐσεβεία. S. Paul perhaps meant the term in a bad sense, though he knew it to be one which would not give offence. Isocrates calls the Athenians πρὸς τὰ τῶν θεῶν εὐσεβεστάτα διακειμένους. *Panegy.* p. 208. Pausanias says, λέλεκ-

- “ θεωρῶν τὰ σεβάσματα ὑμῶν, εἶδρον καὶ βωμὸν ἐν A. D.
 “ ᾧ ἐπεγέγραπτο, Ἀγνώστῳ Θεῷ. ὃν οὖν ἀγνοοῦν- 46.
 24 “ τες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. ^{ὅ τ 7. 48. et}
 “ Θεὸς, ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, ^{14. 15. Gen.}
 “ οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χει- ^{1. 1. 2 Par.}
 25 “ ροποιήτοις ναοῖς κατοικεῖ, ^{6. 30. Psal.} οὐδὲ ὑπὸ χειρῶν ἀνθρώ- ^{33. 6. et}
 “ πων θεραπεύεται προσδεόμενος τινός, αὐτὸς διδοὺς ^{124. 8. et}
 26 “ πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα. ^{146. 6. Esa.} ἑποίησέ τε ^{66. 1. Apoc.} ἐξ ^{14. 7.}
 “ ἐνὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ ^{Gen. 2. 7.}
 “ πᾶν τὸ πρόσωπον τῆς γῆς, (ὀρίσας προτεταγμένους ^{Psal. 50. 8.}
 “ καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν,) ^{8.}
 27 “ ζητεῖν τὸν κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν
 “ καὶ εὔροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου
 28 “ ἡμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινού-
 “ μεθα καὶ ἐσμεν· ὥς καὶ τινες τῶν καθ’ ὑμᾶς ποιη-
 29 “ τῶν εἰρήκασι, ‘Τοῦ γὰρ καὶ γένος ἐσμέν.’ ^{Gen. 40.} Ἰένος ^{18.}

ται δέ μοι καὶ πρότερον, ὡς Ἀθηναίοις περισσότερον τι ἢ τοῖς ἄλλοις εἰς τὰ θεῖά ἐστι σπουδῆς. *Attic.* p. 42. Josephus says of the Athenians and Spartans, ὡς τοὺς μὲν ἀνδρειοτάτους τοὺς δὲ εὐσεβεστάτους τῶν Ἑλλήνων ἅπαντες λέγουσιν. *Antiq.* p. 479.

23. εἶδρον καὶ βωμόν. *I observed different altars, and among them one &c.*

Ibid. Ἀγνώστῳ Θεῷ. Lucian mentions an altar at Athens with this inscription. *Philopat.* p. 997. Diogenes Laërtius gives the origin of it. *Epimen.* l. 10. Philostratus also speaks of an altar ἀγνώστων δαιμόνων. *Vit. A-pol.* VI. 3.

25. ἀνθρώπων. Probably ἀνθρωπίνων.

26. All mankind are de-

scended from one stock, though different nations occupy different countries, and they flourish or decay at different times. Some have thought that S. Paul meant to oppose the notion of the Athenians being αὐτόχθονες. Many MSS. read παντὸς προσώπου.

27. ζητεῖν as well as κατοικεῖν is governed by ἐποίησε. It was the intention of God that mankind should cover the whole earth, and that all should worship him. Many MSS. read ζητεῖν τὸν Θεόν.

28. ποιητῶν. The quotation is from Aratus, who was a native of Cilicia. Cleanthes in his hymn to the Deity has—ἐκ σοῦ γὰρ γένος ἐσμέν.

A. D. “ οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν
 46. “ χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ
 z 14. 16. “ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. ²Τοὺς 30
 Luc. 24. 47. “ μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεός, τα-
 “ νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ
 a 2. 24. et “ μετανοεῖν. ^aδιότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρί- 31
 10. 42. “ νειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤ-
 “ ρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ
 “ νεκρῶν.” Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ 32
 μὲν ἐχλεύαζον· οἱ δὲ εἶπον, “ Ἀκουσόμεθά σου πάλιν
 “ περὶ τούτου.” Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ 33
 μέσου αὐτῶν. τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπὶ 34
 στευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ
 γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν 18

b Rom. 16. Ἀθηνῶν ἦλθεν εἰς Κόρινθον· ^bκαὶ εὐρών τινα Ἰου- 2
 3. 1 Cor. 16. δαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφά-
 19. 2 Tim. τως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν
 4. 19. γυναικα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρί-
 ζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσ-
 c 20. 34. ἦλθεν αὐτοῖς· ^cκαὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ’ 3
 1 Cor. 4. 12.

30. ὑπεριδὼν. It may either mean, that God *overlooked* the times of ignorance, i. e. suffered them to be, without punishing at the time: or, that he had *now pardoned* the times of ignorance, *overlooking* them and blotting them from his memory. L. de Dieu says, *spernens, negligens*. Krebsius, *condonans, remittens*. Compare iii. 19—21.

31. διότι. Many MSS. read

καθότι.

34. Διονύσιος. Some spurious works are ascribed to him, and many fabulous things told of him. See Eusebius, *H. E.* III. 4. IV. 23.

CHAP. XVIII.

2. Κλαύδιον. Suetonius mentions this decree, “Judæos impulsore Chresto assidue tumultuant Roma expulit.” *Claud.* 25.

- αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέ- A. D.
 4 χνην. διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάβ- 46.
 5 βατον, ἔπειθέ τε Ἰουδαίους καὶ Ἑλλήνας. ^d Ὡς δὲ ^{2 Cor. 11. 9.}
^{et 12. 13.}
 κατῆλθον ἀπὸ τῆς Μακεδονίας ὃ τε Σίλας καὶ ὁ Τι- ^{1 Thess. 2.}
^{9. 2 Thess.}
 μόθεος, συνέιχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυ- ^{3. 8.}
^{d 17. 14, 15.}
 6 ρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ^e ἀντι- ^{e 13. 45, 51.}
^{Lev. 20. 9,}
 τασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτινα- ^{12. 2 Sam.}
^{1. 16.}
 ξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς, “Τὸ αἷμα ὑμῶν ^{Ezech. 3.}
^{18, 19.}
 “ ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν ^{Matt. 10. 14.}
^{et 27. 25.}
 7 “ εἰς τὰ ἔθνη πορεύσομαι.” Καὶ μεταβὰς ἐκεῖθεν ἦλ-
 θεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν
 Θεὸν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.
 8 Ὁ Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ κυρίῳ ^{f 1 Cor. 1.}
^{14.}
 σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων
 9 ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο. ^g Εἶπε δὲ ὁ ^{g 23. 11.}
 κύριος δι’ ὁράματος ἐν νυκτὶ τῷ Παύλῳ, “Μὴ φο-

3. σκηνοποιοί. Biscoe says, that all the Jews brought up their sons to some trade, p. 248. S. Paul had maintained himself by his own labour at Thessalonica, 1 Thess. ii. 9. 2 Thess. iii. 8. See Witsius, *Meletem-Leidens*, p. 12. He was also supplied with assistance from Macedonia, 2 Cor. xi. 9. His trade was probably that of making small portable shades of leather.

5. κατῆλθον. Compare 1 Thess. iii. 6. Silas probably went to Corinth first, and Timothy, who had been to Thessalonica, followed after.

Ibid. συνέιχετο. S. Paul became still more earnest in preaching the gospel in conse-

quence of the good accounts which were brought by Timothy from Thessalonica, 1 Thess. i. 7. iii. 6. Many MSS. read λόγῳ for πνεύματι, and εἶναι after Ἰουδαίοις.

7. It seems to have been after this opposition from the Jews, that he wrote his first Epistle to the Thessalonians. See 1 Thess. i. 7. iii. 6.

8. Κρίσπος. He was baptized by S. Paul himself, 1 Cor. i. 14. According to the Apostolical Constitutions he was bishop of Ægina.

Ibid. ἐβαπτίζοντο. S. Paul himself only baptized Crispus and Caius, and the family of Stephanas, 1 Cor. i. 14, 16.

- A. D. 46. "βοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης· ^h διότι ἐγώ ¹⁰
^h Joh. 10. 16. "εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κα-
 "κῶσαί σε· διότι λαός ἐστὶ μοι πολὺς ἐν τῇ πόλει
 A. D. 46-48. "ταύτῃ." Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἑξ, διδά- ¹¹
 σκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατ- ¹²
 ἐπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ
 ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες, "Ὅτι παρὰ ¹³
 "τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβε-
 "σθαι τὸν Θεόν." Μέλλοντος δὲ τοῦ Παύλου ἀνοί- ¹⁴
 γειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους,
 "Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιουργημα ποιητὴρ,
 "ὧ Ἰουδαῖοι, κατὰ λόγον ἂν ἡνεσχόμεν ὑμῶν· εἰ δὲ ¹⁵
 "ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου
 "τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τού-
 "των οὐ βούλομαι εἶναι." Καὶ ἀπήλασεν αὐτοὺς ¹⁶
^k 1 Cor. 1. 1. ἀπὸ τοῦ βήματος. ^k ἐπιλαβόμενοι δὲ πάντες οἱ Ἑλ- ¹⁷
 ληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπρο-

11. He seems to have work-
 ed many miracles at Corinth,
 2 Cor. xii. 12. It was during
 this period that he wrote his
 second Epistle to the Thessa-
 lonians.

12. Γαλλίωνος. This Gallio
 was probably the elder brother
 of Seneca. He was banished
 by Tiberius, A. D. 32, but af-
 terwards recalled. Tacit. *An.*
 VI. 3. His servility to Nero is
 mentioned, *ib.* XV. 73: he was
 put to death. Seneca gives a
 high character of him. *Nat.*
Quæst. IV. præf.

14. κατὰ λόγον ἂν ἡνεσχόμεν
 ὑμῶν, *rationi consentaneum esset*,
ut vos ferrem. L. de Dieu.

15. Many MSS. read ζητήματα.

Ibid. ὄψεσθε αὐτοί. The Jews
 had been allowed by several
 decrees to govern themselves
 after their own laws in matters
 of religion. Joseph. *Antiq.* XIV.
 10, 2, 23. XVI. 2, 3. XIX. 5,
 2, 3. Many MSS. omit γὰρ
 after κριτὴς.

17. Σωσθένην. Some have
 thought that Sosthenes was
 now the enemy of S. Paul,
 and beaten by the unbelieving
 Greeks for troubling the pro-
 consul. Beza, *Grotius*. Others,
 that he was already converted,
 and beaten at the instigation of
 the Jews. *Basnage*. See 1 Cor.
 i. 1.

σθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳνι Ἀ. Δ.
ἔμελεν. 48.

- 18 Ὁ ΔΕ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς
ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ
σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, ¹ κειράμενος τὴν ^{21. 23, 24.}
19 κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν. κατήντησε ^{Num. 6. 18.}
δὲ εἰς Ἔφεσον, κακεῖνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ
εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.
20 ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μέναι παρ'
21 αὐτοῖς, οὐκ ἐπένευσεν· ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν,
“ Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι
“ εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς,
“ ^m τοῦ Θεοῦ θέλοντος.” Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέ- ^m 1 Cor. 4.
22 σου· καὶ κατελθὼν εἰς Καισάρειαν, ἀναβάς καὶ ἀσπα- ^{19. Jac. 4.}
23 σάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. καὶ ^{15. Heb. 6.}
ποιήσας χρόνον τινα, ἐξῆλθε, διερχόμενος καθεξῆς
τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάν-
τας τοὺς μαθητάς.
24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς ⁿ 1 Cor. 1.
τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνα- ^{12.}
25 τὸς ὧν ἐν ταῖς γραφαῖς. ° οὗτος ἦν κατηχημένος τὴν ° 19. 3.

18. Κεγχρεαῖς. S. Paul ap-
pears to have founded a church
here. Rom. xvi. 1.

Ibid. εἶχε γὰρ εὐχήν. This
might apply to S. Paul or A-
quila. It is referred to Aquila
by Chrysostom, Grotius, Al-
berti: to S. Paul by Jerom,
Augustin, Theophylact, Benson,
Lardner, Whitby, Le Clerc,
Basnage. The head was shaved
at the end of the vow: see
xxi. 24.

19. κατήντησε. Probably κατ-

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ήντησαν.

21. Many MSS. read ἀπο-
ταξάμενος αὐτοῖς καὶ εἰπὼν.

Ibid. ἑορτὴν, probably Pen-
tecost, which fell this year on
the sixth of June.

22. ἀνήχθη and κατελθὼν im-
ply that he went by sea.

Ibid. ἀναβάς. Having gone
up to Jerusalem, as in Matt.
xx. 17. John ii. 13.

25. κατηχημένος. He had heard
of the way in which the Lord
wishes men to walk. John the

L 1

A. D. ⁱ ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκα- 20

52. λέσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμε-
ⁱ 1 Tim. 1. nos, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. διελθὼν 2
 3. δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ

A. D. πολλῶ, ἦλθεν εἰς τὴν Ἑλλάδα· ποιήσας τε μῆνας 3

53. τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων,
 μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη
 τοῦ ὑποστρέφειν διὰ Μακεδονίας. ^k συνέπετο δὲ αὐ- 4

k 16. 1. et
 19. 29. et
 21. 29. et
 27. 2. Col.
 4-7, 10.
 Eph. 6. 21.

the proconsuls. There was only one proconsul at Ephesus, and the Syriac version uses the singular.

CHAP. XX.

1. προσκαλεσάμενος. Many MSS. read μεταπεψάμενος, and παρακαλίσας before ἀσπασάμενος.

2. τὰ μέρη ἐκεῖνα. He was at Troas, 2 Cor. ii. 12, 13. and Titus met him in Macedonia, vii. 6. He probably wrote the first Epistle to Timothy from Troas, and the second to the Corinthians from Macedonia. He passed some months in the north of Greece, and went to the confines of Illyria, Rom. xv. 19.

Ibid. Ἑλλάδα. Hellas is here opposed to Macedonia, as in Arrian, ἡ Ἑλλήνων μὲν ἀφίξη, Μακεδόσι δὲ προσθήσεις τήνδε τὴν ἀτιμίαν; *Exped. Alex.* IV. 11, 14. and Q. Curtius, "Nec Macedonia hæc erat culpa, sed Græcorum," VIII. 5. 7.

3. ποιήσας, the nominative absolute for ποιήσαντι. So Arrian, καὶ ἰδὼν τε ταπεινῶς διακειμένους, καὶ ἀκούσας σὺν οἰμωγῇ τῶν πολλῶν βοώντων, καὶ αὐτῷ προχέεται δάκρυα. *Exped. Alex.* VII.

11, 8.

Ibid. μῆνας τρεῖς. He wintered at Corinth, and there wrote his Epistle to the Romans.

4. συνέπετο. This seems to refer only to Sopater; for the rest did not literally accompany S. Paul till after he had come to Troas, nor did they all go only as far as Asia: Trophimus certainly accompanied him to Jerusalem, xxi. 29, as did Aristarchus, xxvii. 2.

Ibid. Σώπατρος, probably the same person as Sosipater, who was a relation of S. Paul, and with him at Corinth, Rom. xvi. 21. Many MSS. read Σώπατρος Πύρρον.

Ibid. Θεσσαλονικέων. Jason is mentioned in Rom. xvi. 21. together with Sosipater, and he was probably the Jason of Thessalonica, Acts xvii. 5. If so, he either staid at Corinth, or accompanied S. Paul as far as Thessalonica. See note at 2 Cor. viii. 19.

Ibid. Γάϊος. Caius a Macedonian is mentioned xix. 29, which has led some persons to read Δερβαῖος δὲ Τιμόθεος.

- Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρό- A. D.
 5 φιμος, οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· 53.
 6 ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ^{2 Tim. 4. 12, 20.}
 ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρω- ^{Titus 3. 12.}
 ᾶδα ἄχρις ἡμερῶν πέντε, οὐ διετρίψαμεν ἡμέρας ἑπτά.
 7 Ἐν δὲ τῇ μᾶ τῶν σαββάτων, συνηγμένων τῶν μα- ^{12. 42, 46.}
 θητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, ^{1 Cor. 10. 16. et 11. 20.}
 μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέ τε τὸν λόγον
 8 μέχρι μεσουκτιῶν· ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ
 9 ὑπεράφῳ οὐ ἦσαν συνηγμένοι. καθήμενος δέ τις νεα-
 νίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος
 ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατ-
 ενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστεύγου
 10 κάτω, καὶ ἦρθη νεκρός. ^m καταβὰς δὲ ὁ Παῦλος ἐπέ- ^{m 1 Reg. 17. 21.}
 πεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, “Μὴ θορυβεῖσθε” ^{2 Reg. 4.}
 11 “ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.” Ἀναβὰς δὲ ^{14.}
 καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ’ ἱκανόν τε ὁμι-
 12 λήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. ἤγαγον δὲ τὸν
 13 παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. Ἡμεῖς
 δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἀσ-
 σον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον·
 οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεῦειν.
 14 ὥς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες

Ibid. Τρόφιμος was an Ephe-
 sian, xxi. 29.

5. ἡμᾶς. S. Luke here re-
 sumes the first person plural,
 which he had not used since
 xvi. 17. It is probable there-
 fore that he had staid all this
 time at Philippi.

6. ἀζύμων. Easter this year
 fell on the 23rd of March.

7. Many MSS. read συνηγ-
 μένων ἡμῶν κλάσαι.

8. ἦσαν συν. Probably ἦμεν
 συν.

9. καταφερόμενος—κατενεχθεὶς.
 The former implies the pro-
 gress of his drowsiness, the
 latter his being completely over-
 come by it.

11. οὕτως. See Raphael *ad l.*

A. D. “καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν.” Ὡς ὁ 26

53. Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ

^{r 24. 18.} ^{Num. 6. 13.} σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά. ὥς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ 27 τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ’ αὐτὸν, κράζοντες, “Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. 28 “οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ “νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ δι- “δάσκων· ἔτι τε καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ “ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτον.”

^{s 20. 4.} ^{2 Tim. 4. 20.} ^{t 26. 21.} Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον 29 ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. Ἐκινήθη τε ἡ πόλις ὅλη, καὶ 30 ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. ζητούντων δὲ αὐτὸν ἀποκτεῖ- 31 ναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη

There is a difference between these words. The Gentiles were not bound to keep these customs: but they were advised to guard against certain causes of offence. See xv. 21.

26. διαγγέλλων. They had not been able before to name any precise time for the duration of the vow, because they could not provide the offering.

27. ἔμελλον. It was perhaps the sixth day from the commencement of the vow.

Ibid. συνέχεον. Epiphanius says, that Cerinthus was one

of these, but probably without reason, vol. I. p. 112.

28. κεκοίνωκε. Philo Judæus says, θάνατος ἀπαραίτητος ὥρισται κατὰ τῶν εἰς τοὺς ἐντὸς περιβόλους παρελθόντων τῶν οὐχ ὁμοεθνῶν, vol. II. p. 577.

29. Τρόφιμον. See xx. 4.

31. χιλιάρχῳ. This was the Roman officer, who commanded in the tower of Antonia overlooking the temple. Josephus says of it, καθὰ δὲ συνήπητο ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρας εἶχε καταβάσεις, δι’ ὧν κατιόντες οἱ φρουροὶ, (καθῆστο γὰρ

- 32 συγκέχυται Ἱερουσαλήμ· ὃς ἐξ αὐτῆς παραλαβὼν A. D.
στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐ- 53.
τούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώ-
33 τας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. "τότε ἐγγίσας ^{u ver. 11.}
ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι
ἀλύσει δις· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστι
34 πεποιηκώς. ἄλλοι δὲ ἄλλό τι ἐβόων ἐν τῷ ὄχλῳ· μὴ
δυνάμενος δὲ γινῶναι τὸ ἀσφαλές διὰ τὸν θόρυβον,
35 ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ὅτε
δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι
αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου.
36 ^z ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζον, "Αἶρε ^{x 22. 22.}
" αὐτόν." Luc. 23. 18.
Joh. 19. 15.
37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν ὁ
Παῦλος λέγει τῷ χιλιάρχῳ, "Εἰ ἔξεστί μοι εἰπεῖν τι
" πρὸς σε;" Ὁ δὲ ἔφη, "Ἑλληνιστὶ γινώσκεις;
38 " οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμε-
" ρῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον
39 " τοὺς τετρακισχίλιους ἄνδρας τῶν σικαρίων;" Ἐἶπε ^{γ 9. 11, 30.}
δὲ ὁ Παῦλος, "Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος ^{et 22. 3.}
" Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολί-

αὶ ἐπ' αὐτῆς τάγμα Ῥωμαίων,) καὶ
δυστάμενοι περὶ τὰς στοὰς μετὰ
τῶν ὀπλων, ἐν ταῖς ἑορταῖς τὸν δῆ-
μον, ὥς μή τι νεωτερισθεῖη, παρ-
εφύλαττον. *De Bel. Jud.* V. 5, 8.

34. ἐβόων. Many MSS. read
ἐπεφάνουν.

Ibid. παρεμβολήν. Quarters
for the soldiers. The tower of
Antonia. Beza, L. de Dieu.

35. ἀναβαθμούς. Josephus, as
quoted at ver. 31, mentions the
καταβάσεις.

38. Αἰγύπτιος. Josephus men-
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tions this impostor approach-
ing Jerusalem with thirty thou-
sand men. From S. Luke's ex-
pression *ἐξαγαγὼν*, we may per-
haps infer that these four thou-
sand sicarii were induced to
follow him from Jerusalem.
Antiq. XX. 8, 6. *De Bel. Jud.*
II. 13, 5. Josephus also men-
tions the rise of these *sicarii*.

39. οὐκ ἀσήμου. Xenophon
calls Tarsus πόλιν τῆς Κιλικίας
μεγάλην καὶ εὐδαίμονα; and Jo-
sephus says of it, Ταρσοὺς γάρ

- A. D. 53. χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο,
 “ Τί ἐστίν, ὃ ἔχεις ἀπαγγεῖλαί μοι; ” Ἐἶπε δέ, “ Ὅτι 20
 b ver. 12. “ οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτήσαί σε, ὅπως αὐ-
 “ ριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὥς
 “ μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.
 “ σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν 21
 “ ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες
 “ ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν, ἕως
 “ οὐ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι, προσδεχό-
 “ μενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.” Ὁ μὲν οὖν χιλιάρ- 22
 χος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδεὶ ἐκλα-
 λῆσαι, “ ὅτι ταῦτα ἐνεφάνισας πρὸς με.” Καὶ προσκα- 23
 λεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, “ Ἐτοι-
 “ μάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν
 “ ἕως Καισαρείας, καὶ ἱππεῖς ἐβδομήκοντα, καὶ δεξι-
 “ λάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός·
 “ κτήνη τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦ- 24
 “ λον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα.” γράψας 25
 ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· “ Κλαύ- 26
 “ διος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι, χαίρειν.
 c 21. 33. “ Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰου- 27
 “ δαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπι-
 “ στας σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν, μαθὼν
 “ ὅτι Ῥωμαῖός ἐστι. βουλόμενος δὲ γινῶναι τὴν αἰ- 28

20. μέλλοντες. Many MSS. have a better reading μέλλον.

21. τὴν ἐπαγγελίαν. The order to be given by you for Paul to be brought to the council.

23. δεξιολάβους. Lancearios, satellites. Some say, that it was their special office to guard prisoners.

24. Φήλικα. Antonius Felix,

the brother of Pallas, was made procurator of Judæa and Samaria together with Cumanus A.D. 48. Upon the banishment of Cumanus in 51, he was sole procurator. See Tacitus, *Annal.* XII. 54. *Hist.* V. 9. Sueton. *Claud.* 28.

25. τύπον. Conceived in this form.

“τίαν δι’ ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς A. D.
 29 “ τὸ συνέδριον αὐτῶν· ὃν εὖρον ἐγκαλούμενοι περὶ 53.

“ ζήτημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανά-
 30 “ του ἢ δεσμῶν ἔγκλημα ἔχοντα. μηνυθείσης δέ μοι
 “ ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν
 “ Ἰουδαίων, ἐξ αὐτῆς ἔπεμψα πρὸς σε, παραγγέλλας
 “ καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.
 “ Ἐρρώσο.”

31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον
 αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς
 32 νυκτὸς εἰς τὴν Ἀντιπατρίδα. τῇ δὲ ἐπαύριον ἔασαν-
 τες τοὺς ἵππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν
 33 εἰς τὴν παρεμβολήν· οἷτινες εἰσελθόντες εἰς τὴν Και-
 σάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι,
 34 παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ἀναγνούς δὲ ὁ
 ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ
 35 πυθόμενος ὅτι ἀπὸ Κιλικίας, “ Διακούσομαί σου,”
 ἔφη, “ ὅταν καὶ οἱ κατήγοροί σου παραγένωνται.”
 Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου
 φυλάσσεσθαι.

24 ^d META δὲ πεντε ἡμέρας κατέβη ὁ ἀρχιερεὺς ^d 23. 2.

30. μέλλειν is perhaps an interpolation.

31. διὰ τῆς νυκτός. Biscoe says that this does not necessarily mean in *one night*, but that they travelled by night, p. 356. Cæsarea was sixty miles distant from Jerusalem. See also xvii. 10.

Ibid. Antipatris was about two thirds of the distance.

32. πορεύεσθαι. Many MSS. read ἀπέρχεσθαι.

34. ὁ ἡγεμὼν is perhaps an interpolation.

35. πραιτωρίῳ. The building of this magnificent palace by Herod is mentioned by Josephus.

CHAP. XXIV.

1. πέντε ἡμέρας. These are perhaps dated from the notice given to the high priest by C. Lysias, xxiii. 30, which was on the day before S. Paul arrived at Cæsarea.

A. D. 53. Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερ-
 τύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ
 τοῦ Παύλου. κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγο-²
 ρεῖν ὁ Τέρτυλλος, λέγων, “ Πολλῆς εἰρήνης τυγχά-
 “ νοντες διὰ σοῦ, καὶ κατορθωμάτων γνωμένων τῷ
 “ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντα τε καὶ³
 “ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πά-
 “ σης εὐχαριστίας. ἵνα δὲ μὴ ἐπὶ πλείον σὲ ἐγκόπτω,⁴
 “ παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπι-
 “ εικείᾳ. εὐρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν, καὶ⁵
 “ κινούντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν
 “ οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων
 “ αἱρέσεως· ὃς καὶ τὸ ἱερὸν ἐπέειπεν βεβηλῶσαι, ὃν⁶
 “ καὶ ἐκρατήσαμεν καὶ κατὰ τὸν ἡμέτερον νόμον ἤθε-
 “ λήσαμεν κρίνειν. παρελθὼν δὲ Λυσίας ὁ χιλιάρχος γ
 “ μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε,
 “ κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ⁸
 “ παρ’ οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τού-
 “ των ἐπιγινῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.”
 Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως⁹
 ἔχειν.

Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγε-¹⁰
 μόνος λέγειν, “ Ἐκ πολλῶν ἐτῶν ὄντά σε κριτὴν τῷ

1. τῶν πρεσβυτέρων. Probably
 πρεσβυτέρων τινῶν.

2. εἰρήνης. Felix had liber-
 ated the country from banditti
 and impostors. Joseph. *Antiq.*
 XX. 8, 5. See Krebsius.

Ibid. κατορθωμάτων. Some
 MSS. read διορθωμάτων.

3. πάντα τε καὶ πανταχοῦ,
 at all times and in all places.
 These words are to be coupled

with γνωμένων, not with ἀπο-
 δεχόμεθα.

5. εὐρόντες. The construc-
 tion is imperfect. Many MSS.
 read στάσεις.

9. Συνέθεντο. Probably συνε-
 έθεντο.

10. Ἐκ πολλῶν ἐτῶν. This
 was spoken in 53; and so Ta-
 citus, writing of the year 52,
 speaks of Felix *jampriorem Ju-*

- “ ἔθνεϊ τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἐ- A. D.
 11 “ μαντοῦ ἀπολογούμαι· δυναμένου σου γινῶναι ὅτι 53.
 “ οὐ πλείους εἰσὶ μοι ἡμέραι ἢ δεκαδύο, ἀφ’ ἧς ἀνέ-
 12 “ βην προσκυνήσων ἐν Ἱερουσαλήμ· ¹ καὶ οὔτε ἐν τῷ ^{25. 8. et}
 “ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἢ ἐπισύστα- ^{28. 17.}
 “ σιν ποιούντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε
 13 “ κατὰ τὴν πόλιν· οὔτε παραστήσαί με δύναται περὶ
 14 “ ὧν νῦν κατηγοροῦσί μου. ὁμολογῶ δὲ τοῦτό σοι,
 “ ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσις, οὕτω λα-
 “ τρεύω τῷ πατρὶ τῷ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ
 15 “ τὸν νόμον καὶ τοῖς προφήταις γεγραμμένοις, ^{εἰ} ἐλ- ^{ε Dan. 12.}
 “ πίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσ- ^{2. Joh. 5.}
 “ δέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δι- ^{28, 29.}
 16 “ καίων τε καὶ ἀδίκων· ^h ἐν τούτῳ δὲ αὐτὸς ἀσκή, ^{h 23. 1.}
 “ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ
 17 “ τοὺς ἀνθρώπους διαπαυτός. ⁱ δι’ ἐτῶν δὲ πλειόνων ^{11. 29.}
 “ παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου ^{Gal. 2. 10.}
^{Rom. 15.}
^{25.}

daē impositus, An. XII. 54. This is explained at xxiii. 24. See Krebsius.

Ibid. εὐθυμότερον. Many MSS. read εὐθύμως.

11. *δυναμένου σου γινῶναι*. Felix would know, that if S. Paul came up to worship at the feast, it was not more than twelve days ago. See xxi. 17, 18, 26, 27. xxii. 30. xxiii. 12, 32. xxiv. 1. Most MSS. read ἡμέραι δώδεκα without *ἢ*.

14. *κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσις*. Αἵρεσις was the common term for a sect, and is applied by Josephus to the sects of the Pharisees and Sadducees: see also v. 17. xxvi. 5. It was not therefore necessarily

a term of reproach: but *ἡ ὁδός, the way*, was used in that sense: (see ix. 2.) so that S. Paul's words should perhaps be rendered, *but as to the Way, which is the name they give to our sect, it is thus that I worship the God of our fathers*.

15. *νεκρῶν* is perhaps an interpolation.

16. *ἐν τούτῳ, on this account*. L. de Dieu.

Ibid. ἀσκή is a neuter verb in Polybius, *οἱ περὶ τὰς βασιλεύουσας τέχνας ἀσκούντες*, IX. 20. 9.

17. *δι’ ἐτῶν πλειόνων*. This speech was spoken in 53. The last time he had been at Jerusalem was in 48. See xviii. 22.

A. D. "καὶ προσφοράς· ^k ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ 18
 53. "ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ
^k 21. 26, "ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς δεῖ ἐπὶ σοῦ παρεῖναι 19
 27. "καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς με· ἡ αὐτοὶ οὗτοι 20
 "εἰπάτωσαν, εἴ τι εὐρον ἐν ἐμοὶ ἀδίκημα, στάντος
^l 23. 6. et "μου ἐπὶ τοῦ συνεδρίου, ^l ἢ περὶ μιᾶς ταύτης φωνῆς, 21
 28. 20. "ἧς ἔκραξα ἐστὼς ἐν αὐτοῖς, "Ὅτι περὶ ἀναστάσεως
 "νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν."
 Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς, 22
 ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν, "Ὅταν
 "Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ'
^m 27. 3. et "ὑμᾶς." ^m διαταζόμενός τε, τῷ ἑκατοντάρχῃ τηρεῖ- 23
 28. 16. σθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα κω-
 λύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι
 αὐτῷ.

Μετὰ δὲ ἡμέρας τινὰς παρεγενόμενος ὁ Φῆλιξ σὺν 24
 Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ οὔσῃ Ἰουδαία, μετε-
 πέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς
 εἰς Χριστὸν πίστεως. διαλεγόμενου δὲ αὐτοῦ περὶ 25

18. ἐν οἷς. In the perform-
 ance of which, as in xxvi. 12.
 But some MSS. read ἐν αἷς.

Ibid. ἡγνισμένον. See xxi. 24.

19. τινὲς Ἰουδαῖοι. The sen-
 tence is imperfect. L. de Dieu
 supplies εἶσω: some MSS. read
 τινὲς ἀπὸ τῆς Ἀσίας without δέ,
 and so connect it with what
 goes before; but the authority
 is in favour of δέ.

20. εἰ is perhaps an inter-
 polation.

22. The reading seems to
 be ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ.

23. ἔχειν ἄνεσιν, relaxandum
 esse a vinculis. Raphael.

24. παρεγενόμενος perhaps
 means, that Felix had been
 absent from Cæsarea, and was
 now returned.

24. Δρουσίλλῃ—Ἰουδαία. Ta-
 citus says that Drusilla the wife
 of Felix was daughter of An-
 tony and Cleopatra. Hist. V. 9.
 But Felix married three wives,
 Sueton. Claud. 28. and this
 Drusilla was sister to Agrippa:
 she had been married before
 to Azizus king of the Emeseni.
 See Josephus, Antiq. XX. 7, 2.
 Most MSS. read τῇ ἰδίᾳ γυναικὶ
 without αὐτοῦ.

δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλ- A. D.
 λοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρί- 53.
 θη, “Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν
 26 “μετακαλέσομαί σε” ἅμα δὲ καὶ ἐλπίζων, ὅτι χρή-
 ματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ
 αὐτόν· διὸ καὶ πυκνότερον αὐτόν μεταπεμπόμενος
 27 ὠμίλει αὐτῷ. ^{55.} Διετίας δὲ πληρωθείσης ἔλαβε διά- A. D.
 δοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτας ^{25. 14.}
 καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν
 Παῦλον δεδεμένον.

25 ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς
 2 ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ἐνε-
 φάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰου-
 3 δαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν, αἰ-
 τούμενοι χάριν κατ’ αὐτοῦ, ὅπως μεταπέμψῃται αὐ-
 τὸν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτόν
 4 κατὰ τὴν ὁδόν. ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖ-
 σθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν

25. ἔμφοβος. Felix might well tremble. He had persuaded Drusilla to abandon her lawful husband; and Tacitus says of him, “per omnem sæ- vitiam ac libidinem jus re- gium servili ingenio exer- cuit.” *Hist.* V. 9. “Ἔσεσθαι is perhaps an interpolation.

26. χρήματα. Josephus states, that in the time of Albinus, who succeeded Festus, bribery of this sort was very common: καὶ μόνος ὁ μὴ δοὺς τοῖς δεσποτη- ρίοις ὡς πονηρὸς ἐγκατελείπετο. *De Bel. Jud.* II. 14, 1.

27. χάριτας. The Jews were dissatisfied with Felix, and sent

a deputation to Rome to ac- cuse him, after he had been removed. *Josephus*. Most MSS. read χάριτα.

CHAP. XXV.

1. ἐπαρχία. The more proper term would be ἐπιτροπή, but Josephus calls Festus ἐπαρχος, though he was only *procurator*. *Antiq.* XX. 8, 11.

2. Most MSS. read οἱ ἀρ- χιερεῖς.

3. ἐνέδραν. Josephus men- tions that when Festus suc- ceeded Felix, there were many *sicarii* who infested the coun- try and committed murder. *Antiq.* XX. 8, 10.

A. D. τάχει ἐπαρκεῖσθαι “Οἱ οὖν δυνατοὶ ἐν ἡμῶν,” φησὶ,⁵
 55- “συγκαταβιάσας, εἴ τι ἐν τῷ ἀνδρὶ τούτῳ,
 “κατηγορεῖσθαι αὐτοῦ.” Δις τῶν δὲ ἐν αὐτοῖς⁶
 ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ
 ἐπιείκῃ καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν
 Παῦλον ἀχθῆναι παραγεγομένον δὲ αὐτοῦ, περιέ-⁷
 στῆσαν αἱ ἐκ τῶν Ἱεροσολύμων καταβεβηκότες Ἰου-
 δαῖοι, πολλὰ καὶ βαρὺ αἰτιάματα φέροντες κατὰ τοῦ
 24. 12. α Παῦλον, ὃ οὐκ ἔσχον ἀποδείξαι, ἀπολογουμένου⁸
 15- αὐτοῦ, “Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε
 “εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρα τι ἥμαρτον.” Ὁ⁹
 Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι,
 ἀποκριθεὶς τῷ Παύλῳ εἶπε, “Θέλεις εἰς Ἱεροσόλυμα
 “ἀναβῆαι, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ’ ἐμοῦ;”
 Ἔειπε δὲ ὁ Παῦλος, “Ἐπὶ τοῦ βήματος Καίσαρος¹⁰
 “ἐστὼς εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν
 18. 14. “ἠδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις”· Ἡ μὲν¹¹
 “γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παρ-
 “αιτούμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι
 “κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χαρί-
 “σασθαι. Καίσαρα ἐπικαλοῦμαι.” Τότε ὁ Φῆστος¹²
 συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη, “Καί-
 “σαρὰ ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.”

5. αἱ δυνατοί. *Homines poten-
 tes, qui auctoritate dignitateque
 ceteris omnibus prestant.*

Ibid. ἀπὸ τοῦ. Many MSS.
 read ἀπὸ τοῦ for τοῦ.

6. Most MSS. read ἡμέρας
 αὐτῶν δέκα ἡμέρας.

7. Many MSS. read περι-
 ἄλτοσιν ἐπὶ τῷ βήματι.

καταβιάσας without μετὰ τοῦ
 Παύλου: but see 24. 11. τοῦ Παύ-
 λου ἀπὸ τοῦ.

10. καίσαρος. Perhaps
 ἡγεμόνος.

11. ἡ μὲν. Perhaps
 ἡ μὲν.

12. Τότε ὁ Φῆστος. Perhaps
 Τότε ὁ Φῆστος.

- 13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βα- A. D.
 σιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπα- 55.
 14 σόμενοι τὸν Φῆστον. ^q ὥς δὲ πλείους ἡμέρας διέτρι- ^q 24. 27.
 βον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν
 Παῦλον, λέγων, “ Ἀνὴρ τις ἐστὶ καταλειμμένος
 15 “ ὑπὸ Φήλικος δέσμιος, περὶ οὗ, γενομένου μου εἰς
 “ Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρε-
 “ σβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ’ αὐτοῦ δί-
 16 “ κην· πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥω-
 “ μαίοις χαρίζεσθαι τινὰ ἄνθρωπον εἰς ἀπώλειαν,
 “ πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς
 “ κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ
 17 “ ἐγκλήματος. συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀνα-
 “ βολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ
 18 “ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· περὶ οὗ
 “ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον
 19 “ ὧν ὑπενόουν ἐγώ· ζητήματ’ αὖ δέ τινα περὶ τῆς ἰδίας
 “ δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περὶ τίνος Ἰη-
 20 “ σοῦ τεθυγκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ἀπο-
 “ ρούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἔλε-

13. Ἀγρίππας. Agrippa II. son of Agrippa the Great. On his father's death, the province of Judæa was attached to that of Syria. Five years after, A. D. 49, his uncle Herod dying, the kingdom of Chalcis was given him by Claudius: four years after, Claudius took Chalcis from him, and gave him Ituræa, Trachonitis, and Abilene. Nero, A. D. 55, added part of Galilee to some other sign of fifty-

one years he died A. D. 100.

Ibid. Βερνίκη. Bernice was sister of Agrippa. She first married her uncle Herod, king of Chalcis: and upon his death, being suspected of incest with her brother, she married Polemon king of Cilicia. See Juvenal, VI. 154. Biscoe, p. 46, 47.

16. εἰς ἀπώλειαν is perhaps an interpolation.

18. ἐπέφερον. Many MSS. read ἔφερον ἂν ὑπ. ἐγὼ πατηρῶν.

20. τούτου. Probably τούτων.

A. D. 55. “γον, εἰ βούλοιο πορεύεσθαι εἰς Ἱερουσαλὴμ, καὶ κεῖ
 “κρίνεσθαι περὶ τούτων. τοῦ δὲ Παύλου ἐπικαλεσα- 21
 “μένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διά-
 “γνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ πέμψω
 “αὐτὸν πρὸς Καίσαρα.” Ἀγρίππας δὲ πρὸς τὸν 22
 Φῆστον ἔφη, “Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου
 “ἀκοῦσαι.” Ὁ δὲ, “Αὔριον,” φησὶν, “ἀκούσῃ αὐ-
 “τοῦ.”

Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς 23
 Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων
 εἰς τὸ ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀν-
 δράσι τοῖς κατ’ ἐξοχὴν οὖσι τῆς πόλεως, καὶ κελεύ-
 σωτος τοῦ Φῆστου, ἤχθη ὁ Παῦλος. καὶ φησιν ὁ 24
 Φῆστος, “Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπα-
 “ρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πάν
 “τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱερο-
 “σολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν
 * 23. 9. et 26. 31. “μηκέτι. * ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θα- 25
 “νάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπι-
 “καλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν.
 “περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ 26
 “προήγαγον αὐτὸν ἐφ’ ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ,
 “βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομέ-
 “νης σχῶ τι γράψαι. ἄλογον γάρ μοι δοκεῖ, πέμ- 27
 “ποινα δέσμιον, μὴ καὶ τὰς κατ’ αὐτοῦ αἰτίας ση-
 “μᾶναι.”

ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη, “Ἐπι- 26
 “τρεπεταί σοι ὑπὲρ σεαυτοῦ λέγειν.” Τότε ὁ Παῦ-

21. πέμψω. Probably ἀνα- MSS. read καταλαβόμεν, and
 πέμψω. omit καὶ before αὐτοῦ.

25. καταλαβόμενος. Many 26. γράψαι. Probably γράψω

- 2 ^{λος ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα, “ Περὶ πάντων} A. D.
 “ ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ^{55.}
 ‘ ἡγῆμαι ἐμὸν μακάριον, μέλλων ἀπολογεῖσθαι ἐπὶ
 3 “ σοῦ σήμερον· μάλιστα γνώστην ὄντά σε πάντων
 “ τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ
 4 “ δέομαί σου, μακροθύμως ἀκοῦσαί μου. Τὴν μὲν
 “ οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ’ ἀρχῆς
 “ γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι
 5 “ πάντες οἱ Ἰουδαῖοι, ἡ προγινώσκοντές με ἄνωθεν, ^{23. 6.}
 “ ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην ^{Philipp. 3.}
 “ αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος·
 6 “ ^{καὶ νῦν ἐπ’ ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγ-} ^{24. 15. 21.}
 “ γελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔσθηκα κρινόμενος, ^{Gen. 3. 15.}
 7 “ εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖα νύκτα καὶ ^{et 22. 18.}
 “ ἡμέραν λατρεῖον ἐλπίζει καταστήσαι· περὶ ἧς ἐλ- ^{et 26. 4. et}
 “ πίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰου- ^{49. 10.}
 8 “ δαίων. τί; ἅπσιον κρίνεται παρ’ ὑμῶν, εἰ ὁ Θεὸς ^{Deut. 18. 15.}
 9 “ νεκροὺς ἐγείρει; ^{2. et 7. 14.} ἔγω μὲν οὖν ἔδοξα ἐμὸν πρὸς ^{et 9. 6. et}
 “ τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία ^{40. 10.}
 10 “ πρᾶξαι· ^{Jer. 23. 5.} ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολ- ^{et 33. 14.}
 “ λὺς τῶν ἀγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν ^{Ezech. 34.}
^{23. et 37.}
^{24. Dan. 9.}
^{24. Mich.}
^{7. 20.}
^{x 8. 3. et 9.}
^{1. et 22. 4.}
^{1 Cor. 15. 9.}
^{Gal. 1. 13.}
^{1 Tim. 1. 13.}
^{y 8. 3.}

CHAP. XXVI.

3. γνώστην. For the accusative absolute, see Elmsley *ad Heraclid.* 693. Wolfius, Raphel, Alberti.

4. ἐκ νεότητος. Because he was educated in the school of Gamaliel, xxii. 3.

5. αἵρεσιν. Josephus applies this term to the three sects of the Pharisees, Sadducees, and Essenes. *Vita.*

Ibid. ἀκριβεστάτην. For ex-

pressions in Josephus confirming this, see Biscoe, p. 85; and note at xxii. 3.

6. Many MSS. read τῆς εἰς τοὺς πατέρας ἡμῶν.

7. νύκτα καὶ ἡμέραν λατρεῖν seems to have been a phrase for constant devotion. See Luke i. 75. ii. 37. xviii. 1. xxiv. 53. 1 Tim. v. 5. 1 Thess. v. 17.

Ibid. Many MSS. read ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ, without Ἀγρίππα.

- A. D. 55. “παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν· ἀναιρουμέ-
νων τε αὐτῶν κατήνεγκα ψῆφον. καὶ κατὰ πάσας 11
τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἡνάγκα-
ζον βλασφημεῖν· περισσῶς τε ἐμμανόμενος αὐτοῖς,
2 9. 2. et 23. 6. “ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. * ἐν οἷς καὶ 12
“πορευόμενος εἰς τὴν Δαμασκὸν μετ’ ἐξουσίας καὶ
a 9. 3. “ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, * ἡμέρας μέσης, 13
“κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν
“λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ
“τοὺς σὺν ἐμοὶ πορευομένους. πάντων δὲ καταπε- 14
“σόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν
“πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ, Σαοῦλ,
“Σαοῦλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα
“λακτίζειν. Ἐγὼ δὲ εἶπον, Τίς εἰ, κύριε; Ὁ δὲ εἰ- 15
“πεν, Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. ἀλλὰ ἀνά- 16
“στηθι, καὶ στήθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο
“γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπηρέτην καὶ
“μάρτυρα ὧν τε εἶδες, ὧν τε ὀφθῆσομαί σοι, ἔξαι- 17
“ρούμενός σε, ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς
b Esa. 35. 5. “νῦν σε ἀποστέλλω, b ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ 18
et 42. 7.
et 60. 1.
Eph. 1. 18.
Col. 1. 13.
1 Pet. 2. 25. “ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας
“τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφε-
“σιν ἁμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πί-

12. ἐν οἷς. In the perform-
ance of which, as in xxiv. 18.

14. τῇ Ἑβραϊδὶ διαλέκτῳ. This
proves that S. Paul addressed
Agrippa in Greek. Many MSS.
read φωνὴν λέγουσαν πρὸς με τῇ
Ἑβ. δ.

15. Many MSS. read ὁ δὲ
κύριος.

16. ὧν τε ὀφθῆσομαί σοι. This
seems to promise future reve-

lations. See xxii. 17. Gal. ii. 2.
2 Cor. xii. 2. Eph. iii. 3. It
may be paraphrased, and of the
things which I shall tell you in
future revelations.

17. ἐξαιρούμενός σε, ἐκ τοῦ λαοῦ.
Selecting you, that out of the
Jews and the Gentiles, (to whom
I am now sending you,) you may
open the eyes of some of them.
Most MSS. omit νῦν.

- 19 “στει τῇ εἰς ἐμέ. Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ A. D.
 20 “ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ, Ἐ 55.
 “ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσαν ^{c 9. 20, 28.}
 “τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπ- ^{et 13. 14.}
 “αγγέλλων μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ^{et 22. 17,}
 21 “ἄξια τῆς μετανοίας ἔργα πράσσοντας. Ἐνεκα τού- ^{21. Matt. 3.}
 “των με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπει-
 22 “ρῶντο διαχειρίσασθαι. ἐπικουρίας οὖν τυχόν τῆς
 “παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα,
 “μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς
 “λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων
 23 “γίνεσθαι, καὶ Μωσῆς, Ἐ εἰ παθητὸς ὁ Χριστὸς, εἰ ^{e ver. 18.}
 “πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγ- ^{1 Cor. 15. 20.}
 24 “γέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.” Ταῦτα δὲ αὐτοῦ ^{Col. 1. 18.}
 ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη,
 “Μαῖνη, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν
 25 “περιτρέπει.” Ὁ δὲ, “Οὐ μαίνομαι,” φησι, “κρά-
 “τιστε Φῆστε, ἀλλ’ ἀληθείας καὶ σωφροσύνης ῥή-
 26 “ματα ἀποφθέγγομαι. Ἐπίσταται γὰρ περὶ τούτων ὁ ^{1 Joh. 18. 20.}
 “βασιλεὺς, πρὸς ὃν καὶ παρῤῥησιαζόμενος λαλῶ. λαν-
 “θάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. οὐ
 27 “γὰρ ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. πιστεύεις,
 “βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πι-
 28 “στεύεις.” Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη,
 29 “Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.” Ὁ

22. μαρτυρούμενος. All persons whatever, high or low, would be obliged to acknowledge, that I never said any thing contrary &c.

23. εἰ παθητός. He uses this phrase, as meaning that he was in the habit of reasoning out

of the prophets, *whether Christ was to suffer.*

28. ἐν ὀλίγῳ generally signifies *shortly, in a short time*: but here it is the same as παρ’ ὀλίγον, *within a little*. S. Paul in his answer makes a play upon the word. *Raphel.*

- A. D. δὲ Παῦλος εἶπεν, “Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν
 55. “ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σὲ ἀλλὰ καὶ πάντας
 “τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους
 “ὅποῖος καὶ γὰρ εἰμὶ, παρεκτὸς τῶν δεσμῶν τούτων.”
 Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ³⁰
 ἡγεμὼν, ἣ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς.
^{h 23. 9. et} ^h καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγον- 31
 25. 25. τες, “Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ
 “ἄνθρωπος οὗτος.” Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, 32
 “Ἀπολεύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ
 “ἐπεκέκλητο Καίσαρα.”
^{i 25. 12.} Ἰ’ΩΣ δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰτα- 27
 λίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἐτέρους
 δεσμώτας ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ, σπείρης Σε-
 βαστῆς. ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλον- 2
 τες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν,
^{k 19. 29. et} ^{20. 4.} ὄντος σὺν ἡμῖν ^k Ἀριστάρχου Μακεδόνης Θεσσαλο-
^{Col. 4. 10.} νικέως. τῇ τε ἐτέρᾳ κατήχθημεν εἰς Σιδῶνα· ¹ φίλαν- 3
^{l 24. 23. et} ^{28. 16.} θρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέ-
 τρεψε πρὸς φίλους πορευθέντα ἐπιμελείας τυχεῖν.

29. ἐν πολλῷ. Many MSS. read ἐν μεγάλῳ.

30. Most MSS. read ἀνέστη τε without καὶ ταῦτα εἰπόντος αὐτοῦ.

CHAP. XXVII.

1. ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς. Valckenaer (ad 1 Cor. ii. 2.) notices two other instances of τοῦ being thus used with an infinitive, iii. 12. 1 Cor. ii. 2: he compares also Acts xx. 3. ἐγένετο γνώμη τοῦ ὑποστρέφειν, and thinks that here the meaning is the same as ὡς δὲ ἐγένετο κρίσις τοῦ ἀποπλεῖν. But in all

these cases we may supply περί. See also 1 Cor. vii. 37. Gal. iii. 10.

Ibid. σπείρης Σεβαστῆς. Josephus mentions ἱλὴν ἱππέων καλουμένην Σεβαστηνῶν being at Cæsarea a little before this time. *De Bel. Jud.* II. 12, 5. Biscoe conceives this to have been an independent cohort, p. 312. See x. 1.

2. μέλλοντες. Some MSS. read μέλλοντι πλεῖν εἰς.

Ibid. Ἀριστάρχου. See xix. 29. xx. 4. Col. iv. 10. Philemon 24.

- 4 *κάκειθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ* A. D.
 5 *τὸ τοὺς ἀνέμους εἶναι ἐναντίους. τό τε πέλαγος τὸ* 55.
κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες,
 6 *κατήλθομεν εἰς Μύρα τῆς Λυκίας. Κάκει εὐρὼν ὁ*
ἐκατόνταρχος πλοῖον Ἀλεξανδρίνον πλέον εἰς τὴν
 7 *Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. ἐν ἱκαναῖς δὲ*
ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ
τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπε-
 8 *πλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην· μόλις τε*
παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τινα καλού-
μενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία.
 9 *Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπι-*
σφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη
 10 *παρεληλυθέναι, παρῆναι ὁ Παῦλος λέγων αὐτοῖς,*
“ Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζη-
“ μίας οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ
“ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν.”
 11 *Ὁ δὲ ἐκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ*

4. *ὑπεπλεύσαμεν* was a naval term for sailing on the south side of a place: see ver. 7, 16. It means, *we sailed close under the southern shore of Cyprus.*

7. *Σαλμώνην.* Pliny calls it Sammonium, IV. 12. Dionysius, Salmonis, 110. It was a promontory on the eastern side of Crete.

8. *Λασαία.* No other writer mentions such a city in Crete. Pliny speaks of Lasos. The Vulgate reads Thalassa. Biscoe thinks that *ἐγγὺς ἦν* may imply that the city was in ruins, p. 348.

9. *νηστείαν.* This was the fast on the 10th day of the month Tisri, which fell this

year on the 19th of September. See Levit. xvi. 29. xxiii. 27. Philo Judæus mentions the weather being stormy at this time, vol. II. p. 296, 297. and says that October was the latest month in which any persons thought of sailing, p. 548. Vegetius also says. “Post hoc tempus (xviii Kal. Octob.) usque in iii Idus Novemb. incerta navigatio est, et dis- crimini propior.” V. 9.

10. *θεωρῶ ὅτι — μέλλειν.* Raphael brings many similar instances from Polybius and Arrian.

11. *ναυκλήρῳ.* The owner of the ship.

A. D. ἐπέιθετο μάλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.
 55. ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχει- 12
 μασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κάκειθεν,
 εἴπως δύναντο καταστήσαντες εἰς Φοίνικα παραχει-
 μάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ
 κατὰ χώρον. ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς 13
 προθέσεως κεκρατηκέναι, ἄραντες ἄσσον παρελέγοντο
 τὴν Κρήτην. μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἀνε- 14
 μος τυφωνικὸς, ὃ καλούμενος Εὐροκλύδων. συναρ- 15
 πασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀν-
 οφθαλμεῖν τῷ ἀνέμφ, ἐπιδόντες ἐφερόμεθα. νησίον δέ 16
 τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύ-
 σαμεν περικρατεῖς γενέσθαι τῆς σκάφης· ἦν ἄραντες, 17
 βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβού-
 μενοί τε μὴ εἰς τὴν σύρτιν ἐκπέσωσι, χαλάσαντες τὸ
 σκεῦος, οὕτως ἐφέροντο. Σφοδρῶς δὲ χειμαζομένων 18
 ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιούντο· καὶ τῇ τρίτῃ αὐτό- 19

12. ἔθεντο βουλὴν. *Consilium dederunt*. Raphel.

13. νότου. The south wind was favourable, because after the Fair Havens the coast makes a bend to the north towards Phœnix.

Ibid. ἄραντες sc. τὴν ἄγκυραν. Bos, Palaiet, Alberti.

Ibid. ἄσσον. The Vulgate takes this for the name of a place, as did Heinsius: but it is shewn to mean *close*, or *near*, by Krebsius and Alberti. Pliny mentions Asus in Crete, but it was inland.

14. κατ' αὐτῆς sc. Κρήτης.

Ibid. Εὐροκλύδων. This wind is mentioned by no other author. The Vulgate has *Euroa-*

quilo; and Bentley would read Εὐρακύλων. It seems to mean a stormy east wind.

15. ἐπιδόντες, sc. ἑαυτούς. Raphel.

17. ὑποζωννύντες. This alludes to the custom of passing ropes under the bottom of a vessel to keep it together. Polybius uses the term XXVII. 3. and Plato speaks of ὑποζώματα τῶν τριήρων, *de Repub.* X. See Horace, *Carm.* I. 14, 6.

Ibid. τὴν σύρτιν. On the coast of Africa.

Ibid. χαλάσαντες τὸ σκεῦος, pulling down the mast and rigging. In ver. 19. it is *σκευή*.

18. ἐκβολὴν ἐποιούντο, they threw out part of the cargo:

- 20 χεῖρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν· μήτε δὲ Ἀ. Δ.
 ἡλίου, μήτε ἄστρον ἐπιφανόντων ἐπὶ πλείονας ἡμέ- 55.
 ρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περι-
 21 ἤρειτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. πολλῆς δὲ
 ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ
 αὐτῶν εἶπεν, “Ἐδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς
 “ μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε
 22 “ τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. καὶ ταῦν παρ-
 “ αινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία
 23 “ ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. παρέστη γάρ μοι
 “ τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ εἰμὶ, ᾧ καὶ
 24 “ λατρεύω, λέγων, Μὴ φοβοῦ, Παῦλε, Καίσαρί σε
 “ δεῖ παραστήναι· καὶ ἰδού, κεχάρισται σοι ὁ Θεὸς
 25 “ πάντας τοὺς πλείοντας μετὰ σοῦ. διὸ εὐθυμεῖτε,
 “ ἄνδρες· πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται καθ’
 26 “ ὃν τρόπον λελάληταί μοι. ^{28. 1.} εἰς νῆσον δέ τινα δεῖ ^{28. 1.}
 27 “ ἡμᾶς ἐκπεσεῖν.” Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξ
 ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέ-
 σον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινα
 28 αὐτοῖς χώραν· καὶ βολίσαντες εὗρον ὀργυιᾶς εἴκοσι·
 βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον
 29 ὀργυιᾶς δεκαπέντε· φοβούμενοί τε μήπως εἰς τραχεῖς
 τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας
 30 τέσσαρας, ἡŷχοντο ἡμέραν γενέσθαι. τῶν δὲ ναυτῶν
 ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν

not the whole of it, see ver.
 38.

19. ἐρρίψαμεν. Probably ἔρ-
 ρίψαν.

21. κερδῆσαι, evitare. So Jo-
 sephus, τό γε μανθῆναι τὰς χεῖρας
 αὐτοὺς κερδαίνειν, *Antiq.* II. 3. 2.
 See Beza, Elsner, Palaiet.

27. Ἀδρία. Strabo says that
 the name of *Adriatic* was ex-
 tended in his day to the Ionian
 sea.

29. The best MSS. read μή-
 που κατὰ τραχεῖς τόπους ἐκπέσω-
 μεν.

A. D. σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρῶρας
 55· μελλόντων ἀγκύρας ἐκτείνειν, εἶπεν ὁ Παῦλος τῷ³¹
 ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, “Ἐὰν μὴ οὗτοι
 “ μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.”
 Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκά-³²
 φης, καὶ εἶασαν αὐτὴν ἐκπεσεῖν. ἄχρι δὲ οὐ ἔμελλεν³³
 ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μετα-
 λαβεῖν τροφῆς, λέγων, “Τεσσαρεσκαυδεκάτην σήμε-
 “ ρον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν
 “ προσλαβόμενοι. διὸ παρακαλῶ ὑμᾶς προσλαβεῖν³⁴
 “ τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
 n Matt. 10. “ ὑπάρχει· ” οὐδενὸς γὰρ ὑμῶν θριξ̄ ἐκ τῆς κεφαλῆς
 30. Luc. 12.
 7. et 21. 18. “ πεσεῖται.” ° Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐ-³⁵
 ° 1 Sam. 9.
 13. Joh. 6. χαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας
 11. 1 Tim.
 4. 3. ἥρξατο ἐσθίειν. εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐ-³⁶
 τοὶ προσελάβοντο τροφῆς· ἡμεν δὲ ἐν τῷ πλοίῳ αἱ³⁷
 p 2. 41. et πᾶσαι ψυχὰι διακόσμαι ἐβδομηκονταῖξ̄. κορεσθέν-³⁸
 7. 14.
 Rom. 13. 1. τες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν
 1 Pet. 3. 20. σῖτον εἰς τὴν θάλασσαν. Ὅτε δὲ ἡμέρα ἐγένετο, τὴν³⁹
 γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατενόουν
 ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναντο,
 ἐξῶσαι τὸ πλοῖον. καὶ τὰς ἀγκύρας περιελόντες εἶων⁴⁰
 εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν
 πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσει

30. ἐκτείνειν. They pretend-
 ed that they were taking the
 boat to let down the anchor at
 some little distance from the
 head of the ship.

34. The best MSS. read με-
 ταλαβεῖν and ἀπολείται.

40. εἶων εἰς τὴν θάλασσαν.
 They let the ship make way.

Ibid. ἀνέντες τὰς ζευκτηρίας.
 Alberti says that ships had two
 rudders, one in the prow, and
 one in the stern; and that when
 the chains were loosened, they
 went lower into the water, and
 checked the motion of the
 ship.

- 41 κατεῖχον εἰς τὸν αἰγιαλόν. περπεσόντες δὲ εἰς τόπον A. D. 55.
 διβάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα
 ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ
 42 τῆς βίας τῶν κυμάτων. τῶν δὲ στρατιωτῶν βουλῇ
 ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις ἐκκο-
 43 λυμβήσας διαφύγοι. ὁ δὲ ἐκατόνταρχος βουλόμενος
 διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλή-
 ματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρί-
 44 ψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι, καὶ τοὺς λοιποὺς,
 οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τιῶν τῶν ἀπὸ τοῦ
 πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ
 τὴν γῆν.
- 28 ¹ΚΑΙ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ· 27. 26.
 2 νῆσος καλεῖται· Οἱ δὲ ^aβάρβαροι παρείχον οὐ τὴν ^aRom. 1.
 τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, ^{14. 1 Cor.}
 προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ἕτερον τὸν ἐφεστῶ- ^{14. 11. Col.}
 3 τα, καὶ διὰ τὸ ψύχος. Συστρέψαντος δὲ τοῦ Παύλου
 φρυγάνων πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα
 ἐκ τῆς θερμῆς ἐξελθοῦσα καθήψε τῆς χειρὸς αὐτοῦ.
 4 ὥς δὲ εἶδον οἱ βάρβαροι κρεμᾶμενον τὸ θηρίον ἐκ τῆς
 χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, “ Πάντως φο-
 “ νεὺς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς
 5 “ θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν.” Ὁ μὲν οὖν ^{1 Marc. 16.}
 ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. ^{18. Luc. 10.}
 6 ^aοἱ δὲ προσεδόκων αὐτὸν μέλλειν πύμπρασθαι ἢ κα- ^a14. 11.

Ibid. κατεῖχον εἰς τὸν αἰγιαλόν.
*They made for the shore. Ra-
 phel.*

CHAP. XXVIII.

1. Μελίτη. The majority of
 commentators suppose this to

be Malta, though some have
 conceived it to be an island in
 the Adriatic.

6. πύμπρασθαι, *to be inflamed,
 and swell.* See Num. v. 21, 22,
 27.

- A. D. 55. ταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκόντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία 7 τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίου, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. ^x ἐγένετο 8 δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερία συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιβὰς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. τούτου οὖν γενομένου, καὶ οἱ 9 λοιποὶ, οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο· οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν 10 χρείαν.
- A. D. 56. Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότεν ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις· καὶ καταχθέντες εἰς Συρακούσας, ἐπέμειναμεν ἡμέρας τρεῖς· ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἦλθομεν εἰς Ποτιόλους· οὗ εὐρόντες 14 ἀδελφοὺς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμείναι ἡμέρας

7. τῷ πρώτῳ. An inscription has been found in Malta, in which the person is called *πρῶτος Μελιταίων*. In Cicero's time Malta was subject to the praetor of Sicily. *In Ver.* IV. 18. Publius is said in the martyrologies to have been bishop of Malta and afterwards of Athens.

10. τὴν χρείαν. Probably τὰς χρεῖας.

11. παρασήμῳ Διοσκούροις. The ancient vessels had some image in the prow, under the protection of which they were supposed to sail. Castor and Pollux were the patrons of mariners. See Alberti.

14. Ποτιόλους. Josephus mentions Jews at Puteoli. *Antiq.* vol. I, p. 864.

Ibid. ἐπ' αὐτοῖς. Probably παρ' αὐτοῖς.

- 15 ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἦλθομεν. κακεῖθεν A. D. 56.
οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς
ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου καὶ Τριῶν Τα-
βερνών· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ,
ἔλαβε θάρσος.
- 16 ὍΤΕ δὲ ἦλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος γ 24. 23. et
παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχει· τῷ δὲ 27. 3.
Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσ-
17 σοντι αὐτὸν στρατιώτῃ. Ἐγένετο δὲ μετὰ ἡμέρας ε 21. 33. et
τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰου- 24. 12. et
δαίων πρώτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐ- 25. 8.
τοὺς, “Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας
“ τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατράοις, δέσμιος ἐξ Ἱερο-
“ σολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων·
- 18 “ οὔτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ α 22. 24. et
19 “ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. β 24. 10. et
“ τιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέ- 25. 8. et 26.
“ σασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου ἔχων τι
20 “ κατηγορήσαι. γ 23. 6. et
“ λεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς 24. 21. et
“ ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περιέκει- 26. 6, 7, 29.
 Eph. 6. 20.
 2 Tim. 1. 16.

15. Appii Forum and Tres Tabernæ were on the Appian way; the former fifty-one, the latter twenty-eight, miles from the city. Cicero writes to Atticus, “Ab Appii Foro hora quarta: dederam aliam paulo ante Tribus Tabernis. II. 10.

16. στρατοπεδάρχει. The commander of the prætorian bands, who at this time was Burrus. He commanded them from 51 to 62: before and after his time

there were two commanders. Krebsius. For prisoners from the provinces being committed to the præfectus prætorii, v. Plin. Ep. X. 65.

Ibid. καθ' ἑαυτὸν is either by himself, or according to his own fancy. Beza and Alberti render it seorsim.

Ibid. στρατιώτῃ. His left arm was fastened by a chain to the prisoner's right arm. See Seneca, Ep. V. De Tranquil.

- A. D. 56. “μαι.” Οἱ δὲ πρὸς αὐτὸν εἶπον, “Ἡμεῖς οὔτε γράμ- 21
 “ματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε
 “παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἡ ἐλά-
 d 24. 5, 14. “λησέ τι περὶ σοῦ πονηρόν. ἂξιούμεν δὲ παρὰ σοῦ 22
 “ἀκούσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἵρέσεως ταύ-
 “της, γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.”
 e 26. 6. “Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦγον πρὸς αὐτὸν εἰς τὴν 23
 “ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν
 βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ
 Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφη-
 f 17. 4. τῶν, ἀπὸ πρῶτῃ ἕως ἐσπέρας. ἰ καὶ οἱ μὲν ἐπείθοντο 24
 τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. ἀσύμφωνοι δὲ ὄντες 25
 πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα
 ἐν, “Ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ
 “Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,
 g Esa. 6. 9· “ἐλέγον, ‘Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ 26
 Ezech. 12. 2. “εἶπε, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέ-
 Matt. 13. 14. Marc. 4. “ποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ 27
 12. Luc. 8. “ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὥσιν βαρέως
 10. Joh. 12. “ἦκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
 40. Rom. “μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὥσιν ἀκού-
 11. 8. “σωσι, καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι,
 h 13. 46. et “καὶ ἰάσωμαι αὐτούς.” ἡ Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι 28
 18. 6. Luc. “τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, ἀν-
 24. 47. “τοῖ καὶ ἀκούονται.” Καὶ ταῦτα αὐτοῦ εἰπόντος 29

21. Since S. Paul sailed from Cæsarea, there had not been time for the Jews to send to Rome about him: and the Jews at Rome had not heard of him lately, because he had been two years in prison.

23. ξενίαν. See Philemon 22.

25. Most MSS. read πατέρας ὑμῶν.

29. This verse is omitted in many MSS: as are the words ὁ Παῦλος in ver. 30.

ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συ- A. D.
56—58.
ζήτησιν.

- 30 ἜΜΕΙΝΕ δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισ-
θώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους
31 πρὸς αὐτὸν, κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ
διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ
πάσης παρρησίας ἀκωλύτως.
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